



THE PRESBYTERIAN RECORD 50 WYNFORD DRIVE DON MILLS, ONTARIO Digitized by the Internet Archive in 2023 with funding from
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# The Presbyterian Record

JANUARY, 1965



THE CANADIAN GIRLS IN TRAINING celebrate their 50th anniversary

FEATURED THIS ISSUE —
India's food shortage
What C.G.I.T. provides for girls
Formosa's five cent Gospel



**SIGNS** 

Young people of Erindale Presbyterian Church, Ont., show one of the highway signs they have made. From the left are,

■ An unusual project has been launched by young people of Erindale Presbyterian Church, located a few miles west of Cooksville, Ontario,

They have made highway signs which can be used by a church to advertise its presence. Based on those of the Presbyterian Church in the U.S., the signs have an attractive blue background, white lettering and border, and yellow cross.

Preparatory printing work, including stencils, was done by the young people and the actual screen printing was completed in co-operation with a local firm. The sturdy signs are printed on a tough masonite surface and should stand up well to years of exposure under the frequently extreme and variable Canadian climate.

Measuring 18 by 24 inches, a sign can be attached either to wooden or metal posts, used singly or with another,

Wendy Howes, president; Patsy and Judy Howes, Mr. G. Bell, student minister, Heather Laird and Mary Thompson.

facing back to back so that it can be read from either direction. Signs sell for \$4 each or two for \$7.50

In promoting the project the young people are making presentations to boards of management in Presbyterian congregations within reasonable travelling distance of Erindale. Other contacts are made by mail. The group also take full responsibility for packing, shipping and invoicing.

The Erindale young people feel this is a particularly worthwhile project that will bring them great satisfaction. They hope that their signs may guide the traveller or newcomer in unfamiliar surroundings to a Presbyterian Church where he may worship and enjoy fellowship with Christian people.

Requests for information or orders may be sent to: Miss W. Howes, Erindale Presbyterian Church, Dundas Highway West, Erindale, Ontario.



LET'S PUT our HEARTS into it!

by Langley MacLean

■ The other day I watched a program on T.V. which dealt with Red China. Whether from personal opinion or through accident, or for some less sinister reason, the camera represented the Christian church as part of the old obsolete China. The cameraman quickly passed over the young worshippers in a Christian church in Shanghai to concentrate on the elderly, the people who would soon have no part in the direction of China's affairs. However, when the story of the communists was being told by the camera, we saw the precious and universal appeal of young children's faces as they sang with great strength and beauty the praises of Chairman Mao and shook their little fists at the imperialistic U.S.A.

It was perhaps necessary that the program carry this flattering note in order that our newsmen and cameramen might not shut the door on their reentrance, for one of the hierarchy appearing on the film made it clear that a critical eye is not allowed to rove far in that land.

The most ominous information presented was the fact that here was a country whose energy and culture are being directed and geared towards hatred and aggression, typified in the lashing fists of the little girl's dance and in the words of her song. Her little heart is being won to a reversion to savagery reminiscent of the Hitler youth.

We, in Canada are reminded repeatedly of our many faults in our newspapers and in our television programs, but our detractors have been unable to convince me that we are desirous of anything other than peace (the absence of conflict rather than the communistic interpretation — the absence of conflict against communism). Therefore have we not just as much to be joyful for as that little girl? Why don't we sing the great and joyful hymns of the church in our services and use them in the films and sound film-strips in our audio-visual library? Why don't we Presbyterians use the metrical Psalms with that slow and deliberate tempo they

were meant to have in order to move the hearts of those who sing them? In those rare times when we are presenting the Christian claims on television or in films, why not use recordings of a lusty congregation singing, rather than the ethereal trillings of a professional choir? As that helpless little girl was being conditioned to react positively to the totalitarian system under which she is forced to live, let us condition ourselves to react with positive joy to the ideals which govern our lives as Christians. Let's put our hearts into it, and not be afraid of moving the emotions for God's sake. In Red China they are not allowed to give Christian teaching to the young. We have still some time yet left to us to infect our own generation with joyful enthusiasm.\*



TWO JEWISH FRIENDS

by Donald McLeod

■ A recent visit to the Bahamas brought me in contact with two extraordinary men with far from ordinary occupations. Both were of the same racial origin, Jewish; both were born in the same country, the United States of America, some 40 years ago.

The first to make my acquaintance was Joey Maxim, the former light-heavyweight champion of the world, who now lives in Freeport on Grand Bahama Island. Joey is presently the "bouncer" at the new palatial Lucayan Beach Hotel's luxurious hall of roulette, craps and 21. The gambling casino provides everything a decadent millionaire could wish, for eight million dollars has been invested under the guidance of a well-known Toronto financier. To ensure that all man's creature comforts are catered to, food and drink abound. The decor could only be described in terms usually reserved for promotion of Hollywood's products. The coffee table in the main lounge is some 20 feet in diameter.

The second man of this tale leads a much less glamorous life. He is Father Ephram, a member of the Benedictine order whose monastery stands among the hills of the island of New Providence, not far from Nassau. Father Ephram is,

in his own words, a convert, not from Judaism but from agnosticism. He is one of a dozen men brought to Christ through a devout Roman Catholic layman who worked in the New York garment industry. Father Ephram teaches history in the college connected with the monastery and supervises agricultural and dairy produce ventures conducted by members of his order. Periodically he visits Canada to solicit funds from R.C. parishes in and around Toronto, for support of the order's work in Nassau.

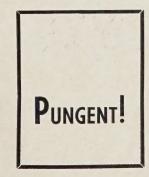
The parallel factors in both men's lives are significant. Both are American. Both are Jews. Both work in institutions located in the same geographical area. Both institutions are financed to some degree by Canadian money.

Of course the similarities are overwhelmed by the disparity in purpose of each work. On one hand we have a raucous, gaudy, contemptuous pandering to the basest human instincts. Greed and materialism impel the mechanism of the wheels of chance.

In stark contrast we see the humble, vital life of a devoted Christian dedicated to God's glory and the spiritual nurture of his fellow human beings.

The result of each man's work teaches us something. The effect of the services rendered upon the gambler and upon the student is worthy of comparison. But the impact of the situation for me is the difference between the men involved. The one with his beady eye intent on the suckers' dough; the other with the deep spiritual maturity of a true servant of God.

I asked myself, "Which of these men would I want to be like?" And, "Which



AND PERTINENT

of them would I prefer my sons to be like when they grow up?" The answer is obvious.

If you are ever in Nassau, make a point of visiting the monastery of St. Augustine and ask to speak with Father Ephram.

And if you bump into Joey Maxim, don't tell him what I said about him!

# **EDITORIALS**

# THE CHANGING CHURCH Even a casual glance at the events of last year will disclose that the church everywhere is concerned with the need for change.

In her message to the general assembly of the Church of Scotland Queen Elizabeth said it was not surprising that increased leisure and greater opportunities to enjoy the world had led many young people to question the way of life in which their parents were brought up. After referring to the benefits brought by advancing science and technology, Her Majesty continued: "the impact of modern conditions on young people cannot be answered by proclaiming the eternal truths of the Christian message unless they are shown to be relevant to modern minds."

News stories from Rome emphasized the pressure for change at the Second Vatican Council. The very fact that mass may now be said in the language of the people is an indication of that trend.

Our own general assembly had the need for change at the congregational level brought before it by the committee on the laity. In the report in the blue book the committee poses eight questions beginning with "what is the difference between an audience and a congregation?" The committee quotes a statement by Rev. Dr. James S. Clarke, secretary of the board of Christian education, in which he says:

"If the church takes seriously its role as the servant of God's mission in the world, then the church's forms and structures must be shaped around the needs of persons, society and the world, and not only around its own internal life."

Everywhere it is obvious that the structure in which change is needed most radically and the place in which it will accomplish most is the congregation. To worship together is not enough, members must participate together in the life of the church, they must engage as partners in the whole mission of the church.

How can church members in the local situation be challenged to respond responsibly to this need for renewal? The back cover of this magazine draws attention to a study guide prepared by a small group concerned with renewing the whole church "in purpose and in power." The booklet is reviewed on page 26.

Here are the answers for adults who are searching for ways in which to make the church a force for God in our present-day culture. There are very few in the church of our time who are content to rest upon the achievements of the past. Christians are committed to an ongoing mission, to full and adequate presentation of the gospel in the contemporary situation.

Is your congregation content to devote its annual meeting to a review of the activities of the past year? Should not this be the occasion when the congregation looks to the future with the intention of broadening its service to the whole community and entering into full partnership with the church at large?

Perhaps some will be bold enough to pose questions at this year's annual meeting. What is your congregation like today? Does it measure up to the New Testament pattern of the church? Are you, and your fellow members, really partners in the whole mission of the church?

If enough Presbyterians sincerely seek the answers to these questions there may be a remarkable resurgence in congregational life in the year 1965.★

# CAPITAL PUNISHMENT While we are talking about change perhaps it is time that The Presbyterian Church in Canada made another attempt to declare itself on the question of capital punishment.

At present the official position is that adopted ten years ago following a statement to the general assembly by the board of evangelism and social action. It affirms the right of the civil magistrate to impose the death sentence for crimes like malicious and deliberate homicide. At the same time it insists that capital punishment should not be applied in every case.

In recent months the Anglican Church of Canada and the United Church of Canada have both taken steps to initiate action that would abolish the death penalty in Canada. We would like to hear the subject debated in general assembly once again, and hope that the board of evangelism and social action is preparing to put capital punishment before the church as an issue on which we can and should speak.\*

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### cover story

At St. John's Presbyterian Church, Toronto, some C.G.I.T. members are shown making calendars for the residents of a home for senior citizens. In this photo by Valerie M. Dunn are seen: Sandra McGilvray and Cathy Ross, seated; Mrs. Vivian Ross and Carol Anne Sloane, standing.

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By Russell Self

## INDIA'S food shortage:

# AN ALARMING



■ The almost half billion population of India face an alarming food shortage. Empty stomachs create unrest. Can the congress government under its new leadership of Bahadur Shastri solve the problem of a demand greater than a supply?

India is primarily an agricultural country with 70 to 80% of the masses being rural. After 15 years of industrial expansion under the inspiring guidance of Jawaharlal Nehru, nearly half of the

\$30 billion national income is still derived from agriculture. And yet, India is able to produce only about 90% of its needed 100 million tons of food grain. This provides an average of 17 ounces per day of food consumption with about 2200 calories annually compared to 3300 calories in Canada.

Under-production means that India must depend on imported food which in turn drains off needed foreign exchange for development. The problem can be multiplied each year according to the whims of the monsoon rains. It is either too much or too little. This year there was too much rain in three areas: flash floods north of Madras; north of Delhi, where increased irrigation has raised the water table; and south of the Nepal border where run-off from the Himalayas was heavy this year.

The situation becomes critical when you realize that there are over 25,000 new mouths to feed each day due to

# PICTURE



The long queue for grain rations in which people sometimes stand for a full day in order to get a half-monthly quota of wheat or rice.

# India's ALARMING picture continued



population explosion. In spite of some interest in family planning, this figure will accelerate because of modern drugs and growing medical facilities. Every two years the population increases at a figure equivalent to the entire population of Canada.

Prime Minister Shastri speaking to a public rally in Bombay in early November said that "75% of the problem of India is food." Krishnan Menon, the former right hand man of Nehru, who has now left the congress party, said recently in connection with the food crisis that we need "soil, seed and sweat." He might have added science. In the same speech he warned that we must not depend on American wheat. It is generally recognized that the six million tons of wheat shipped to India in 1964 from the United States helped to stave off the crisis. The crops of rice and wheat are harvested between mid-November and mid-March. India consumes about three times as much rice as wheat.

What about the future? Will the coming fourth to fifth year plan be able to break through this agrarian impasse and make the country self-sufficient in food? How long can the fatalistic conditioned masses tolerate sub-diet? It was reported by the opposition in the government that two-thirds of the population live on less than five cents per day. Will the wooden plough give way to the tractor? Is it economical for a farmer with less than five acres to run a tractor. even if he could purchase one with his \$70 income per year (average per person)? At present there is only one tractor for every 21,000 acres as compared to one for every 110 acres in Canada.

It must be recognized that religion is a factor in the food problem. In a recent editorial of a daily paper I read that there are about 300 million cows in India which produce 387 pounds of milk compared to 5,000 to 7,000 pounds in countries of the west. The veneration of the cow makes breeding and adequate feeding most difficult. Respect for all

life allows thousands of tons of grain to be destroyed by rats. One agricultural officer estimates that "roughly 10% of our crop is destroyed because of lack of insecticides and rat control."

Talking with a member of parliament on the train on his way to this session of the house, he related the problem of ensuring that money allocated for the farmer actually reached him. On the ascending scale, it is to see that the farmer is given sufficient price incentive without it being drained off by the bunya class (merchants). Many of the bunyas attempted to take advantage of the food shortage by hoarding stocks. This skyrocketed the price, in some places to double. When you consider that 50% of the income of the Indian is spent on food, as compared to only 20% in the west, you can readily see how no money and empty stomachs created riots and led to raiding the grain shops.

I witnessed one Inter-Church Aid project sponsored by the World Council of Churches in North Bihar. Daily grain rations were given in exchange for wages in the construction of an earthen dam. The project had to be temporarily closed as 2,000 turned up one morning for work and food, when there was only provision for 500. But even in the Inter-Church Aid program there is corruption. One of the leading officials remarked to me that he considers it fortunate if no more than 25% is exploited.

Yes, India needs bread - daily bread. She will need the help from countries producing a surplus. The sumptuous standards of Canada need re-thinking in the light of Christian concern for our neighbour. But India also needs the bread of life. It is my increasing conviction that preventive measures on the physical level are not sufficient. The Gordian knot can only be cut by the proclamation of redemption and release through Jesus Christ. We are stewards of the grace of God, as well as the plenty from the hand of providence.

These sacks of grain are part of a hoarded stock that has been discovered. A policeman guards it while a government official makes a count of the quantity.



Genesis 9:14 "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."

By T. M. BAILEY • With the people in Genesis it is not known when their old year ended. So, let us imagine it was our month of December.

After Noah and his family rode out the storms of the deluge, what awaited them outside? As they stepped from the ark they were greeted by destruction, loneliness, silence, gloom! They must have wondered, "Where will we begin to pick up the pieces?"

You and I are members of Noah's family. We have experienced dreadful storms, yet survived. Now, from our personal Mt. Ararat, we look around at 1964's landscape, and ask anxiously, "What does the future hold?"

Putting ourselves again in Noah's shoes, we find that God's words to those earliest of survivors are both puzzling and hopeful: "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." Evidently, Noah's dark days were not over yet. Clouds would continue to hang over his head. The only difference in the picture was the presence of a rainbow.

I take from this that even though one storm has been weathered, man must never consider himself insulated against more bad weather. If I expect God to bar my door against future ills, then I show my misunderstanding of the text. Instead, as it was explained to Noah, trouble is an ongoing condition of life. In the New Year, then, do not be startled if black clouds threaten to hang over our heads again.

However, this does not mean that trouble is without value. George Matheson, the blind Edinburgh minister and hymn writer, explained what a cloud can accomplish: "My soul, despise not the moments of thy clouding! Think not they are waste moments. They are at present a solitude; they have called thee into a desert place apart from the crowd. But hast thou never read how the crowd came to see John in the wilderness? Why did they come to him? They came to see the marvel of a faith that could live on so poor a fare, sing to so bad an accompaniment, smile in so mean a garb, soar on so feeble a wing."

If clouds darken your life in 1965, look for what God has hidden within them. Turn them inside out:

"The inner half of every cloud Is bright and shining. I, therefore, turn my clouds about, And always wear them inside out to show the lining."

The hopeful part of our future is that wherever a cloud exists, God is there, also. "The bow shall be seen in the cloud." It is his promise of relief.

From Noah onwards, men on sea and land have always searched the skies for a rainbow. Think of long ago, when dead-tired sailors fought mountainous seas for days and nights without sleep. Next, hear their sudden shouts of joy. A brilliant rainbow spans the ship's highest mast. The storm is ended!

In trouble, that's what God is to us. A promise of relief. Recall how the spectrum colours of his presence penetrated the heavy heart of Matheson, prompting these famous lines:

"O Joy that seekest me through pain, I cannot close my heart to Thee; I trace the rainbow through the rain, And feel the promise is not vain That morn shall tearless be."

Precisely! God's cloud does not last forever, but his mercy will!

Look for God's bow in every trial, present or future, he will help you meet any emergency. Stand on the Divine promises in 1965. They will help you magnify your cloud.

Then, says the blind poet, the following will be true about you, as well: "Men shall throng thee because of thy carol in the cloud. The sick shall listen to thy night song. The heart-sore shall hear thine evening hymn. The restless shall run to thy rainbow."

Yes, God wishes you to magnify your cloud.

### Prayer

O thou who art the Lord of the years, from everlasting unto everlasting, confirm our resolution to walk more closely in thy way. Replenish us with heavenly grace, that we may be enabled to meet all our trials with cheerful courage and a constant hope. Amen.\*

BELOW, from left: The annual mission study includes a variety of activities. This girl and leader are making a prayer map of India. Middle: This camp stove was one of several made by the group

and used at their own weekend camp. Right: C.G.I.T. members take part in church services during Christian youth week and conduct an annual Christmas vesper service.



● Jane's mother looked at her thirteen-year-old daughter and sighed. "She's in junior high, with more homework all the time — and school club activities, dances, getting interested in boys," she thought, wearily. "Now Jane wants to do something else after school!"

Seeing the doubt on her mother's face Jane interjected eagerly, "Please don't say no. They've just started this C.G.I.T. group at our church and I want to go with Fran!"

Jane's mother started to shake her head, then paused. What was it the minister had said last Sunday?

His words came back to her in a rush. "The church is being forced out of the lives of young people. Increasing demands are made on them — schoolwork, social life, community activities. We parents know these things are important but surely, Christian teaching is the most important of all. Especially during the difficult adolescent years when crucial decisions are made about life. Yet we find many children lose interest and drop out of Sunday school as they enter their teens, and too few take part in mid-week groups."

He'd pointed out that good teen programs in the church can help develop Christian belief, character, attitudes and response to everyday living. "As parents," he urged, "you can help your child make wise choices from the multitude of demands on his time. Encourage him to take part in the Christian education program. And give your active support to Sunday and mid-week groups for teens."

"Jane," her mother finally said, "I think you should go to C.G.I.T. But we'll have to talk about all the other things you're doing, too. Maybe we can decide together which are most important, and how much time you should give to each."

Jane agreed readily and danced off to Fran's, eager to tell her the good news. As the door banged behind Jane, her mother looked for the letter she'd received about teen-age groups at the church. Ah, there it was. What did it say about C.G.I.T.?

"Canadian Girls in Training, familiarly known as C.G.I.T., is a mid-week group for girls 12 to 17 years old. It is based on the life of Christ: 'Jesus increased in wisdom and stature, and in favour with God and man' (Luke 2:52). This is implicit in the purpose that every girl memorizes: 'As a Canadian girl in training under the leadership of Jesus, it is my purpose to cherish health, seek truth, know God and serve others, and thus, with his help, become the girl God would have me be.'

"Although the purpose is fourfold it does not have four separate objectives but recognizes only one: becoming the girl that 'God would have me be.' However, some activities may emphasize one aspect more than others:

Cherish Health — stewardship of physical gifts, good

habits, physical fitness; Seek truth — stewardship of mental gifts (using the mind to discover and know truth); Know God — stewardship of spiritual gifts (learning to know and love God); Serve others — stewardship of time, talent, opportunities and material endowments (including but going beyond service projects; forming relationships within the group and outside.)

"There is no blueprint pattern for C.G.I.T. The program is varied and flexible, each group planning according to its needs. There are only two important requirements: that the program be balanced, built firmly on every part of the purpose, and suit the group, changing as it changes.

"The C.G.I.T. meeting can provide opportunities for extending the Sunday school program. If possible the same group meets on Sunday as a class and during the week as C.G.I.T. Otherwise, the leader is expected to keep informed about class lessons and try to relate them to the weekday program.

"Every teen-age girl is looking for something. Fun, things worth doing, friends, a different world from home and school. A place to be free, someone who understands, people she can trust. Important answers, assurance for growing up, something to hold on to. A rock to build on, something hidden inside her — herself!

"Thousands of teen-age girls have discovered these things within the fellowship of C.G.I.T. As it celebrates its golden

anniversary this year there are over 50,000 members in 5,000 groups across Canada. The program is directed by the department of Christian education of the Canadian Council of Churches, and supported by the Baptist Federation of Canada, the Churches of Christ (Disciples), The Presbyterian Church in Canada and the United Church of Canada."

Jane's mother was surprised to learn that the C.G.I.T. in her congregation was among over 380 Presbyterian girls' groups in Canada with a membership totalling more than 4,300. And C.G.I.T. started 50 years ago! She'd thought it was something new.

A few days later Jane attended her first meeting, proudly wearing her uniform, a white and blue middy with navy skirt. She returned bubbling over with enthusiasm.

"We have about 15 members in two groups," Jane told her mother. "I'm with the intermediates, 12 to 14 year olds. The older ones are in a senior group, 15 to 17. Each group has a leader and are they wonderful! Not bossy at all. They let us talk about things we're interested in and what we'd like to do. When we get stuck they help out with a suggestion or two. A superintendent is in charge of the whole department. We did most of the things in our small groups but joined for games."

Like most C.G.I.T. groups, Jane's met for an hour and a half. During the opening ceremony the girls repeated their (continued overleaf)

# F CHRISTIAN TRAINING







ABOVE, from left: Worship in the group. The cloth under the Bible was made during a project on worship. Middle: Business meetings have their lighter moments. Right: The service of affiliation with the W.M.S. is shown to an auxiliary member. (Note: The first five photos are of C.G.I.T. members at St. James Church, Toronto, the sixth of girls at Riverdale Church.)

Story and photos by Valerie M. Dunn

January, 1965 11

purpose and sang the C.G.I.T. hymn. Recreation was followed by worship and a business meeting conducted by the members, work on a project and a brief closing ceremony. However, not all meetings would be like this. For instance they might have a party, or spend the whole evening on the project.

Jane explained to her mother that a project was any undertaking chosen, planned, carried out and evaluated by the girls, with the leader's help and advice. "Sometimes our projects will take four or five meetings but others need only one or two," said Jane.

Her group decided it wasn't doing enough for the community and chose a service project — visiting and making gifts for residents of an old people's home. Next would be a mission project, based on program material recommended by The Presbyterian Church in Canada. The leader told the girls that mission study would help them understand the meaning of Christ's commission to proclaim the gospel.

The themes change annually. This year it is home missions— the changing city challenges the church. They would study the work of four "inner city" churches and with new Canadians. Girls in the Maritimes would contribute toward



recreation equipment for Christian education in Knox Church, Halifax; the others would help pay salaries of kindergarten teachers in Montreal's Tyndale House. And they would collect, mend and clean good used clothing for a downtown mission.

"Our leader told us about some other things groups have done during mission study," Jane went on. "One visited the courthouse every month, to congratulate new Canadians at the citizenship ceremonies. Some years we'll study an overseas country. When the theme was on Africa, Presbyterian C.G.I.T. members made towels and teacloths for missionary bungalows in Nigeria.

"And guess what, mother." Jane said excitedly. "When we've finished mission study we each get a World Friendship badge to wear on our uniforms! That shows we've done the study and contributed to mission work. "And," she added, "we'll be affiliated with the W.M.S. A lady from the presbyterial will come and present our badges."

Future plans also included a Bible study project. The girls were going to write a Biblical play and make costumes for it.

It was a few weeks after Jane's first meeting that her mother had a phone call from the leader of the senior group. "Some of our older girls want to learn more about good grooming, attractive dress and correct use of make-up," she explained. "I understand you were a professional model before your marriage. We were wondering . . . well, if you

might have time to meet with the girls one evening and give them some instruction?"

Jane's mother was taken aback. She'd never taught a group of teen-agers but she agreed to try it.

As she chatted with the senior group leader she discovered that the older girls had a somewhat different program than did Jane's intermediates. They had less activity-type projects, focusing more on discussion. And they could undertake projects requiring greater maturity, such as a baby sitting service to free mothers for leadership of younger groups. Occasionally the seniors planned joint activities with the boys' organization.

The weeks went by. At Christmastime Jane invited her family to the C.G.I.T. vesper service at their church. Jane's mother was deeply impressed by the reverence and poise of the uniformed girls as they conducted the service. She particularly liked the candlelighting ceremony, and the music of the C.G.I.T. choir. Jane told her afterward that sometimes groups from several churches joined in an interdenominational vesper service.

It seemed no time at all before spring was in the air and the C.G.I.T. was planning its mother and daughter banquet. Jane talked of little else! She couldn't wait to entertain her mother and show the year's projects. The seniors were going to prepare the meal. Jane and the other intermediates would make decorations and placecards.

At the banquet Jane's mother learned that her daughter could attend one of the Presbyterian or interdenominational C.G.I.T. camps held each summer. One of the seniors had been fortunate enough to be named a delegate from her district to the interdenominational provincial camp council.

Because 1965 is the 50th anniversary year the girls showed displays about the history of C.G.I.T. When Canada entered World War I, people became deeply involved in the civilian war effort. Father was in the Home Guard, mother helped in the Red Cross and boys participated enthusiastically in Trail Rangers. But there was nothing for girls. So an interdenominational advisory committee on girls' work was formed to study existing programs for teens. Out of this came Canadian Girls in Training, beginning in 1915 with two experimental groups.

The uniform was chosen in 1919 when girls commonly wore middies and skirts to school. The similarity to a naval uniform helped emphasize that girls were doing their share to help their country, by training for Christian living. As girls and leaders have been wearing the middy for 50 years it now identifies the movement. A recent poll of groups revealed it is still a favourite.

Jane and her friends put on a skit about the golden anniversary project. C.G.I.T. members across Canada have pledged \$50,000 for a Christian camping conference centre in Indonesia. The site is near Djakarta.

As they walked home together from the church, Jane chattered gaily to her mother. But her mother was thinking more about Jane than about what her daughter was saying.

"Teen-agers change so quickly. Jane will be a woman in a few short years, wanting to marry and have children of her own." She thought with gratitude of the C.G.I.T. and the warm, personal interest of its leaders. "Jane's experiences in C.G.I.T. will stay with her the rest of her life," she thought. "They will help her grow, not only during her teen years but in maturity, as a Christian woman, wife and nother."

She smiled to herself as they entered the house. "What more can a mother want for her daughter?"\*

### **OBTAINING A LOAN**

■ When a congregation plans a building project, the first step is to raise as much of the construction cost as possible from among its own members before looking elsewhere for funds. Borrowed money costs money. After canvassing its members a congregation is usually better able to judge how much it can afford to spend and to borrow. Also, no agency will grant a loan until a thorough canvass of the members has been made.

To obtain a loan through a synod corporation, the congregation first secures application forms which it completes and returns. The maximum loan that a corporation can grant is 60% of the borrowing congregation's total completed property value. This includes the appraised value of the church site, the contract price of its building, the architect's fee, the cost of pews, pulpit furniture and landscaping. Where there is an existing building its appraised value is also included. This means a congregation can probably borrow its total needs if it can demonstrate ability to repay the loan.

New congregations have the greatest difficulty in obtaining enough money for construction of new buildings even though 60% of their property value is borrowed. Such groups feel under pressure to build at an early stage in their lives, in order to adequately serve their communities and gain additional members. Often a building project is undertaken when membership is small and only an inadequate building fund exists. Sound financing dictates that the congregation provide the other 40%.

It is in financing church buildings that the lending funds of The Presbyterian Church in Canada have been of the greatest assistance. But unfortunately funds are limited for two reasons:

- Lending funds are not large enough to satisfy all demands for loans.
- 2. Congregations which have previously borrowed have been delinquent, and so prevent assistance to new churches for their building projects.

To correct this situation, new terms for loans were set by the 1964 general assembly. It is hoped that these will assure repayment on a scheduled basis. The maximum loan any congregation

### FOR A BUILDING

can receive from the church lending funds is \$25,000.

Both the committee on lending funds and the national committee on synod corporations discourage borrowing beyond these two sources, because it is difficult to service a multiplicity of loans. This is a dangerous practice. Several congregations which followed this policy have found themselves in a position where they cannot meet obligations when they become due. As a result, critical situations have arisen. The credit and good name of The Presbyterian Church in Canada as well as that of the congregations have been jeopardized. When a congregation borrows from any source, it should remember that it borrows not only in its own name but also in that of The Presbyterian Church in Canada. One of the strongest witnesses that can be made by a congregation is its record of meeting financial responsibilities at all times.

The following are the members of the national committee on synod corporations: H. W. Hunter, chairman; D. W. Morison; Rev. Dr. E. A. Thomson; Dr. J. L. King; W. S. Walton, Q.C.; Rev. Dr. James Dunn; Rev. Dr. H. S. Rodney; Rev. Dr. J. A. Munro; Lorne O. Clarke; W. J. Hyde, C.A.; C. M. Pitts; R. J. H. Stanbury, Q.C.; Rev. Dr. G. D. Johnston; A. G. Campbell; S. O. McMillan, F.C.A.; G. M. Bell; Rev. D. McCullough, business administrator.★

Third in a series by David McCullough



January, 1965

### Formosa's













cent

# GOSPEL

### A feature article by DeCourcy H. Rayner

• Among the new translations offered by the Bible Societies in 1964 is one that bears on the flyleaf the identification:

TAYAL MARK — MP 560
The Bible Societies in Taiwan
Printed in Taiwan

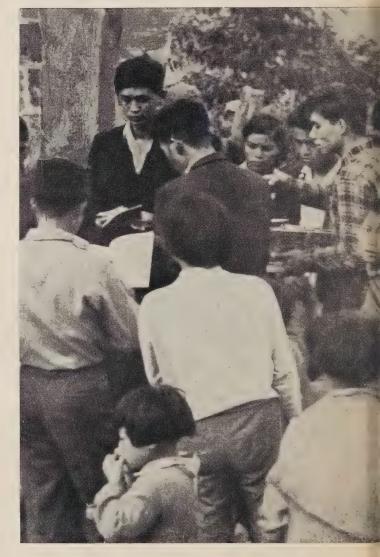
Behind that little book lies a story that should be made known to all within The Presbyterian Church in Canada, for it is a remarkable record of achievement by one of our missionaries to Formosa, the Rev. Clare McGill.

When Mark's Gospel in Tayal came off the press last June it was the first complete portion of scripture to be published in the language of this aboriginal tribe in Formosa. While the actual translation was done by two men, the Rev. Clare McGill and the Rev. Hola Temu, the creation of a written form of Tayal was largely the work of the Canadian missionary.

Back in 1953 when Clare McGill and his wife, Grace, left Canada to cross the Pacific Ocean Mr. McGill went with the ambition of translating the word of God for some of the mountain tribes among whom the Christian faith was spreading rapidly. After graduating from the University of Western Ontario and then from Westminster Seminary in Philadelphia, Mr. McGill had done post-graduate studies in linguistics at the University of North Dakota and the Kennedy School of Missions, Hartford, Connecticut.

Shortly after his arrival in Formosa the young missionary from Glencoe, Ontario was assigned the task of devising a written form of language for the most northerly of the mountain tribes, the Tayals. The church had come into being among the 20,000 Tayal people before one word of scripture had been placed in their own language. Their only access to the Bible was through Japanese, the language taught in the schools which the latter established in the mountains.

Clare McGill found that there was no dictionary of Tayal, in fact there was no alphabet. The present Formosan government discourages the use of a romanized script, so it was



Student colporteurs selling scriptures to people of the mountain tribe



 A portion of a page of Mark in Tayal phonetics.

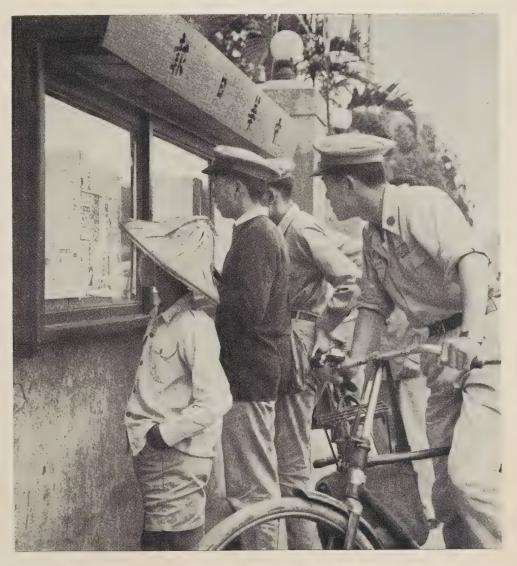
necessary to devise a set of symbols closely related to the Chinese phonetic system. Eventually, by using modern linguistic techniques and pumping Tayal leaders for information, Mr. McGill decided upon an alphabet of 22 letters.

In 1959 he reported in this magazine on the progress made to that date. First a primer of 57 pages was printed to teach the Tayals how to read their own language. Then a small hymn book was published, and 2,000 copies of it were sold within two months. After that a catechism of 120 questions and answers was produced, followed by a simple "Story of Jesus."

All the while Mr. McGill was gaining better knowledge of the Tayal speech in preparation for the major task of translating the Bible. In 1962 he began with Mark's Gospel, the book that the Bible Societies have found most suitable as a starting place for scripture translation. By this time two Tayals had been ordained to the ministry, and one of them, Hola Temu, joined Mr. McGill in his work.

(continued overleaf)





Hungry for information, Formosan students in school uniforms read news posted in Taipei.



Rev. Clare McGill, translator

About half of Mark had been completed when typhoon Gloria struck in September, 1963. It was one of the worst typhoons in the history of northern Formosa. Clare McGill and his family were living in a new house on the bank of a river in a new Tayal village. Thousands of tons of water poured down the valley, and their home was among the dozen in the village that were completely swept away.

Fortunately the villagers had some warning and were able to evacuate their houses. The McGills saved most of their clothing and bedding, but lost their furniture and household equipment. The Canadian missionary moved to Taipei, where Miss Hildur Hermanson made room for the McGill family in her quarters. Space was found for an office in another mission house on the Taipei compound, and the translators resumed their work.

By December, 1963 the Gospel of Mark was ready in rough draft, and a team of ten men familiar with the Tayal language came to examine it on behalf of the Bible Societies. It was an exciting time for the editing committee, this was their first look at a book of the Bible in their own language. Mr. McGill described their activities in these words:

"The week of this committee was one of the busiest and happiest we have ever known. The men were comfortably housed in a vacant room here on the Presbyterian compound. They went out in small groups to one of the many nearby food stalls for their meals. Work began at eight o'clock each morning and continued until noon except for a much needed coffee break about ten. The afternoons from two to six were divided in the same way.

You should have seen the eager, energetic participation of each member. More than once as I entered the room there was an animated huddle over the middle of the table, or various ones in small groups around the table were threshing out the dialect and semantic problems of every verse and every line of Mark's Gospel. Another joy I wish we could have shared with you was to hear them sing. Such harmony and enthusiasm you go far to find. Every session began with a song fest and prayer. They did record several numbers for the early morning Tayal radio broadcasts."

Corrections and improvements were suggested by the committee, and the translators devoted another two months of hard work to making the manuscript ready for the printers. After that there were weeks of proof-reading, and

### 5 cent Gospel continued

finally 3,000 copies of the Tayal version of Mark's Gospel came off the press in June.

The latest word from Mr. McGill is that 850 copies of Mark have been sold. Right now the Rev. Murray Garvin and the Rev. Wu Ming Hsiung are conducting conferences among church leaders of the Tayals at 11 different locations, and some of the discussion will centre on Mark's Gospel. Clare McGill is preparing a workbook entitled Let's Study Mark which will encourage readers to find answers in the text and to memorize important passages. He says, "It will be in portions small enough for one per day for each literate. I try to draw out the key thought in each passage, and give a suggestion for related prayer at the close of each day's reading."

The actual cost of publication was borne by the Bible Societies under the program supported by the Canadian Bible Society. The cost of printing the illustrated Gospel was about 13 cents Canadian, and they are sold to the people for the equivalent of five cents in our currency. The subsidy, as usual, is provided by the Bible Societies in order that Gospels can be sold locally at a price that the people can afford

Canadian Presbyterians have supplied the chief translator, who in turn made the Gospel in Tayal possible. This is only half the job, we can go much further by supporting the Canadian Bible Society which shares in printing the Tayal version along with the many others that are needed.

For the Rev. Clare McGill much translation lies ahead, if the Bible is to be completed. Yet the first step has been taken, and as he said in one of his letters, "Mark's Gospel has now gone to the printer, and the rest of the New Testament no longer seems quite so insurmountable."\*

A Canadian nickel is worth nearly \$2 in Formosa, since the rate of exchange is 40 to 1.

### YOU WERE ASKING?

In the New Testament we read over 100 times of the second coming of Christ, yet we never hear our ministers preach about it. Why not?

I have heard several sermons on the second coming and have preached sermons from time to time myself on the subject. I agree with you, however, that perhaps sufficient attention has not been paid to this truth which certainly is part of the New Testament teaching. Some, I am sure, hesitate to preach on the subject because there is such a variety of opinion concerning the form of Christ's coming. Also, there have been some rather bizarre interpretations of the significance of this event which have discouraged others from speaking on the subject where there appears to be so little certainty. The New Testament does teach that Christ is coming again to bring a final and glorious conclusion to his redemptive purpose accomplished in his life, death and resurrection. This coming again will mean the final destruction of all evil forces and powers and the opening out of a new existence, the nature of which lies beyond our power to conceive or imagine. Indeed, the Bible falls into negative language when it seeks to indicate the nature of our perfectly redeemed existence. I Cor. 2:9; Rev. 21:1-6)

How do you interpret the four horsemen passage of the Book of Revelation?

There are a variety of interpretations of this passage, and I offer you mine for what it is worth. The passage must be understood within the context of the opening of the seven seals of the book written within and without. Rev. 5:1. This book apparently contains the title deeds of the universe or to put it another way, it is symbolic of Christ's absolute and complete right to rule all things by virtue of his death and resurrection. As each of the seals is opened, there is a scene described which calls for the coming of Christ to exercise his prerogatives of absolute authority. As the first seal is opened, a rider comes forth on a white horse, and he goes forth "conquering and to conquer." This represents the acquisitive spirit of mankind which makes human beings anxious to exalt themselves at the expense of their fellows. The fact that the horse is white would indicate that upon a superficial examination the rider might be conceived of as pursuing a worthy occupation, i.e., initiative or ambition. Appearances to the contrary, however, the outcome of his enterprise is not good.

Some interpreters have tried to relate the rider of this white horse to the rider of the white horse in Revelation, Chap. 19, but this I feel is an unwarranted conclusion. The rider of the white horse in Chapter 19 is undoubtedly Christ exercising his exalted powers. The rider of the white horse in this passage is actually at best a pale imitation of such and might better enshrine the biblical theme of the devil going about disguised as an angel of light.

As the second seal is opened another rider upon a red horse comes forth. Obviously the acquisitive spirit of man represented by the white horse is now issuing in warfare, conflict, and bloodshed.

As the next seal is opened, a rider upon a black horse emerges. This rider holds in his hands a pair of scales. This is a reference to the scarcity of food, etc., which always follows upon warfare, for example, rationing.

As the fourth seal is opened a rider upon a pale horse comes forward. This rider is identified for us as "death" and hell. War further results in physical destruction and moral depravity.

When the fifth seal is opened the martyrs who are represented as being under the altar cry out for Christ to come and vindicate their testimony and to justify their faithful stand even unto death.

As the sixth seal is opened we have illustrated a great variety of natural and violent happenings which are conceived to be a form of judgment.

When the seventh seal is opened there is silence in heaven which could suggest two things: (1) the silence before a great battle, the open book reveals Christ as the true Lord of the universe and that the powers of evil are usurped. Final conflict is now inevitable as Christ takes up his full power. On the other hand, the silence could suggest the inescapable nature of the inheritance which the saints will enjoy with their risen and glorified Lord.

Why is it necessary for the session to decide whether or not a person can join the church? Why is it necessary for a person who has a certificate of membership to be received by vote of the kirk session?

The Book of Forms of The Presbyterian Church in Canada Section 110 (a) states: "Persons applying for admission to the Lord's Table for the first time can be admitted only by resolution of the session. Ministers are directed 'to take as strict trial as can be' of such applicants. The session is entitled to accept the minister's report, or to make such further examination as the elders may judge necessary for their own satisfaction. Neither minister nor session is entitled to require assent to any doctrines, or special qualifications other than those set forth in the Standards, 'knowledge to discern the Lord's body, faith to feed upon him, repentance, love and new obedience,' and a life in outward conformity with such profession."

Section 110 (c) further states: "Members in full communion of The Presbyterian Church in Canada, in good and regular standing, are entitled to all the privileges of the church in any congregation of the church with which, in the providence of God, they may connect themselves. Upon the receipt of a Certificate of Transference, it is the duty of the session to add to the roll of communicants the name of the member transferred, unless they have good cause to believe that there is against the applicant matter of discipline sufficient to

(Continued on page 20)

■ Over 200 members of Grace Church, Calgary participated on stage and behind the scenes in a production of Benjamin Britten's opera, Noye's Fludde (Noah's Flood).

Miracle plays were written and performed in the 13th and 14th centuries in England and Europe, to tell the important Bible stories to the masses, most of whom were uneducated and illiterate. Benjamin Britten, a contemporary English composer, used one of the original English miracle plays as the libretto (text) of his opera.

Noye and his wife were played by adults, the sons and their wives by teenagers. Children in colourful costumes and masks took the parts of 35 pairs of

birds and animals. The congregation joined the cast in the singing of certain hymns. Even the minister, Dr. Murdo Nicolson, took a speaking part.

The opera was written for performance in the sanctuary, so the first four rows of pews had to be removed, to provide space for the stage and 45-piece orchestra. The latter required string and

### 



As the flood waters approach, the ark is completed and Noah (Doug Walker) sings, "Tary you not."



Reluctant to leave her noisy, worldly friends, the Gossips, Mrs. Noah (Mary Chapman) is dragged on to the ark by her sons — Sem, Ham, and Jaffett.





With everyone finally in the ark, Noah sings "ove

## OPERA PERFORMED IN

rcussion instruments, recorders, bugles of handbells and demanded a wide nge of musical ability from beginner serious amateur. Musicians from her churches and organizations were vited to assist.

From the audience's viewpoint, Noye's udde was a colourful musical spectacle at captured the imagination of children

and adults. But for the participant it was a test of musical ability, especially the adult roles of Noye and Mrs. Noye, sung by Douglas Walker and Mary Chapman.

Mrs. Rose Baltrusaitis, Grace's director of youth choirs, saw the opera as a unique opportunity to bring many people of all ages and talents together in a single church project. It was she who

taught solo and chorus parts to some 90 children from age five to the late teens. As musical director, John Searchfield, the organist-choir director, rehearsed the orchestra and conducted dress rehearsals. He was assisted by Miss Marilyn Perkins, organist-choir leader of Scarboro United Church. Brock Hammond was producer and director.\*

### 





Musical director John Searchfield conducted a 45-piece orchestra of strings, recorders, percussion and bugles.



At curtain call, left: Bill Nichol, Doug Walker, Mary Chapman, Janet Murray, Rev. Dr. M. Nicolson, Linda Anderson, David Jones, Cynthia Hammond, Heather-Anne Ribalkin.

e lande the watter spreades . . . God doe as he will."

# A CALGARY CHURCH

January, 1965

merit the suspension of church privileges."

There are two reasons why this matter is referred to the kirk session. First, the kirk session presided over by its moderator is the ruling body of the congregation in the Presbyterian Church. congregation, by calling a minister and electing the elders have consented, of course, that the direction of the spiritual affairs of the congregation shall be in its hands. Secondly, the elders are chosen among those in the congregation who are spiritually qualified to make the kind of decisions which are required for the proper ruling of a congregation. Elders are expected to be men of mature Christian insight and exemplary life. Their spiritual wisdom and insight, as well as their delegated responsibility entitle them to respect in any congregation.

Are God and Jesus Christ the same person?

Christians believe in the one God who nevertheless exists as three persons, Father, Son, and Holy Spirit. The Father, the Son. and the Holy Spirit are in their persons fully and completely God. But, we must say further at the same time that the Father is not the Son and the Son is not the Father; the Spirit is not the Son and the Son is not the Spirit.

As I have written before in this column, the Christian doctrine of the Trinity is not to be understood by mathematics but by Christian experience. When we in our Christian experience encounter the living God, we are convinced that we have to do with God who is the Creator of heaven and earth; the Father dwells in inaccessible splendour beyond our powers to conceive or imagine; and further we have to do with the God who, without ceasing to be what he is. has come into our world (his creation) and has identified himself in the person of the man Jesus of Nazareth so that we, looking into his face, can indeed see the glory of the eternal God. We are conscious, moreover, as Christians that there is within us a power which

enables us to resist evil and to pursue the good which is not normal to our human experience but which is the power of God working within us. This is the Holy Spirit which translates what God has done in history in Christ into a personal experience and power at the very heart of our existence.

No one can explain the Trinity satisfactorily because we are limited both in understanding and language, but Christians who have encountered the living God feel that when they use the word God in order to explain their own experience of God they must say "I believe in God, the Father, the Son, and the Holy Spirit." Martin Luther in his small catechism answers the question: "How are the three divine Persons distinguished from each other?"

"The Father has begotten the Son from eternity; the Son is begotten of the Father from eternity; the Holy Ghost from eternity proceeds from the Father and the Son, — To the Father especially is ascribed the work of creation; to the Son the work of redemption; to the Holy Ghost, the work of sanctification."

O Do you think it is proper for members of the church who attend two services on Sunday at which the Lord's Supper is observed to communicate both times?

I see no Biblical or theologi-A cal objection to communicating twice although the general practice of the church is otherwise. However, since fellowship is an important aspect of Holy Communion, it seems somewhat incongruous for only part of the congregation to communicate. We are made one family by the death and resurrection of Christ who by the blood of the cross broke down the partitions between us. At the Lord's Table when we remember what Christ has done by means of the cross for our reconciliation to God and to one another, we ought to show that we are so reconciled by joining in the family meal instituted by Christ in which all the members of the household of faith join.

The church at Corinth had a serious problem concerning the observance of the Lord's Supper. At

that time celebration of the Lord's Supper followed the eating of a common meal together. However, in Corinth apparently the rich came early and began to eat and to drink immediately so that by the time the poor arrived the rich were satisfied and sometimes drunken. Paul informs the church at Corinth that by this practice they were eating and drinking damnation to themselves for failing to observe the Lord's body (for breaking fellowship). He gave some very practical advice. He suggested to the Corinthians in the light of this situation that if any were too hungry to wait for their brethren to arrive, then they had better eat at home before they came. This word from Paul underlines the fact that fellowship among Christians was essential to a proper celebration of the Lord's Supper.

A. L. Farris

### FROM THE EDITOR:

Prof. Allan L. Farris has asked to be relieved of the responsibility of answering questions for The Record because of a heavy schedwe of academic work this winter.

On behalf of all who have followed this department with interest, we thank Professor Farris for the many valued contributions that he has made to the magazine in this way. He has taken great pains to reply to individual questions of every sort, and has written privately to many of the questioners. We are grateful for the sound and practical answers which he has provided for so many issues of our magazine.

From February on the YOU WERE ASKING? department will be conducted by the Rev. Louis H. Fowler, M.A., B.D., D.D., joint clerk of the general assembly and minister of St. Andrew's Church, Aurora, Ontario, Dr. Fowler's ability as a writer and his thorough knowledge of church law and procedure together with his experience in the pastoral ministry equip him to undertake this assignment.

Questions should be directed to Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ontario. The name and address of the sender must be given, for information only.

### News

### Roman Catholic observers Heard at Canadian Council

"The Canadian Council of Churches faces change and changes, and these are to be welcomed rather than regretted," Rev. Dr. W. F. Butcher told the 15th biennial meeting of the C.C.C. in Niagara Falls, Ontario, November 16-19.

The new general secretary stressed that Canadian churches as well as the council must face rather than evade the issues which confront our country and our faith.

The council should provide the means for co-operation and co-ordination in all

that is undertaken together.

Dr. Butcher suggested that there was need for many more local and regional councils of churches, with no formal links with one another or with the Canadian Council, yet relating churches and congregations in their common faith, fellowship and activity.

Prof. David W. Hay, past president, chaired the biennial meeting. The Most Rev. H. H. Clark, primate of the Anglican Church of Canada, was elected president for the next two years. Rev. Dr. Hugh A. MacMillan was named as one

of the four vice-presidents.

For the first time in history Roman Catholic observers were present at the Canadian Council of Churches. Three priests and a layman took an active part in discussion.

Another Roman Catholic, the Rev. Kenneth Dietrich, a post-graduate student at Ottawa University, gave one of the evening addresses.

He said that many in his church are



—RNS photo A Maori kiwi-feather cloak is placed around the shoulders of D. Norman Perry, new moderator of the Presbyterian Church of New Zealand, as he is inducted into office at Auckland. The third layman to be elected, Mr. Perry was honoured for his services as adviser to the Maori people in his community and through the New Zealand Maori Council. John Waititi, an elder of the Maori tribes, helps Mr. Perry don the cloak, which the moderator wore while he delivered his inaugural address.



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beginning to question the very things that the reformers questioned 400 years ago. Father Dietrich explained that by engaging in dialogue "the Roman Catholic Church is declaring itself to be genuine and sincere in its desire to spread the kingdom of God . . . dialogue has for its one purpose truth, divine truth." He added that there is a return to scripture which is beginning to reflect itself in the total life of the Roman Catholic Church.

An explanation of the plans and purpose for the Pavilion of Christian Witness at the 1967 exposition in Montreal was given by Father John Martucci of that city. The pavilion will be designed to express the Christian meaning of the exposition theme, "Man and His World." It will be a co-operative venture in proclaiming one message on behalf of all Christians through the use of artistic works and quotations from the Bible.

The council accepted a proposal that the Canadian School of Missions and Ecumenical Institute be known as the Ecumenical Institute of Canada until such time as the name can be abbreviated legally. Rev. Dr. J.S. Clarke is chairman of the board and Harold M. Jackson is the treasurer. Ecumenical was defined as "the whole task of the whole church to bring the gospel to the whole

The council endorsed the World Council of Churches program for "Joint Action for Mission on Six Continents." It also called the attention of its members to the tremendous missionary potential in the flow of Christian men and women from Canada to almost every country, and asked that laymen be alerted to and prepared for their opportunities for Christian witness.

The council adopted a resolution from the Student Christian Movement challenging the churches "to make the present situation in French Canada and the failure of communication between the two communities a subject of intensive, honest and wide-ranging study and action" and took steps to implement it.

The council's department of Christian education was asked to study and explore the appointment of a qualified person to promote the churches' concerns in public education, so that the Christian faith may find an adequate place in

public education in Canada.

The council was urged to establish a department of home missions in which member churches could consult on church extension, areas of mutual ministry, and other national concerns. The proposal will be considered by the executive committee. The Presbyterian delegation appointed as representatives on the C.C.C. executive, Miss Giollo Kelly, Rev. Dr. E. H. Johnson and Rev. Dr. Hugh F. Davidson,

### Maritime Home celebrates Fifty years of social work

The Maritime Home for Girls at Truro, N.S., is celebrating its 50th anniversary. During the half century 1,198 girls have been rehabilitated and trained to live purposeful lives. At present there are 32 girls in the home.

Rev. Dr. A. E. Morrison, the Presbyterian superintendent of missions for the Maritimes, is chairman of the interdenominational board of governors. The home is supported by government and church grants, and through private contributions.

### Services at Summerside Mark Confederation centenary

Capacity congregations both morning and evening filled Summerside Church, P.E.I., on October 25 for special services commemorating the centenary of the meeting of the fathers of Confederation. The congregation is in its 112th

Prof. C. Ritchie Bell was the guest preacher, with the Rev. J. Donald Mackay conducting the services. In the morning the lessons were read by the Hon. J. Watson MacNaught, solicitor general of Canada and a member of the Summerside Church, and by the Hon. Walter R. Shaw, premier of P.E.I. In the evening they were read by the Hon. Thane A. Campbell, chief justice of P.E.I., and by Senator Orville Phillips.

The Summerside Presbyterian Church Pipe Band performed prior to the two services and provided a guard of honour for the distinguished guests.



Premier Shaw, Solicitor General MacNaught, and Chief Justice Campbell were speakers at a dinner in Summerside Presbyterian Church commemorating the centenary of the first Confederation talks. Shown above are, from the left: Mrs. J. W. MacNaught, Premier Shaw, Mrs. J. Donald Mackay, wife of the minister, and Chief Justice Campbell.

### Centennial research project Under way in Formosa

The research centre at the Tainan Theological College, Formosa, is undertaking an extensive survey of the religious and social situation in Taiwan as a contribution to the centennial celebration of Protestant missions on the island. The survey is supported by the Presbyterian Church of Formosa, the Episcopal Church in Taiwan, and the Lutheran and Methodist churches. Information about the total community in Taiwan, the Christian community, and the relevance of the Christian mission to the human situation there, is being collected and progress reports drawn up. It will be used in 1965 for an evaluation of the present situation of Christian mission in Taiwan and recommendations for the future. The budget for this project is \$10,000 (US) of which \$2,500 is being raised locally and \$7,500 through the assistance of the World Council of Churches and the East Asia Christian Conference.



— St. Catharines Standard

At a congregational dinner on November 11 the mortgage of Knox Church, St. Catharines was burned. Shown, from the left, are: James Hanlon, session clerk, George Shepherd, trustee, and John G. Walker, building program chairman. From a bed in hospital the minister for the past ten years, Rev. J. K. Ross Thompson, urged the congregation to accept a new challenge, "as much for others as for ourselves."

### Union proposal debated By Australian Presbyterians

Church union was debated for three days at the general assembly of the Presbyterian Church of Australia.

A basis of union drawn up by a joint commission of Presbyterians, Methodists and Congregationalists was discussed in detail. It proposed the introduction of diocesan bishops, to be consecrated by the bishops of South India, the abolition of elders, the return to ancient creeds instead of those of the reformation, and government at the local level which would be largely congregational.

By 187 to 170 votes the general assembly defeated a motion to reject the basis because it did not sufficiently safeguard the priesthood of all believers, justification by faith, the doctrine of scripture, and the sacraments, and that recognition of the Chalcedonian Decree as a standard would imperil purity of worship. However an amendment to request presbyteries and sessions to consider the basis in the light of the Westminster Confession of Faith was carried. It will be studied in those church courts.

A number of ministers and elders recorded their dissent to the proposed basis. Four committees were set up to oppose the union proposal in Adelaide, Sydney, Melbourne and Brisbane.



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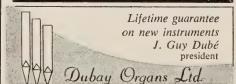
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### THE SYNODS

### **British Columbia Synod**

The Rev. A. R. Henderson of Cranbrook, B.C. was elected moderator of the Synod of British Columbia when it met in Central Church, Vancouver, November 3-5. On the Wednesday evening a large gathering heard Rev. Dr. Hugh A. MacMillan, moderator of the last general assembly.

Tribute was paid to the late Mr. Justice A. M. Manson for his untiring work for the synod and the Presbyterian extension fund. It was decided to move the synod office to Abbotsford where it will be administered by Rev. Dr. W. O. Nugent.

Matters discussed under evangelism and social action included the appointment of a chaplain to Vancouver General Hospital. A successful Synod Advanced Leadership Training Conference was reported upon. Rev. Dr. J. L. W. McLean gave an interesting account of the Frankfurt meeting of the World Presbyterian Alliance.

- Fred St. Denis

### Maritime Synod

Rev. James A. Goldsmith, Moderator



For the first time in 147 years, the Synod of the Maritimes met in historic St. Andrew's Church, Lunenburg, N.S., beginning October 20. The Rev. James A. Goldsmith of Dartmouth was elected moderator.

Ten new ministerial members were welcomed, increasing the number by two over the preceding year. The synod noted its great loss in the death of Miss Margaret MacDougall, the first regional secretary. She served until her death, which followed a lengthy illness.

No action was taken on a request that graduating students be appointed to charges for two years instead of one, as at present. Synod approved a recommendation of the missions committee that two ordained missionaries from rural charges be sent by the synod to the school for rural clergy at Truro this spring.

Expression of appreciation for his years of service will be sent to Dr. J. A. Munro, secretary for home missions of the general board.

A budget allocation of \$193,315 was accepted. The evangelism and social action committee was authorized to plan a conference for ministers. A resolution was sent to the ministers of finance and

of national revenue regarding "the inequity whereby persons may claim a 100% deduction on turning their income over to a religious organization rather than the usual 10% deduction ordinarily allowed." This followed up an earlier resolution sent in 1963.

The synod learned that the late Lord Beaverbrook had arranged that his augmentation to the pension of retired ministers of the synod and their widows continue from the Beaverbrook Foundation. A resolution of appreciation will be sent by the synod to Lady Beaverbrook and Sir Max Aitken, Lord Beaverbrook's son.

The synod will meet in 1965 at St. Andrew's Church, Westville. At this time it will hear reports of a survey of rural church needs in each presbytery.

—E. H. Bean

### C.G.I.T. Conference

The Atlantic Provinces C.G.I.T. leaders' training conference held in Moncton, N.B. this autumn was attended by 226 delegates from the Baptist, United and Presbyterian Churches, and the Churches of Christ (Disciples).

Miss Lois Tupper of McMaster University led the study on "The Bible for Today's Living." She urged that leaders consider the scriptures as the channel of God's communication with man, and lead their girls into the knowledge that the Lord of the universe is redeeming love.

### **Budget Receipts**

Receipts for the general assembly's budget on November 30 totalled \$1,304,775, as compared with \$1,283,464 at the same date in 1963.

Expenditures amounted to \$1,753,607 as against \$1,671,321 last year.

To be credited to 1964 budget receipts must be in the church offices by January 13.



In lively discussion with Prof. D. K. Andrews are Knox College students at the second annual student-faculty retreat, held near Peterborough this autumn. The theme was "Called To Be Prophets".

### Home mission appointments

Application forms may be obtained from the Home Missions office, 63 St. George St., Toronto 5, for use by those desiring appointments. Graduating students and all others who are interested should complete and return the forms by January 31.

### Indian Canadian Conference

A conference of workers among Indian Canadians and representatives from the reserves served by the Presbyterian Church was held in Winnipeg, November 27 to 29. The chief speaker was A. E. Bigwin, principal of Bendale School in Scarboro, Ontario.

### Death of Indian evangelist

Word has been received of the death in the Christian village of Isagarh near Jhansi, India of Kashi Babu. He was the last survivor of the 14 evangelists who worked in the Jhansi field under the late Dr. John Wilkie.

### **PERSONALS**

Mr. and Mrs. Murray Ross and their two children arrived from Nigeria in December for furlough.

The Rev. Walter Jackson of Waterdown, Ontario has been called to St. Paul's Church, Oshawa, Ontario.

The retirement of the Rev. Donald MacInnes after 40 years in the ministry was marked by a reception at Mount Zion Church, Ridgetown, Ontario. Presentations were made to Mr. and Mrs. MacInnes by Mount Zion, where he has served 15 years, Blenheim, the Presbytery of Chatham, and St. Enoch, Church, Hamilton, where he was minister for eight years. Mr. and Mrs. MacInnes will reside in Ridgetown.

Mr. and Mrs. Richard Adam have become staff assistants at Kenora Fellowship Centre.

The director of Presbyterian Men, Roy Hamilton, has been elected vice-president of the Conference of Men's Work Secretaries in North America.

The Rev. D. J. Geard from Australia arrived in Toronto last month to take up an appointment for a year at Bonar Church.

Miss Tamiko Nakamura has completed her term with the Korean Christian Church in Japan. She has returned to Canada after serving in Japan under the WMS (WD) for three years in the field of Christian education.

The Rev. James McAvoy and his wife were honoured by Calvin Church, Hamilton, Ontario on October 25, when Mr. McAvoy retired from the active ministry. Presentations were made at a congregational reception after the service. Mr. and Mrs. McAvoy will continue to live in Hamilton.

Rev. Dr. John Hardwick represented The Presbyterian Church in Canada at the general assembly of the Presbyterian Church of New Zealand in November. Dr. Hardwick and his wife are in New Zealand for a year or so. Give Your Church

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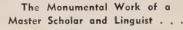


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# Che Upper Room



# **BOOK CHAT**

### THE CONGREGATION - SUMMONED AND SENT

This is a new study book for adult groups seeking a renewed understanding of God's purpose for his people in the world today. As the preface indicates, it is "an attempt to examine what the scriptures teach us about the congregation of God's people, and to discern what God is saying and doing in the midst of our history." The book is prepared for use by congregations of The Presbyterian Church in Canada by the consultation on Christian nurture for the whole church.

With the increasing number and variety of adult study groups, this book will have wide appeal and use throughout the church. (Available from Presbyterian Publications, 388 Yonge St., Toronto 1. 60c for one copy, five or more 50c each.)

ALBERT SCHWEITZER'S GIFT OF FRIENDSHIP: a personal portrait by his film biographer, Erica Anderson.

This recent book concerning Dr. Schweitzer and his work over the past 50 years as a medical missionary in West Africa, will be a revelation to many of the "man behind the legend", who in January, 1965 will celebrate his 90th birthday. The author, already famous in the production of documentary films, after reading Dr. Schweitzer's autobiography, had a burning desire to visit his hospital in Lambaréné and make a film of his life and work. Her struggle to overcome the doctor's opposition, his final capitulation and her discovery of the marvellous work done by the "Grand Docteur" is a heart warming and informative story. (Longmans, \$5.45)

— Mildred A. Clow

## THE CGIT MANUAL . . . FOR LEADERS, by Frances Russell

• This long-awaited revised edition of the leader's manual packs many helpful hints into its 192 pages. It replaces the two volume *This is CGIT*. Not only leaders of CGIT but of other teen groups will find it a source of ideas and insights, and it is worthwhile reading for members of local church Christian education committees.

The book goes beyond the mechanics of CGIT into subjects such as the characteristics of adolescent girls, individual types and how a leader works with each; group leadership techniques, and how girls and boys can work together. Specific guidance is given for a

variety of situations which may arise in a group. Several matters are discussed which were covered only briefly or not at all in the earlier manual. Written in a clear, readable style the book is delightfully illustrated by Don Morrison. (Canadian Council of Churches, Department of Christian Education, \$2)

### UNDINE, By Phyllis Brett Young

• The second wife who competes with the memory of a first is a theme often chosen by novelists, but seldom is it woven so skilfully into a tale of suspense. Miranda, a sensitive, imaginative bride, closely resembles her husband's late wife, Undine. She discovers that Undine's brother Gerard, a lame, secretive artist who lives with them, the household staff and others seem determined to identify her with the dead Undine. She gradually comes to believe that the spirit of the former wife is trying to live again through her. The story of Miranda's struggle to preserve her own personality and her marriage against subtle influences she scarcely understands makes absorbing reading. Mrs. Young is the author of several successful novels including The Torontonians and Psyche. (Longmans, \$4.95)

NEVER SAY DIE (The story of Gladys Aylward)

ON THE CLOUDS TO CHINA (The story of Hudson Taylor) by Cyril Davey

• There is something timeless about the careers of great Christians. These two books, part of a series, will appeal to all ages, but especially children and teenagers. Gladys Aylward and Hudson Taylor had many things in common. Both were born in England, answered a similar call to be missionaries; overcame great obstacles, went to the same country and performed unbelievable feats of heroism, almost singlehandedly. This kind of reading stirs the blood. It also shows how the calling of Christianity is a noble and challenging adventure.

(Welch, \$1) T. M. Bailey

### Pictures for the Calendar

The committee making selections of colour photographs for the 1966 Presbyterian Calendar will be glad to consider submissions from individuals. Payment will be made for the 12 pictures used.

Preference is given to action pictures of church life and work. Submissions should be limited to three, so please select your best. Transparencies of any size are acceptable.

Mail immediately to the Audio-Visual Dept., 63 St. George St., Toronto 5 and mark the package "For the 1966 Calendar."

### "Open Circle" Seminars Held at Presbyterian lay centre

A pilot group of 18 gathered at the Caledon Lay centre on an autumn weekend. These men and women are the first wave in a project of the E.W. McNeill Foundation and the committee on the laity, designated as Open Circle Seminars.

The purpose of this series is "to build together into an increasing combustion our presently scattered resources of concerned and gifted people who will in turn bring other men and women into the Open Circle." It is proposed to name the Caledon property at Horseshoe Hill, the Open Circle Centre, Caledon.

The concept of the Open Circle is an attempt to explore "the frontier" between the circle of church and those who do not avow Christ. The observation is that Christianity becomes flabby and unfruitful when it is endlessly a matter of Christians talking to themselves. They fall into anxieties and unprofitable conflicts among themselves for lack of invig-

orating encounter with people of non-Christian conviction.

The faith then becomes not a power for reconciliation but a wall of separation, a closed circle. It shuts in the gospel and it shuts out many who are in need of it. Sometimes without knowing what is bothering them, they are looking for Christ.

Open circle seminars are an experiment in breaking through into this situation of opportunity and of responsibility to communicate the faith we have received.

### Mission Conference

Presbyterian churches in Sundridge, Burks Falls and Magnetawan, Ontario, sponsored a conference on November 7 and 8, with the theme "Spotlight on Missions". Missionaries taking part were the Rev. Alvin McIntosh on furlough from India, and the Rev. R. Lloyd Cross of the West Indies Mission, working in Cuba and Haiti. Music was provided by the Sundridge youth choir and the Burks Falls senior choir.



ABOVE: Presbyterian Lay Centre at Caledon, Ont.

BELOW: A session of an Open Circle seminar.



--Photos by H. Ralph Rice

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BELOW: Members of East Toronto Presbytery enter the new Christian education building of St. Andrew's Church, Newmarket, Ont., at the dedication, Nov. 12. In the foreground is the minister, Rev. W. I. McElwain, Behind are, left, Rev. D. R. McKillican, who preached the sermon, and Rev. Dr. H. F. Davidson.

BELOW: At the sod-turning ceremony for the new Pleasant Ridge Church, Brantford, Ont. is, from left, the minister, Rev. George Telcs, Joseph Chato and Frank Varadi, Sr. The new church will serve the community as well as Hungarians from a wide area by using both Hungarian and English languages.

BELOW: An illuminated cross given by the couples' club was dedicated in Knox Church, Jarvis, Ont. Nov. 15. The presidents, Mr. and Mrs. Oscar Phillips, are shown with Rev. Granville Taylor-Munro, the minister. The cross was unveiled by the clerk of session, Alex Duncan, left.







### CHURCH CAMEOS

- Members of the Scott Auxiliary, W.M.S., of St. John's Church, Toronto, held a 75th anniversary church service on November 11, with a large representation present from other groups in East Toronto Presbytery.
- A pulpit and Bible for the church school auditorium in St. Andrew's Church, Cardinal, Ontario, given by the fireside group, were dedicated on November 29.
- Four offering plates, in memory of Miss Sarah Jane Ross, were dedicated in St. Luke's Church, Salt Springs, Pictou County, Nova Scotia, presented on behalf of relatives by Herbert Ross.
- Calvin Church, Ottawa, originally a downtown Hungarian congregation, has relocated in the Elmvale-Urbandale extension area and begun English services parallel with the Hungarian. The first service held on October 18 attracted 60 people. The Rev. K. D. Toth is the minister.
- A plaque was dedicated at MacVicar Memorial Church, Outremont, Quebec in memory of Sarah Gilmour Scott, given by her husband Julian and his family, on November 29.
- On November 29, Knox Church hall, Vankleek Hill, Ontario was dedicated following extensive renovations costing over \$10,000, fully paid by the congregation of 107 households. The minister is the Rev. J. A. McGowan.



ABOVE: McIver Hall was dedicated on November 29 by St. Andrew's Church, Melbourne, Que. The 125-year-old hall was completely renovated and named for the late Mr. and Mrs. W. E. McIver in gratitude for a large legacy left to the church by Mr. McIver. St. Andrew's is the church shown on the back of the two dollar bill, of which there are 65 million copies in circulation. At the dedication are, left: Pipe Major E. Forret, E. G. Sims, E. L. Wood, J. M. Leckie, Piper E. Stracchino and Rev. J. VanderWal.

BELOW: St. Andrew's Sunday school at Trenton, Ont., presented two cheques to Miss Frieda Matthews, Nov. 15. Mary-Ann Meinster handed over \$300 to provide a stone church in Formosa, while Mary McNair presented \$150 to aid Tibetan orphans at Jhansi, India. George McGregor is the Sunday school superintendent and Rev. Douglas Wilson the minister.





ABOVE: A cross was dedicated in Ferguson Church, Derby, N.B. on Nov. 15, given by the ladies' aid in memory of Mrs. W. G. Lewis. The cross was unveiled by her husband, centre, a former minister of the congregation, now of Royce Church, Toronto. At right is Mrs. Donald Carnahan, ladies' aid president and at left the minister, Rev. T. T. Cunningham.

BELOW: Dan McIntyre set the mortgage aflame at Runnymede Church, Toronto, on November 22, while H. J. Johnston and Mrs. Wm. Ryrie held the tray. In less than 14 years the congregation discharged a mortgage of over \$200,000 on the church and Christian education building. Former ministers John MacQueen and Arthur Currie assisted Earl F. Smith at the thanksgiving services.



BELOW: Rev. Dr. Ernest Gordon, dean of the chapel at Princeton University, is shown chatting with the Hon. J. Keiller Mackay at St. John's Church, Toronto, Nov. 22. Dr. Gordon, author of "Through the Valley of the Kwai", was the anniversary preacher. At left is Mrs. Mackay, centre is clerk of session Douglas Nichol, right board chairman J. Stacey.





LEFT: The 120th anniversary of St. Andrew's Church, Mooretown, Ont., Nov. 1, was marked by the rededication of the church, which has been extensively remodelled. The photo shows the renovated chancel, The minister is Rev. D. G. Kemble.

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### YOUTH NEWS

British Columbia's colourful Minister of Highways, the Hon. Rev. "Flyin' Phil" Gagliardi gave the 25th annual Thanksgiving convention of the synod P.Y.P.S. a spirited start with a stirring address on evangelism. The conference, at St. Andrew's Church, Kamloops, was attended by some 85 young people from 25 societies. Most of the delegates travelled over 250 miles by train to reach Kamloops in the interior of B.C. Dr. Ian Rennie, the main speaker, gave three challenging addresses on the theme "Christian Certainties."

The executive was instructed to look into the possibility of holding next year's conference near the meeting place of Kairos, the United Church Young People's organization, so that there may be some joint activities. The following were elected to the synod executive: president, Marilyn Bruce; vice-president, Howie McPhee; corresponding secretary, Lois Handley; recording secretary, Judi Ashman; press secretary, Robin Ross; treasurer, Heather Macdougall; fellowship, Dave Barclay; missions, Jim Statham; leadership training, Daryl Cherry; worship, Haig Maxwell; members at large: Gladys Yaseyko, Cathy Macdougall, Dave MacLean.



The first young people from St. James Church, Winnipeg to offer themselves for full-time service are shown with their minister, Rev. J. H. Bishop. Bruce McClay will study for the ministry, Judith Fowler plans to be a deaconess.

Over 400 young people attended the Thanksgiving convention of Toronto and Kingston Synod PYPS in Guelph. The theme was "For Freedom Christ." Three addresses were given by the speaker, the Rev. Bruce J. Molloy of St. John's Church, Toronto.

Knowledge Knooks brought the young people together in small groups to consider subjects such as the layman's responsibilities; the Christian conception of free will; mental illness; Presbyterian church government; the Westminster Confession; religious education in Ontario; other religions; communism; and how to answer an unbeliever. At the Saturday evening banquet three presbytery societies each presented a 20-minute show.

This year's missionary objective is \$2,000, for a youth rehabilitation centre in downtown Toronto.

Officers were elected as follows: past president, Victor Graham; president, Jack Green; vice-president, David Powell; recording secretary, Dianne Garde; corresponding secretary, Helen Meyers; missions convener, Betty Jean Green; fellowship, Ed Oliverio; leadership training, Gloria Hipson; and evangelism and stewardship, Andrew Leaper, all of Toronto; treasurer, Ross Batten of Lindsay Presbytery and publicity, Allan Crow, of Guelph Presbytery.

"One Lord, One Faith, One Baptism" was the theme of the 25th annual conference of the Maritime Synod PYPS Thanksgiving weekend. At this milestone in its history, the conference returned to St. Andrew's Church, New Glasgow, where the first conference was held in 1940.

The Rev. Basil Lowery of Montague, P.E.I., a past president of the synod PYPS, gave three challenging addresses on the theme. Other program highlights included: workshops on timely topics such as Christianity and communism; church and state; biculturalism in Canada; Presbyterianism; vocational choice and missions.

The conference felt keenly the absence of Miss Margaret MacDougall who passed away on September 29th. A memorial fund was set up to help furnish Margaret MacDougall Lodge at Camp Geddie.

Synod PYPS officers were elected and installed as follows: past president, Evelyn MacLeod, Halifax; president, Robert Adams, Summerside, P.E.I.; vice-president, Alex Chisholm, New Glasgow, N.S.; secretary, Evelyn Carpenter, Alberton, P.E.I.; treasurer, Ian MacLean, Halifax; missions, George Perrin, Halifax; camp, Robert Black, Lunenburg, N.S.; National YPS representative, Ross Cameron, Pictou Landing, N.S.; and publicity, Roberta Shaw, Charlottetown, P.E.I.

"Religious or Christian" was the theme of the Montreal-Ottawa PYPS Thanksgiving convention in Knox Crescent and Kensington Church, Montreal. The theme speaker was the Rev. E. J. Briard.

The executive was elected and installed into office, as follows: past president, Jim Keith; president, Rick Strong; vice-president, Jens Jensen; secretary, Karen Hincke; treasurer, Garth Mitchell; worship convener, Marg Quinney; missions, Christena MacGregor; fellowship, Pamela Page; leadership training, Joan MacGregor; editor, Flora Stewart; publicity, Sterling MacLean.



### PRESBYTERIAN MEN



George W. Ward

The influence and training in a Christian home shines clearly in the life of our church when n someone from such a home dedicates his life to spreading the gospel.

One such home is that of Mr. and Mrs. George W. Ward of Sas-

katoon. George was born in Watrous, Sask., and educated in Saskatoon. An elder and clerk of session in Parkview Church there, George was for some years superintendent of the Sunday school. He truly represents PM in action. As a trained leader he and others travelled to Prince Albert, giving ten training sessions to men there.

George has a son who is serving as a missionary doctor in Nigeria — Dr. R. V. Ward. Another son, Dale, who has his B.Ed degree, is attending the University of Saskatchewan. He has served as organist at Goforth Memorial Church, Saskatoon. A daughter, Carole Ann, is a registered nurse.

In business life George is an inspector with the Saskatoon Transit Company. He is president of the Presbyterian Curling Association and is an authorized motion picture projectionist in the Saskatoon Community Film Library. George's spare time (when he has any) is spent in his basement woodworking shop.

Thirty-one men from across Canada attended the first full national committee meeting of Presbyterian Men at Bolton, Ontario, October 23-25.

Five regional conferences were planned again for this year to be held in the same centres as in 1964, when a total of 731 registered. The emphasis in 1965 will be a closer relationship between youth and older men.

In evaluating the PM program the council determined to encourage training at the congregational level through a flexible and relaxed approach. Booklets recommended to leaders include: "More Learning in Small Groups," "Let's Discuss It," and "Handbook for Presbyterian Adult Groups." These materials from the United Presbyterian Church in the U.S.A. are available from Presbyterian Publications.

About 120 men and their wives at-

tended a ladies' night sponsored by the Huron-Maitland Presbytery PM council on November 10, at Knox Church, Teeswater, Ont. "Being a Christian in Today's World" was the topic of an address by W. B. Cross.

About 60 attended the PM council of Prince Edward Island meeting in Summerside Church on November 23. An address was given by the Rev. Leslie Files of New London. It was agreed to plan a men's conference at Camp Keir in the summer of 1965. Don Wannamaker was elected president and Bill Campbell vice-president.

"An Elder's View of the Church" was the topic of an address given by Ontario health minister Matthew B. Dymond to 75 elders attending a rally in St. Paul's Church, Ingersoll, Ontario, November 22.

Roy Hamilton, national director of PM, pointed out ways in which this program can help, after a panel discussion.

About 150 attended the annual dinner and service sponsored by the Nigara Presbytery P.M. council in St. Andrew's Church, Thorold, Ontario, in October. The national chairman, W. B. Cross, gave a throught-provoking address on "Being a Christian in the World."

Officers were installed, as follows: president, William Fenton, Thorold; first vice-president, Hank Van Dyke, Niagara Falls; second vice-president, Charles Given, Pt. Colborne; treasurer, Jack Bernie, St. Catharines; recording secretary, Don Booth, St. Catharines; corresponding secretary, Ken Warwick, St. Catharines; camp committee representative, George Turner, Thorold; presbytery representatives, Alex. McNay, Pt. Colborne and Harry Agur, St. Davids.

"Is the Presbyterian Church a Form or a Force?" was the topic of an address by George Fernie, assistant to the national director of P.M., at an open meeting in Erskine Church, Ottawa.

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### BIBLE READINGS

January 1 —Joshua 1: 1-9 January 2 —Exodus 32: 1-14

January 3 —Psalm 138

January 4 — Numbers 14: 1-12, 19-24

January 5 —Psalm 139: 1-12 January 6 —Psalm 139: 13-18

January 7 —Psalm 140: 1-8

January 8 —Psalm 141 January 9 —Psalm 142

January 10—Psalm 143: 1-10

January 11—Joshua 24: 13-28

January 12—Mark 9: 2-13

January 13—Mark 9: 14-29 January 14—Mark 9: 30-40

January 15—Mark 9: 41-50

January 16—Mark 10: 1-8 January 17—Mark 10: 13-16

January 18—Judges 6: 25-35; 7: 19-23

January 19—Esther 3: 2-6

January 20—Esther 4:10-17 January 21—Esther 5:1-5

January 22—Esther 5:1-3

January 22—Esther 5:9-14

January 23—Esther 8: 1-7

January 24—Esther 10: 1-3

January 25-I Samuel 8: 1-10; 19-22

January 26—Job 13: 1-12 January 27—Job 13: 13-28

January 28—Job 14: 1-6

January 29—Job 14:7-17

January 30—Job 14: 18-22

January 31—I Cor. 1: 1-9

### **Anniversaries**

131st—St. Paul's Church, Hamilton, Ont., Nov. 22 (Rev. Stanley W. Vance).

126th—St. Andrew's Church, Stratford, Ont., Nov. 1, (Rev. James Ferguson).120th—Knox Church, Guelph, Ont., Nov. 15 (Rev. D. C. Smith).

### IN MEMORIAM

FERGUSON, THE REV. ALEXANDER R. — A retired Presbyterian minister, the Rev. Alexander Reside Ferguson, 70, died suddenly in Glencoe, Ontario on November 26. Born in Scotland and educated at Glasgow University, Mr. Ferguson came to Canada in 1926.

He served successively at Englehart, Ont., Moose Jaw, Sask., and Simcoe, Ont. before entering the R.C.A.F. as chaplain in 1942. Three years later he was called to Pembroke, Ont. and in 1957 moved to Glencoe where he retired because of ill-health in 1963.

He is survived by his wife, the former Bessie Barnie of Brantford, Ont.

LEGGETT, REV. ARTHUR — At Orillia, Ont., on November 11, the death occurred of the Rev. Arthur Leggett, 71, retired Presbyterian minister. During his ministry from 1927 to 1962 he served at Kindersley, Sask., Swift Current, Sask., Molesworth and Gorrie, Ont., Norval and Union, Ont., and Beauharnois, Quebec.

For three years Mr. Leggett taught at the Vancouver Bible Institute, then in 1951 was called to Arthur and Gordonville, Ont. When he retired in 1962 he was minister of the Uptergrove charge near Orillia. He is survived by his wife, the former Margaret Ellen Doig.

BARBAREE, CLARENCE, elder, St. Andrew's Church, Fergus, former secretary-treasurer, Nov. 9.

CUMMING, JAMES, 48, elder and chairman of the board, St. Andrew's Church, Streetsville, Ont., Nov. 7.

DEWAR, GEORGE A., 83, choir member for 43 years in St. Andrew's Church, Wyoming, Ont., November 24.

EWART, MRS. DAVID, 96, active W.M.S. worker in St. Andrew's Church, Cobourg, Ont., president of Peterborough Presbyterial for 15 years, Nov. 2.

GIBSON, MRS. W. G., church school teacher, organist and choir leader for 55 years, Rockburn Church, Que., Oct. 24.

HOWIE, WILLIAM, 77, elder, budget and session fund treasurer and envelope secretary, St. Paul's Church, Vancouver, B.C., Nov. 14.

KELLY, ROY, 55, elder and secretary of the board, Knox Church, Campbellton, N.B., November 22.

LEITCH, ARCHIE D., session clerk for 27 years, Burns' Church, Mosa, Ont., Nov. 14.

LEITH, GEORGE, 78, elder, Fairmount-Taylor Church, Montreal, Que., Nov. 5.

MacEACHERN, ARCHIBALD F., 73, elder, St. Andrew's Church, Edmonton, Alta., Nov. 9.

McCRACKEN, SAMUEL LINDSAY, 79, elder, St. Andrew's Church, Victoria B.C., November 26. For many years a lay preacher and for four years clerk of presbytery.

McKAY, J. ALVIN, 68, elder, Knox Church, Embro, Ont., November 17.

McQUEEN, ISOBEL CRAIGIE, Reg. N., wife of the Rev. Donald McQueen, Glebe Church, Toronto, died November 11. She was a life member of the W.M. S. and served with her husband at Dunnville and Lindsay before coming to Toronto. She leaves her husband and a daughter, Craigie Donn.

McRAE, MRS. GEORGE W., Glenview Church, Toronto, wife of the former treasurer of East Toronto Presbytery, Nov. 18.

MORRISON, DANIEL PHILLIP, 81, clerk of session, St. Columba Church, Marion Bridge, Cape Breton, N.S., and twice a commissioner to general assembly. Mr. Morrison was instrumental in the decision of his congregation to continue as a Presbyterian Church in 1925. He died on Nov. 3.

SMITH, DEAN, 70, elder, Burch Church, Fort St. John, B.C., formerly an elder in First Church, Whitehorse, Y.T., Nov. 10.

STEWART, J. P. (JOCK), elder and manager, St. Andrew's Church, Ancaster, Ont., Oct. 27.

WILSON, ALEXANDER, 91, elder at Runnymede Church, Toronto, Ontario, early founder of the congregation and member since 1907, December 1.

#### CHURCH CALENDAR

#### INDUCTIONS

Amherstburg, St. Andrew's, Ont., Rev. J. W. Burkhart, Dec. 4.
Kensington, P.E.I., Rev. George R. Tannahill,

Middle River, N.S., Rev. T. Walter Brett, Nov. 24.
Montreal, Ephraim Scott Memorial, Que., Rev.
James Armour, Dec. 9.

#### RECOGNITION

Victoria, Chinese, B.C., Rev. David T. Y. Chan, Nov. 13.

Nov. 13.

VACANCIES & INTERIM MODERATORS
Synod of Maritime Provinces:
Alberton and West Point, P.E.I., Rev. L. R.
Files, New London.
Barney's River-Merigomish, N.S., Rev. H. M.
Creaser, 214 Washington St., New Glasgow.
Blue Mountain, Garden of Eden, and East
River, St. Mary's, N.S., Rev. A. W. Williamson, First Presbyterian Church, Stellarton.
Boularderie, St. James' and Knox, N.S., Rev.
Neil J. McLean, St. Andrew's Manse, Sydney
Mines.

Brookfield, P. E. I., Rev. B. C. Lowery,

Montague.

Campbellton, Knox, N.B., Rev. Murray M.
Graham, 259 King Ave., Bathurst.

Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.

Elmsdale, Hardwood Lands and Dean, N.S., Rev.
A. O. MacLean, 2761 Robert Murphy Dr.,

Halifax. Halifax.
Lake Ainslie, Orangedale and River Denys,
N.S., Rev. A. D. MacKinnon, Little Narrows.
New Glasgow, St. Andrew's, N.S., Rev. Charles
M. Shaver, Box 4, Thorburn.
North Tryon and Breadalbane, P.E.I., Rev. P.
D. Ruddell, Hunter's River.
Port Elgin, Sackville and Dorchester, N.B.,
Rev. Lawrence Blaikie, 156 Highfield St.,
Moncton.

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Rose Bay, Conquerall, Dublin Shore, West
Dublin, N.S., Rev. John R. Cameron, Box
218, Lunenburg.
Summerside, P.E.I., Rev. D. A. Campbell, 40
Greenfield Ave., Charlottetown.
Tyne Valley, P.E.I., Rev. L. R. Files, New
London.

London.

Synod of Montreal and Ottawa:
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver,
Box 178, Maxville.

Finch and Crysler, Ont., Rev. Hugh Wilson, P.O. Box 72, Avonmore.
Lachute, Margaret Rodger Memorial, Que., Rev. Dr. C. Ritchie Bell, 3495 University St., Montreal 2.

Dr. C. Ritchie Bell, 3495 University St., Montreal 2.
Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior. MacDonald's Corners, Elphin and Snow Road, Ont., Rev. R. J. Gillanders, 24 North St., Perth.
St. Lambert, St. Andrew's, Que., Rev. Dr. Neil G. Smith, 3495 University St., Montreal. Spencerville, Ventnor and East Oxford, Ont., Rev. J. H. Greene, Box 278, Cardinal. Synod of Toronto and Kingston:
Bobcaygeon and Rosedale, Ont., Rev. E. G. MacDonald, Box 266, Fenelon Falls.

Colborne, Brighton and Lakeport, Ont., Rev. A. E. Toombs, Box 114, Campbellford. Erin, Burns and Ospringe, Knox, Ont., Rev. D. Gibson, Box 67, Orangeville. Humber Summit, Pine Ridge, Ont., Rev. J.S. Roe, 32 South Kingslea Dr., Toronto 18. Madoc and Tweed, Ont., Rev. Douglas A. Wilson, 46 Marmora St., Trenton. Norwood, Havelock and Westwood, Ont., Rev. Alex Calder, 1307 Hazeldean Ave., Peterborough.

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Norwood, Havelock and Westwood, Ont., Rev.
Alex Calder, 1307 Hazeldean Ave., Peterborough.
Orillia, St. Mark's, Ont., Rev. Eric A. Beggs,
29 Neywash St., Orillia,
Palmerston, Drayton and Moorefield, Ont., Rev.
J. D. Wilkie, Harriston.
Toronto, Fairbank, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto 4.
Tottenham, Beeton and Schomberg, Ont., Rev.
Charles Townsley, Box 44, Alliston.
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Wayne Smith, Box 871, Paris.
Hamilton, Calvin, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.
Hanover and Ayton, Ont., Rev. C. McK.
Eadie, Chesley.
Ridgetown, Ont., Rev. R. D. A. Currie, 520
Elgin St., Wallaceburg.
Thamesville, St. James and Knox, Kent Bridge,
Ont., Rev. Trevor J. Lewis, Duart.
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son, Virden. Neepawa, Man., Major J. D. L. Howson, Camp

Shilo.

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Synod of Saskatchewan:
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Swift Current, St. Andrew's, Sask., Rev. Graeme
E. Duncan, 936 McIntosh St., Apt. 9, Regina.
Weyburn, Knox, Sask., Rev. I. S. Wishart, 1850
Parker Ave., Regina.

Synod of Alberta: Ridd of Alberta: Edmonton, Rupert St., Alta., Rev. G. J. Mac-Willie, 8715-118 Ave., Edmonton. Lethbridge, St. Andrew's, Alta., Rev. W. J. Nesbitt, Box 875, Ft. MacLeod.

Synod of British Columbia:

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Chilliwack, Cooke's, B.C., Rev. Dr. W. O.
Nugent, R.R. 4, Abbotsford.
Kelowna, St. David's, B.C., Rev. Dr. W. O.
Nugent, R.R. 4, Abbotsford.
North Vancouver, St. Andrew's and St.
Stephen's, B.C., Rev. S. Lindsay McIntyre,
2347 Marine Dr., West Vancouver.
Vancouver, Central, B.C., Rev. Dr. H. Lennox,
2996 W 37th Ave., Vancouver.
Vancouver, Robertson, B.C., Rev. L. D. Hankinson, 7667 Rosewood, Burnaby 3.

#### DEATHS IN THE MINISTRY

Ferguson, Rev. Alexander R., Glencoe, Ont.,



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#### About the Pension Fund

A pertinent question was raised in the general assembly when the capital funds appeal was presented. A campaign to raise \$5,500,000 was approved. The Honourable M. B. Dymond, minister of health in the Ontario government, asked why the pension fund for ministers received no portion of the \$5,500,000 to be raised. Dr. Dymond is a member of the pension board.

Is it not true that a former general assembly approved a pension fund campaign for one million dollars to increase the present inadequate sum paid to annuitants? It would now seem impossible to make such a unilateral appeal when the large capital funds campaign is before the church. Nevertheless, the administrative council should reconsider raising the capital funds objective to six million dollars, so that \$500,000 may be allocated to the pension fund for ministers or widows,

The whole church is indebted, deeply indebted to Mr. Clarence M. Pitts for his leadership in guiding and strengthening the steady increase in pensions for retired ministers. But the entire pension scheme requires to be revamped and up-

#### LETTERS

graded. The annual premiums paid by ministers have not been increased for many years, although salaries, even the minimum salaries have doubled in the last 20 years. I believe that 90% of ministers would willingly contribute to an enlarged scheme of pensions. But, above such a consideration the administrative council should see that the pension fund shares fairly in the proposed capital funds campaign.

Toronto (Rev.) John McNab

#### Is Mission Singular or Plural?

The Christian Century reports on the "radical restructuring" of the board of missions of the Methodist Church, U.S.A. A shock-wave of the upheaval is the "merger of the division of Christian service into the church's total mission program."

By no means, then, do I claim originality of insight and unrest when I ask, is this a point of discussion — of possibility within our own church? The question is not calculated to cast a shadow over the work of the Women's Missionary Society; it is simply an

honest probe towards "a more excellent way."

The professed thrust of our church's thinking is in the direction of "one mission." Can our separate administrations for missions lend momentum to that thrust? Nothing is ever lost when the members of a family come together; very much more is gained. The time is long past when divided loyalties, divided programs, divided resources, divided moneys, can represent the church struggling to be her best.

Toronto (Rev.) Douglas Miles

#### Donovan's Proposal

May I point out a rather serious distortion of my words when a title was given to the Pungent and Pertinent item in the November Record?

At no place in the article is it suggested that Indian reserves should be abolished. It stated that the establishment of reserves was a mistake. If an attempt to abolish them were undertaken, however, the Indian Canadian would be justified in taking his case to the United Nations. At the present the reserve is the only place of security for thousands of Canadians who have been made insecure through their treatment by Europeans ever since Jacques Cartier kidnapped a number of chiefs to take back to France as curiosity items.

The point of my article was that our government ought to begin now to undertake certain changes which will allow Indian Canadians to be masters in their own house.

Kejick, Ont. (Rev.) Walter A. Donovan.

Sorry, the title was based on the sentence "Plan to incorporate every Indian reserve as a municipality on the same date (July 1, 1967)" — Editor.

#### More Meetings?

I was dismayed to see in the November Record the "Village of Woodbridge Proclamation" making Wednesday night of each week "CHURCH MEET-ING NIGHT". What good does that do? I imagine the churches will hold bake sales and socials on that night. Even if they don't it sounds to me like a backward step. The church doesn't need more but fewer meetings. The church is too often asking its own people and the people it is trying to reach to come to church for every conceivable reason under the sun. The church should be going out into the world not asking the world to come to it.

If the church people of Woodbridge are going to reserve Wednesday night they should use it to get out of their buildings and do the work of the church. The best "church activity" for Wednesday night I suggest would be Visita-

tion Evangelism. If Wednesday night is going to be used for prayer meetings and Bible studies then the proclamation is a hollow thing because only the church people will come anyway. Any outsider reading this proclamation would be inclined to think "The church has already got Sunday, what right does it have to take Wednesday as well?" Collins Bay, Ont. (Rev.) Zander Dunn

#### Special Training

Have any Presbyterian bodies in the world encouraged their sons to take special training similar to the ones offered to their daughters?

There may have been and may be today, young men who on graduating from the secondary schools are not sure the Lord is calling them to be ministers in the word and sacrament. Yet they might like to be trained as some type of church servant.

In 1908 when the school (now Ewart College) was set up to train the daughters, should it have been opened to the sons as well? Church records of that period show the church was concerned about urbanization affecting home life.

There need have been no lowering of standards. Instead the kirk sessions and presbyteries might have given stronger leadership in all fields of education to both the sons and daughters entrusted to their care than they have accepted in the past 50 years.

Galt, Ont. Mrs. T. D. Cowan

#### Administration is Necessary

I agree with the criticism of present structures implied in all five of the points which Mr. Congram raises in the November Record. However, we have to be careful that we do not become blind idealists leading blind materialists. It seems to me that it was idealism gone wrong in rabbinical Judaism against which our Lord had his bitterest struggle. In other words, the road back to Phariseeism is a real danger to us.

Like Mr. Congram, I sometimes get fed up with all the secretarial and administrative functions which take time away from the pastoral, prophetic and "didactic" tasks of the ministry—but then I recall that administration is really part of the total ministerial task of the church, and therefore of the ordained, as well as of the lay, ministry. Sometimes, of course, we tie ourselves up with administration for the sake of administration. And often we increase the frustrations of administration by our hatred of it.

Rexdale, Ont. (Rev.) J. C. Carr

Letters from readers are welcomed providing they deal with timely topics and contain 200 words or less.



#### Children's Story - by Mabel M. Booth

 It was Sunday morning in the church school. Gay and Ian arrived early. "What will we do today, Miss Anderson," called Gay as she hung up her

"First," replied Miss Anderson, "let's choose a picture for the table. Which picture would you like, Gay?"

"I like the one of 'Christ With Children," said Gay, running to get it from the shelf.

As the children placed it on the table, Miss Anderson asked, "What do you see in the picture?"

"I see children talking to Jesus," said Gay.

"And I see two dogs," explained Ian. Miss Anderson and the two children stood looking at the picture. "Why do you like this picture, Gay?"

There was a long silence and then Gay replied, "I like the way Jesus is holding the little girl's hand."

"And I think," said Ian, "that the little girl felt glad to be with Jesus."

As other children in the class gathered around the table, Miss Anderson said, "This picture does help us to understand better how people felt about Jesus. Let's sit down and I'll tell you the story of this picture. This is a true story. In fact it is really two stories in one. It's a story of a great artist Frank Cizek, and a little girl named Bella Vichon.

"Many years ago in Germany there lived a boy called Frank Cizek. At an early age his parents discovered that he could become a great artist. They sent him to Vienna to study at an art academy.

"In Vienna he lived with a carpenter and his wife and their three children. Almost every day when he came home from school the children would run to him and say, 'Will you teach us to draw and paint?

"This gave Frank an idea. Many years later he started an art school for children. Youngsters of all ages and backgrounds came. Those whose families could afford it, paid for the lessons

but no child was ever turned away.

"The children liked to come to Frank's art class. They loved the way he taught them to draw. Sometimes he told them to draw whatever they wished. Sometimes he played music for them and told them to paint or carve or mold the things they were thinking about. When the circus came to town he said, 'Draw pictures of the circus.' The children thought of the things they saw at the circus. Then they tried to put them on paper.

"One day Bella Vichon came to school. She wanted to draw and paint. It was a long ride to the school on the street car but Bella continued to attend. She carried with her a leather case. In it were her treasures: her drawings, a book in which she pressed beautiful flowers, pieces of coloured paper and precious stamps.

"The great master helped Bella to see how she could put her thoughts on paper and tell people with pictures what

she was thinking. Each week she came to the school. Every week she would draw or paint a picture. Some times she would draw a picture at home and bring it for Frank to see.

"When Bella was 12 years old she painted this picture, 'Christ With Children.' She painted it from the things she thought about Jesus, just as she had learned to paint all her pictures from things she was thinking.'

"I like this picture," said Gay.
"And I still think," said Ian, "that the little girl felt glad to be with Jesus."

Something for you to do

Look at the picture, "Christ with Children."

Try to discover what Bella Vichon was thinking when she painted this picture.

Make up your own story about some of the boys and girls in the picture.

Read from the Bible the story of Jesus and the children as recorded in Mark, 10:13, 14.



CHRIST WITH CHILDREN

Bella Vichon, Cizek School, Vienna -courtesy Artext Prints, Inc., Westport, Conn.

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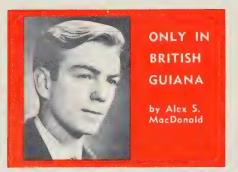
# The Presbyterian Record

FEBRUARY, 1965



Family fun in winter

## Pungent and Pertinent



When former Colonial Secretary Duncan Sandys decreed elections for 1964 under a system of simple proportional representation, it was with the expressed hope that this new factor would break down the racial backing of the two major parties, and force new political groupings which would cut across racial lines. This was, he said, the only solution that could be found to the racial cleavage which caused almost constant crisis in 1963 and the previous year. Since the Sandys decision, the air of crisis which has become normal in British Guiana has grown even more heady. A strike called on the sugar estates last February grew by June into a virtual separation of the East Indians and Negroes in the country areas. Thousands of people moved their homes from villages where their race was in the minority, and squatted on empty estate land. Hundreds of homes were destroyed in the violence.

As election day—December 7—drew near, correspondents from all over the world flocked into B.G. to chronicle what they expected to be another chapter of violence. But as they have done before, the people of this troubled little colony went to their polling stations quietly and calmly. The polls opened at 6 a.m., and even before that time there were long queues waiting patiently. There was no violence, and there were very few incidents of a minor nature. By noon, six hours before the polls closed, the vote was in except for a few stragglers. Earlier in the year, some 240,000 people had registered as voters, and of these over 96% cast their ballots. Would this have happened in one of the older democracies whose people are said to be more "politically mature"?

The result of the voting, however, left Mr. Sandys' pious hopes in shreds

and tatters. It has been said by several observers that this might as well have been called a census, rather than a general election. Dr. Cheddi Jagan's People's Progressive Party won 47% of the votes cast, a figure which almost exactly equals the East Indian proportion of the population. The People's National Congress, led by Queen's Counsel L. F. S. Burnham, obtained just over 40% of the poll, which parallels the census returns on people of African descent. Mr. Peter D'Aguiar's conservative United Force received a smaller percentage of the poll than in 1961—again, their present 12% is in accordance with the census figures on the total of minority groups in Guiana. Four small parties, on which Sandys based some of his hopes, were simply left out of the race on polling day.

Dr. Jagan's party therefore obtained the largest number of seats in the new legislature, but not an overall majority. The governor had carefully explained that United Kingdom constitutional precedents need not necessarily apply to the situation in B.G., and that his duty was to choose as premier the member of the legislature who could command the confidence of the majority of the other members. The United Force, though badly hurt by their reduced showing, quickly said that they would assist in and support the formation of a government by Mr. Burnham. Mr. Burnham refused Dr. Jagan's proposal for a coalition government between the two major parties. And so Linden Forbes Sampson Burnham was designated by the governor to be the next premier of British Guiana.

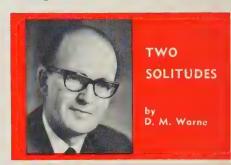
Dr. Jagan's P.P.P. had not agreed with the system of proportional representation decided upon by Mr. Sandys. After some internal struggle the P.P.P. had agreed only to fight the elections under protest, and had emerged with the largest number of votes and seats in the new House of Assembly. Dr. Jagan, having been told that ordinary British precedents need not apply to British Guiana, continued his protest to the bitter end by refusing to resign as premier, a situation which the constitution-makers in the Colonial Office had not thought of. It was only by means of a quick constitutional change under order-in-council that the governor, Sir Richard Luyt, was enabled to dismiss

Dr. Jagan and appoint Mr. Burnham premier.

But the future of British Guiana is still not clear. The new government depends on far from homogeneous support. It will attempt to mix something like the policies of the British Labour Party with something like the extremes of Goldwater Republicanism. Some will say right now that this cannot possibly work.

The P.P.P. will have 24 out of the 53 seats in the legislature, and its mass base of East Indians are growing at a much more rapid rate than the other sections of the population. In some quarters there is hope that Cheddi Jagan will now pass onto the pages of history as one of the better-known and more attractive of marxist anti-colonial agitators. But if another election comes in four years Dr. Jagan will be only 50, and if the solid racial support of the parties continues the P.P.P. should gain an overall majority under any elections system.

I'll prophesy one thing: you will be hearing more of B.G.★



"Love consists in this
that two solitudes protect,
and touch, and greet each other."

— Rainer Maria Rilke

With prophetic insight Hugh Mac-Lennan wrote his novel Two Solitudes almost 20 years ago. How aptly the phrase describes the predicament in which we Canadians now find ourselves as we approach the centennial of Confederation. We are one people and yet two - no longer can we ignore the "French fact". We who have inherited the great and rich resources of our vast land find ourselves poor in means of communication across our own cultural barriers. It is not just the French-English language barrier. Simply becoming bilingual is not the answer. We speak past one another. We use words in common, but lack a meaning mutually understood. And so we dwell under one roof, as it were, but are spiritually so far apart.

MacLennan's phrase, which is so apt for Canada, has also a wider application. Is not the pressing problem of the whole world the fact that it is split into two solitudes? Think of the poor versus the rich, the black versus the white, the marxist versus the capitalist, the nuclear versus the non-nuclear powers. How hard it is for one or the other group to budge an inch, for we all have vested interests!

But it is to this hard task that the church is called. Our faith tells us that there has been a break-through.

The scriptures remind us that the basic reason for all our solitudes is that man has dwelt in a solitude opposed to God. We all live "after the fall" — after the results of man's self-will have long permeated the race.

The amazing, good news the church proclaims is that God has reached out of his solitude to touch, greet and enfold ours. As Paul says:

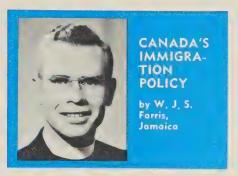
"God was in Christ reconciling the world to himself... We are ambassadors for Christ... We beseech you on behalf of Christ, be reconciled to God." (2 Cor. 5: 19-20 RSV)

Each time we gather at the table of the Lord we are reminded of the high cost of the breaching of the solitudes. In the bread and wine we recall the broken body and the shed blood. At such great cost did love reach out. It is love to the uttermost. No one is excluded.

All barriers down! This should be the good news the world hears from us. To be honest with ourselves, however, we shall have to admit that they hear another word. The church should be in the very forefront of the movement for reconciliation. How sad it is to recount our slowness. For instance, in the struggle for civil rights we are about six years late. Even now in 1965, we must confess that 11 o'clock on Sunday morning is the most segregated hour of the week. This is but one of a dozen issues where the church seems to be bringing up the rear instead of being in the vanguard of social discoveries.

Why should not we, who are entrusted with this good news, begin now, at home. Think of what can happen to husband and wife when each respects

the other as a person, and, without seeking to dominate the other, provides means for creative reconciliation. Think of what it can mean for Canada if the French and English-speaking citizens really begin to listen to one another. Think of what it can mean for the world if, above our babel sounds, there rings clearly the word of Christ, the Prince of peace.



■ It is a healthy exercise on occasion to see ourselves as others see us. For Canadians who tend smugly to cherish an image of themselves as citizens of a middle power, universally respected and beloved, the candour of some West Indian judgments about us may appear distinctly ill-mannered.

Recently the principal Jamaican newspaper chose to editorialize on the Canadian scene on the very day when it reported the award to the Jamaican government of \$500,000 designated for four small projects under the Canadian Assistance Program 1964-5. The editor observed, "Canada still has a long way to go before possessing a policy that can honestly be called recognition of the equality of all races. For a country possessed of the second largest area in the world, practically untapped sources of mineral and agricultural wealth, and the comparatively minute population of 19 million, Canada's immigration policy remains morally indefensible."

Is this opinion a reflection of gross ingratitude? Lack of understanding of the economic and sociological problems of developing a large country; or ignorance of recent liberalizing of Canada's immigration laws? The rejoinder, from the perspective of many over-populated, under-developed regions of the world, peopled by non-Caucasians, is liable to run somewhat as follows: Canada's economic problems represent a dislocation arising mainly from the desire to live at a standard fantastically

higher than that possible for the majority of the world's peoples; and her racial sensitivities, both domestic and otherwise, stem from the ignorant prejudices possible to an affluent and relatively isolated racial majority.

Canadians of course are not the only people who seek to protect their national heritage by the recognized conventions affecting territorial sovereignty, tariff levies and immigration laws. But most nation states today, even the more conservative, have recognized, in their internal arrangements, a moral obligation to limit individual "rights" by such demands as inheritance dues, graduated tax scales and various public expropriations, in the interests of a nationallydefined commonwealth. In this age of universal history, moral pressures, if not others more direct, will most certainly intensify in their demand upon a country such as Canada to internationalize her compatriot feelings and obligations. For a people whose migrant status is so recent that they are only now adopting a distinctive national flag, Canadians should be more sensitive about their prescriptive claim to possession of half a continent, based on relatively obscure military and flagraising exercises conducted by historic proxies. They ought not to be quite so emphatic that certain other peoples should stay "where they belong"; for example those fellow Commonwealth citizens within the same hemisphere whose forebears "migrated" under conditions of inhuman duress to farm small parcels of real estate which could not sustain their natural increase.

The greatest affront to any people is rejection of their person, whether based upon poverty, illiteracy or skin colour. Canada's immigration laws, however universally applied, operate against all three conditions mentioned; and the unwanted features tend to coincide in twothirds of the human race. (The other one-third are fairly well off where they are.) Would it not be reasonable, if little more than a token beginning toward reversal of this situation, if Canada were to seek ultimate reciprocity in movement of goods and persons with Commonwealth territories of the West Indies? Instead of relieving those territories of a few of their better-qualified citizens whom they can least afford to

Continued on page 30

#### Recruits needed!

#### EDITORIALS

■ It is encouraging to learn that the general assembly's committee on recruitment is tackling the job this year with new vigour and enthusiasm. So much is being said about the failure of young men and women to offer themselves for Christian service that we feel it is time for a positive and challenging presentation of the church's needs.

This year the committee plans to spend most of its budget on presbytery recruitment rallies. Letters have already gone out to all presbyteries in central Ontario asking for Sunday afternoon dates. Rallies will be held in eastern Canada in the spring and in western Canada in the autumn. In addition to local leaders the counsellors and speakers will include Rev. Dr. C. Ritchie Bell of The Presbyterian College, the Rev. Donald McKillican of Knox College, and Miss Margaret Webster of Ewart College.

To test this approach a pilot project was tried in the Presbytery of Barrie in November. No less than 60 young people attended, all of them nominated by kirk sessions because of their interest and concern for the church's mission. In their individual assessments of the initial rally all of the young people recorded favourable impressions of the presentation. Some said that it was the first time that they had been invited to dedicate themselves to Christian service. There must be dozens of other young men and women in Canada who could be persuaded to listen to the claims that Christ makes upon their lives. What the church needs is volunteers, but first they must be won for the cause.

February the 21st is designated as students and colleges Sunday to encourage those in the pulpits to speak about the challenge of Christian vocation. This year it might well be used to prepare young people to participate in the presbytery recruitment rallies. Parents and elders, Sunday school teachers and youth leaders, should make certain that no opportunity is missed to recruit young men and women for full-time service in the church. The personal word must precede and support the public appeal.

#### Women in their place

■ The fact that there are four women in the graduating class of Knox College lends urgency to the study that all presbyteries are now making of the place of women in the church.

When the committee on this subject reported to the general assembly last June it maintained that there can be no distinction in the status accorded men and women as members of the body of Christ. The committee said:

"We believe that the Christian church can and should give leadership and service to the modern world in proclaiming and demonstrating the true nature of man — woman relationships. All women members of the church should accept the responsibility and be given the opportunity of serving Jesus Christ and their fellow human beings in all areas and occupations of life as the members of his body. This in turn should be the example to the world of how women should be accepted in all spheres of activity."

In explaining its stand the committee on the place of women in the church made two affirmations. First, any true biblical understanding of man must include both male and female partners and cannot be limited to man alone. Second, when God addresses man he means this partnership of male and female. When we think and act as if only the male is called to know God and serve his purpose for the world and as if only the male is endowed with the Holy Spirit to fulfil such a calling we are unbiblical.

This is the position, stated concisely, that the 49 presbyteries of the church are asked to examine and report upon before March 31, to give the committee time to prepare its submission for the assembly in June. Behind it lies the question so long evaded by our church, why do we not ordain women as elders and ministers? The year 1965 may well be known as the year of decision so far as the place of women in our church is concerned.\*

# The Presbyterian Record



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#### cover story

**Don Valley Woods** in suburban Toronto is the location of this winter scene by editorial assistant Valerie M. Dunn.

#### in this issue

- **2 Pungent and Pertinent** brings you the views of the Rev. Alex S. MacDonald, missionary in British Guiana; Rev. Dr. Donald Warne, an editor with our board of Christian education; and Rev. Dr. James Farris, a theological professor in Jamaica.
- **4** The editorials deal with two matters currently before the church.
- 6 The World Day of Prayer for women is on March 5, 1965. This piece is an adaptation of an address given on that day last year by Mrs. F. Pugsley of Melville Presbyterian Church, West Hill, Ontario.
- 7 The Rev. R. Malcolm Ransom, assistant secretary for overseas missions, tells how one devoted couple render aid to the people of India.
- 10 This May Be Your Job, a challenging piece by a minister of the Presbyterian Church in the U.S.
- **12 Some Screwball letters** by a layman, Peter M. Laws of Toronto.
- 14 Infinity, a poem by Prof. J. C. McLelland of the faculty of divinity at McGill University.
- **15 From Prince Albert, Saskatchewan** the story of James Nisbet's diary.
- 17 The Rev. David McCullough concludes the series of articles on the functions of synod corporations.
- 18 A project idea, how to start a church library.
- **35 The Special Valentine,** a story for children by Mrs. Jean Wyatt of London, Ontario.

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#### Lord, teach us to pray —Luke 11:1

■ There is nothing so precious as the time we spend in prayer. What a joy and privilege it is to commune with God, to know that he hears and answers our prayers, and come away from his presence filled with the "peace that passeth understanding" and renewed power in our lives.

Truly prayer is the source of power in the Christian life. It is like electricity which lights and brings vitality to our homes and our community. We may have beautiful, well-designed lighting fixtures with the best bulbs available, but unless they are plugged into the source of power, they are of little use.

The same idea applies to you and me. Without that moment by moment contact with God, our source of power, through prayer and the scriptures, we are of little use as lights in the community or in the home, or wherever we may be.

Jesus said, "I am the light of the world" and that light must shine through us. Our spiritual life is not fed upon the storage plan but maintained on the contact plan. Moment by moment our lives need to be in contact with the Lord. The Christian who enjoys that experience does not worry about tomorrow, for he knows that God will never lead us into any place where he will not come with us. God has promised to supply our every need.

What does prayer mean to you and me, and what part does it play in our daily lives? Perhaps it can't be put any better than in the words of a hymn written by Annie Johnston Flint:

"God hath not promised skies always blue.

Flower strewn pathways all our lives thro',

God has not promised sun without rain Joy without sorrow

Peace without pain,

But God has promised strength for the day.

Rest for the labour, Light for the way, Grace for the trials,

Help from above, Unfailing sympathy,

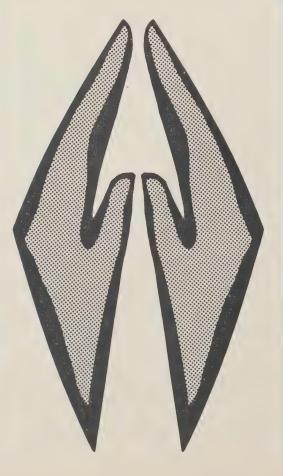
Undying love."

God often answers prayer in a different way than we expect or desire, but we must never think he has not heard or neglected to answer our prayer. God doesn't always move as quickly as we are used to in these days of "instant action." We must be willing to wait, listen for the still, small voice and accept his answer.

Prayer is friendship. Abraham was called the friend of God (Isaiah 41:8 and James 2:23). We see this in his prayer on behalf of the Sodomites in Genesis, chapter 18, verses 17 to 33. As a friend, God revealed his purpose for Sodom to Abraham, who immediately began to intercede for the righteous who might be there. Abraham in his great faith trusted and believed that God would listen.

As true friends commune with

# PRAYER IS POWER



one another, so prayer is communion with God. The loyalty required in friendship is also present in prayer.

Prayer is fellowship. All of the New Testament writers refer to the prayer life of Jesus but Luke gives special emphasis to his fellowship with God (Luke 11:5-13). Jesus Christ was dependent on God in prayer and out of this came power to carry on his ministry.

This made a deep impression on his disciples and all who came under his influence. Once when Jesus had been praying a disciple asked, "Lord, teach us to pray." He answered by giving them what we call the "Lord's Prayer" as a model, and encouraged them to persist in prayer by telling a parable. In it he contrasts the reluctance of the selfish friend to help, with the willingness of the loving God

Prayer demands action. In Mark, chapter 2, verses 11 and 12 Jesus heals a man afflicted with palsy and makes his claim to forgive sins.

The experience of most of us when we pray is rather like this man who was ill with palsy. He and his four friends believed in the power and goodness of Jesus, but their problem was how to gain access to him, how to reach his presence. How hard it is to get right through into God's presence when we pray! We must force our way through crowds of distracting thoughts and cares, but God rewards those that diligently seek him.

The sick man's four friends resorted to action and brought him to Jesus' feet. There comes a time when our prayers must give way to action. It is through our action that God answers our prayer. There is a time to pray and a time to act

Thus we can say that prayer is friendship, which expresses itself in fellowship, and demands action.

#### Prayer

"Dear Lord and Father of mankind.

Forgive our foolish ways; Reclothe us in our rightful mind; In purer lives Thy service find, In deeper reverence, praise."

Amen. \*

BY MRS. F. PUGSLEY

BY R. MALCOLM RANSOM The task of feeding the ever-multiplying millions of people in India is staggering. One tenth of the population of the world is located in the villages of that country. What can the individual Christian do to help? This is the story of one dedicated young couple who refuse to accept the situation as either necessary or hopeless, who offer deeds not words, and who are devoting their talents and training to "help the people help themselves raise their standard of living.' Roger and Marjorie Horrell, missionaries of The Presbyterian Church in Canada, arrived in India with their eightmonth old son, Clive, early in 1963 to undertake a program of economic development among the primitive Bhil people in one of the most economically backward areas of the country. An engineer, Cambridge-trained, Roger left his job in design and construction with the oil and gas industry in order to serve where he felt he could really help people Don't meet their basic needs. He found such a place in the valley of the Narbada River, some 300 miles north-east of Bombay. There the church has been at work for about 65 years and SPEAK has a small, effective school system, an efficient hospital and medical service and a small network of churches. But it is not easy to relate the gospel message to the basic everyday to me needs of people who are at the bottom of the economic of love, ladder. Economic development was a new type of missionary continued SHOW me! mest Khunji at his new well with the wheat, irrigated by pump from Calvin Church, ronto, behind him.

#### SHOW ME!

continued



Roger Horrell and his wife are lay missionaries who help the Bhils improve their living conditions,

activity for which Roger Horrell had volunteered, and so to date it has been largely exploratory in nature. He went out to be a part of the missionary team to express the love of Christ for people in terms of their economic needs and through projects small enough to be within reach of the poorest farmer.

The dilemma in which the Horrells soon found themselves is expressed poignantly in an early letter home: "The food situation grows more serious and prices continue to soar. How the people live, I do not know. Nutritious foods such as eggs, milk and chickens are available in Jobat but the people cannot afford to buy them. Malnutrition is the order of the day and starvation not uncommon." Marjorie goes on to reveal the spirit in which they have approached a heartbreaking task, as she writes: "Sunday school children in Quebec send me money every month and I arrange to buy an egg and a banana each day for each child in the children's ward of the hospital. To a child whose daily food is a handful of rice and a few corn cobs, an egg and a banana are undreamed of luxuries. Often our efforts seem so small in comparison to the great need, but we must continue to do the little we are able. I never cease to be impressed by the uncomplaining cheerfulness with which most accept their lot."

However, their purpose was not to distribute relief but by promoting economic development to help the Bhil people change their way of life. After a preliminary survey and study of the district, Roger came up with the conclusion, "the key to preventing hunger is the growing of two or even three crops per year. This requires irrigation." And so, after six months of full-time language study as a minimum basis for communication with the farmers at the grassroots level, Roger embarked on his first economic development project — an irrigation project as simple and inexpensive as it is exciting in its possibilities.

Irrigation is not entirely unknown even in the backward Bhil area. Here and there around the wells, water is laboriously raised by a man-operated Egyptian-type "shadoof" (dating from 2500 B.C.), or a bullock-drawn bucket (700 B.C.) or a more modern version of the Persian wheel. A few farmers can get loans from the government Block Development scheme for diesel pumping sets but these are not very practicable because of the small farms and the farmers' mechanical incompetence. What Bhil farmer, with

just a string around his middle and rag before and behind, can afford or even understand such things?

Roger's plan was simple in the extreme. After the corn and peanuts were harvested a small portable pump was purchased in Bombay. (Roger cashed one of his own Canada Savings Bonds to get the scheme underway.) Quickly a pump rental service was organized in the Amkhut area. And just in time. The six months until the summer monsoons arrive are hot and dry, and for most people are hard, hungry months. Those who are undernourished throughout the year are liable to die of starvation while the fields lie parched and fallow. With the prospect of irrigation, some 15 farmers were encouraged to sow wheat in November. Many others walked long distances to beg for the privilege of renting the pump, but the demand was too great and they had to be turned away the first year.

Every morning men walked in to Amkhut to get the little engine and pump with its big black coil of two-inch polyethylene pipe; a litre of fuel was carefully measured and paid for, and with the pump in location, a pull of the rope, - the engine burst into life, starting the steady flow of life-giving water into the thirsty fields. The initial irrigation softens the soil so that the primitive bullock-drawn wooden plough can penetrate the hard, baked surface. Irrigation continues at three-week intervals. As the wheat appears the 50 metres of hose is laid snakelike through the fields and the water is guided in its course until every tender shoot is watered. Then at sundown the pipe is coiled again and the men carry the equipment back ready for tomorrow's customer. A school master was made completely responsible for the project and a second man was appointed operator. Careful records were kept of rentals and maintenance schedules.

The second irrigation season is now well under way. Last year's manager has obtained a government loan and purchased his own equipment for rental, as a private investment. Five more pumps have been purchased from gifts received from Calvin Church, Toronto, where the Horrells are members, and from Oxfam and other interested organizations. Equipment has been standardized on a simple efficient Indian-made model for which parts are readily available. The demand for these has been brisk and the sudden increase has put a strain on facilities for training operators and improving the farmers' methods of using water.

Thus in the first year 20 acres of wheat were cultivated where land would have lain unused. But more important than the crop was the value of the demonstration to show what irrigation can do in producing more food, and in providing irrigation service to the small farmers for whom it was otherwise impossible. These are the poverty-stricken millions who suffer with every change of wind. This has given these people new hope and pushed back the horizon of their possibilities. With no small satisfaction Roger is able to write: "already the Christian farmers are known as progressives."

The next venture was a poultry project, to improve the stock in the area. In 1961 there were only 52 registered birds in the whole district. At the end of 1964, with the new project scarcely under way there were nearly 1,000. Roger and Marjorie write, "We started small, with 100 day-old chicks and the assistance of a congregation in Quebec. We had amazing luck and didn't lose one. Within a week or

two they were all ordered and they were sold when six weeks old, after vaccination. Then we got ambitious and converted our garage and got another 500 chicks. These had been on the way 23 hours in hot weather, tightly packed and were in very bad condition on arrival. About 200 were absolutely prostrate. We worked like slaves and finally managed to revive them all, though a few of the weaker ones died later." These chicks were all ordered almost as soon as they arrived and the Horrells began to take advance orders. Many are sold in pairs to individual farmers, others are sold in hundred lots to the Block Development officers who distribute them at cost. "Our aim is to make available the finest birds obtainable, protected by vaccination against the annual scourge of disease. If the demand continues we shall increase capacity to 600 birds every four weeks and expand our services in feed and care." J. A. Gilmore, a poultry specialist with the United Church of Canada in the neighbouring Malwa Presbytery, spent some time with them. Roger reported that he could not sleep the following night because his head was buzzing with information gained from their conversations.

Last year hybrid corn was made available through the government. The Horrells planted some and benefited by the greatly increased yield over local varieties. It produced a bumper crop which was dried on the roof of the mission bungalow and then beaten in sacks to separate the grain from the cobs. "Economic Development" — as the committee is known — bought the entire crop to make mash for chicken feed. Using Marjorie's kitchen as laboratory, vitamins and antibiotics were added and some fishmeal to produce a properly balanced feed. Since grain is strictly government controlled and hard to get, this foresight on Roger's part was a great boon to the fledgling poultry project.

Little Clive also shows enthusiasm for pumps and chicks and corn, and gathers crowds of children to their home in Jobat or goes to visit his favourite friends, John Bunyan and Napoleon, playing happily with them on the dung floor of their home.

Besides looking after Clive and battling with the household problems of a strange land Marjorie looks after the correspondence and bookkeeping for the economic development projects so as to free Roger for other duties. In addition she found time to nurse back to health a premature Bhil baby. He was too weak to suck so his parents fed him on tea for the first few days. By this time he weighed three lbs. and looked like a skeleton with twig-like arms and legs, an incredibly old-looking face and a feeble whimper. For two months he was fed every two and a half to three hours, night and day — at first with an eye-dropper, later with a bottle. When he reached a healthy six and one-half lbs. he was returned to his grateful parents who asked how much they owed for his board. When they were told there would be no charge they offered to allow Marjorie to keep him longer!

The Horrells have been in India for almost two years of their five-and-a-half year term. Already their effort and ingenuity have paid off in the irrigation and poultry projects which are firmly established and have significance far beyond their size. They can be readily multiplied through the co-operation of the government Block Development officers with whom Roger has developed excellent relations and whose respect he has won. As he gets into the problems of the community, his alert mind sees many possibilities for self-help projects. In his precise, methodical manner he plans these carefully and with strictest business efficiency has proposed a far-reaching plan to mission council to be carried out by the economic life committee of presbytery.

It now has a flour mill and has plans for an oil press to start an oil extraction industry from ground nuts. One of the committee's big problems is lack of money. A church that has difficulty supporting its low-paid evangelists cannot invest in economic development schemes. One practical venture awaiting realization is the purchase of a hand brick-making machine, to encourage building of private houses and especially to aid in a proposed housing co-op in Jobat which Roger is trying to pilot through the varied and multifarious road-blocks. The possibilities are almost limitless but perhaps Marjorie's words will prove prophetic: "Before these ambitions can be realized we shall have to persuade some other organization to part with their money."

Continued on page 25



While he guards a herd of cattle a young Bhil watches farmers plowing in the distance. (Kofod photo)

Even if you're satisfied and happy in your job or your plans for the future, consider how your service may be multiplied in a church job. And don't be surprised if God calls you, for

#### THIS MAY BE

# YOUR JOB



By JAMES O. SPEED JR.

God certainly doesn't want *everybody* on the church's payroll! Can't I serve him just as well as a Christian layman?"

This was the hard question Sam's roommate heard and pondered as their bull session in the seminary dormitory dragged on past midnight. The answer came slowly.

"No," he said. "Not unless you're pretty cotton-pickin' sure God is calling you to be a layman. I know too many men who might have been ministers who are trying unhappily now to serve 'just as well' as Christian laymen—just because they've never faced up to how their talents could be used in professional church work."

"Yeah? Well, I can name you just as many on the church's payroll who ought to be someplace else!"

"Boy, you are bitter! But why all the fuss? With two years of seminary behind you, looks like you'd know by now what you ought to be aiming for."

"But I get so fed up looking at the 'safe' life I see some preachers living as their churches' 'executive directors'! If I go ahead and finish seminary, a year from now you know where I'll be? I'll be outfitted in a nicely pressed suit, sitting in my quiet church study. Or I'll be driving around some neat suburban neighborhood making little pastoral calls. Jesus said that it's the sick who need a physician, not the healthy! Laymen are out in the world where the sick people are, and I'm not sure but that's where God wants me to be!"

OK, OK! Ship out to South America on a banana boat, and say that you're going where life is really rough! But is that the best way—I don't mean a possible way, or even a good way, but the best way—to use your talents in his service?"

"Well, now, your example is a little far out. I don't see myself on a banana boat. . . . For one summer it might not be a bad idea, but over the long haul . . . I mean, well . . . salesmen get around among people a preacher never sees!"

"You needn't get huffy about MY examples! Not after the distorted panty-waist picture of the minister you dreamed up! But you're right about one thing: laymen can be used mightily by God to bring people to Christ—people who won't 'darken the door' of the organized church or talk with the minister behind that 'door'—real or imaginary."

"Another thing," Sam interrupted. "The church needs good leaders, consecrated elders, serious church school teachers, don't forget."

"Right again. Don't misunderstand me. And I'm glad you're thrashing this thing out again. Too many people never raise the question we're asking. But I still think you're dodging the main issue. And that is: What does the Lord want YOU to do with YOUR life?"

"I'm not dodging! I could be happy in a number of things. My father has always dreamed of my coming back home and going into a partnership with him. But I like to work directly with people, and think I could perform a real service in "Y" work or some kind of social work. Or 'book learning' has always come fairly easy; I think I'd really enjoy teaching. Any of these would put me in touch with life where it is lived. In the mainstream! On the front lines!"

"Look, Sam. You're so eager to be on the 'front lines'-

or in the middle of the game—that you're forgetting that someone has to coach. If you're a layman and you proclaim Christ in the market place, you've still got to lead your converts to the church—the fellowship of believers—who can take it from there and help them to grow in their new-found faith. And look at the 'coach's' job. Why, the coach has the thrill of helping you and hundreds of other laymen in witnessing on and through their jobs.

"Now get this: he's got to be an administrator but NOT an executive director. He's a teacher, a preacher of God's

word!"

Sam ran his fingers over his bristling crew cut and wrinkled his brow. "But it's so much easier to do than to

inspire other people to do," he muttered..

"Agreed, but whoever said it would be easy? That was your idea. Remember your polite little pastoral calls? Well, you'd better remember that if you work on a banana boat—to use my 'extreme' example again—most of your time and energy will be spent loading and unloading bananas! What if Paul had spent all his time and energy making tents and had never got around to writing Romans?

"The same principle holds true for every job you can name. The point is, what equipment did God give you and how does he expect you to use it? He has given you a good mind and you've already invested years of his time—not yours—training it! You get along well with people; you are persuasive. And, don't forget, you have that rare talent for making people want to follow wherever you lead them!"

"But other people who have such talents seem to get along happily in teaching, social welfare, medicine, gov-

ernment service. Why can't I?"

"You sound like Peter. Remember when Christ told him three times to feed his sheep? Peter looked around and saw another disciple and said, 'But, Lord, what about him?' Well, the Lord said, 'What's that to you? Follow me.' The point I'm making is that it doesn't matter what other people do or don't do with their talents. This has no bearing on your decision. How are you going to answer someday for what you did with yours? What is the Lord calling you to do?"

But what about you? Can you serve God just as well in your capacity as a layman? Or is it more strategic for God's purposes for you, also, to be a minister, a missionary, or Christian education worker?

The key to your answer is in the roommate's argument to Sam. He talked about talents and abilities—about how God had put Sam together. How has the Lord put you together? What has he given you the natural equipment to do? When you can answer that question, then you are ready to wrestle with the decision as to whether the ministry—or another church vocation—is for you.

Can't I serve God just as well as a Christian layman?

If you find yourself short on the kind of abilities Sam had, then your answer may be "Yes." But almost every job imaginable can be used in a professional way by the church, either at home or abroad.

But if you look in the mirror and see a striking facsimile of Sam, then the answer is emphatically "No."

Right now over 50 Canadian churches are listed as vacant

#### PRESBYTERIANS NEEDED

- 60 ministers for vacant congregations and new charges
- one missionary and one missionary-teacher for Indian-Canadian work
- six men and four women as overseas missionaries

For missionary information write to:

The General Board of Missions, 63 St. George St., Toronto 5. For other information write to:

The Committee on Recruitment, 63 St. George St., Toronto 5.

in this magazine and missionaries are needed at home and overseas. If you have the God-given ability to serve him in the ministry or some other church vocation, you cannot be "just as great" a force for building the kingdom in some other way. The ability to prepare others for discipleship is a rare gift. It is just plain fact that there are hundreds who will never be enlisted and prepared to serve unless those with the gift use it in the ministry where it will do the most good.

Sam's roommate's argument was convincing. Sam stayed in seminary and today is a useful and effective minister. But Sam had an advantage over you. His session had approved him, the presbytery had taken him under its care, and the seminary had accepted him. The church had "spoken" about Sam's gifts. As the church must in serious matters, it spoke to Sam for Christ, and on his behalf began to prepare Sam for the ministry. Because the church had given judgment about his gifts, Sam knew he was being called to the ministry.

Perhaps the church has not yet begun to make judgments about your gifts. But it will, if you are ready to offer them. Ask your minister, or better still ask your session, to give you their consecrated judgment concerning whether you have the gift of the ministry or not. The studied and prayerful estimate of the people of God on what you can do for God stands equal to your own. The word of the church in this case may well be to you the word from God. The reading of this article may very well be the word of God to you to initiate this action.

Sam and his roommate are real people, and the conversation by the light of a dormitory study lamp really took place just a few years ago. The names in this story are, necessarily, fictional.

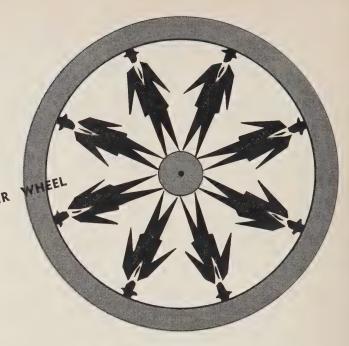
But the needs of the church for men and women for Jesus Christ are not fictional. They are as real as your abilities to meet them. You may be able to use them best in a plant or an office or somewhere else. But regardless of what you are doing now, give those abilities one more good hard look. Listen carefully to what the church may be saying to you. For you may be called to multiply your Christian service by preparing others for theirs.\*

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#### Some screwball letters from Harold to Jim

BY PETER M. LAWS





It will be at 8 p.m. on Thursday, September 24, in the church hall. Keep this under your hat. We don't want a crowd. Sincerely, HAROLD.

Dear James:

A group of us from St. Mungo's got together the other night and decided to sabotage the PM discussion

Won't you join us?

All you have to do is follow a few simple rules: if one of the telephone team calls and invites you to a meeting, say no. Or better still, say yes, then don't show up. Here are some useful excuses:

"I'm tired.

It's my wife's night out and I'm baby sitting.

It's my bowling night.

Sorry, I'm dining with the Jones'."

There are lots more. If you have any really good ones pass them on to us, don't hog them for yourself.

If you get trapped into attending a meeting be silent, be anti-sociable. People will respect you for it. After all, you don't want every Tom, Dick and Harry to call you by your first name.

Just boycotting the PM discussion group isn't enough, though. What we need is some active sabotage. Our aim is to finish off this thing once and for all. If we are halfhearted about it, or what amounts to the same thing, kind-hearted, some enthusiast will get it going again, by hook (or more likely) by crook.

Here's what we suggest: we plan to start a rival organization. It will be quite exclusive - we're only approaching people who don't go for this idea of Bible study, and discussing their faith with other guys.

Naturally this will have to be a secret society. We think it should be called "Spokesmen Anonymous." Our objective should be to "Put a spoke in their wheel."

Obviously it would be rather tedious, and unwise, to go around asking who is for us. Though we do know that all the decent chaps are on our side. So, though frankly, we don't like the idea — after all that's what we are fighting against - we have decided to hold a meeting. One should be enough.

Dear James:

"We have fed the fire, not quenched it," as that eminent Presbyterian MacBeth might have said, or was it Cranmer?

Through an unfortunate misunderstanding the Spokesmen meeting we called to make plans to sabotage the PM discussion group coincided with their regular meeting. The result, of course, was that they had a larger turnout than usual. I am very much afraid that they will take heart and interpret the increased attendance as a sign of confidence in their wretched discussion group. Those of us in the know, however, can recognize it for what it really is: a resounding vote of no confidence.

Unfortunately we still don't know who is on our side. When I ventured to one of our guys, "Let's put a spoke in their wheel" the minister who, unknown to me, was within earshot, clapped me on the back and said: "That's right, Harold, we must all put our shoulders to the wheel." I'm not too sure what he meant by that, and I'm beginning to wonder whether one of the Spokesmen waxed overenthusiastic and sent a copy of my letter to the manse.

I was rather disturbed too by the fact that it was quite an interesting meeting, as meetings go. Of course I hadn't been to one for months — since I was dropped from the committee in the last elections in fact — and I had forgotten that, once in a while by the law of averages, they do hit on an outstanding speaker. This one was the Rev. Dr. Greatheart, a missionary from India. Now I pride myself on my knowledge of India, having spent two weeks in Bombay during the war, and I must admit that Dr. Greatheart, who has worked there for 30 years, knew what he was talking about. And this meeting was different. Everyone got into the act and it developed into a real discussion about what interest we should all have in the people of India.

I hope I'm a fair-minded man and a good Presbyterian, and when I was asked, as a fellow expert on India, to propose a vote of thanks to Dr. Greatheart, I rose to the

occasion and confirmed all he had said. My small attempt at humour (I said I wasn't sure whether Dr. Greatheart's mission was to the Indians or to us) was exceptionally well-received.

But I seem to be straying from the purpose of this letter, which is to enlist your support for a further attempt to sabotage the PM discussion group. What I saw at the last meeting has only served to confirm me in my determination that we must get rid of this useless discussion group, and that right soon. This group could rapidly degenerate into a rabble. There were people at the last meeting who would not have been tolerated if I had my say. If this keeps up our church will become a meeting ground for all sorts and conditions of men — and heaven only knows where that will end.

Obviously we will have to hold another meeting, find out who our supporters are and come up with a plan for positive inaction. The PM group meets on the fourth Thursday of the month. To avoid any misunderstanding I am calling a meeting of the Spokesmen for the last Thursday in November.

I'm sure we can count on your support, as on that of all the other stalwarts to whom I have sent copies of this letter.

See you on the last Thursday, at 8 o'clock.

Sincerely, *HAROLD*.

Dear James:

I can't think why I thought there were five Thursdays in November — I must have been looking at the wrong calendar. And I can't think why none of your Spokesmen didn't notice my error and draw it to my attention.

The lamentable result of my slip was that the PM group had an even bigger turnout than before — a record, they claim. Little do they know that the victory was really ours. Everybody was so sociable I couldn't estimate how many of those present were really our supporters. My guess is that at least two-thirds were secretly on our side, I say that because I felt the applause was particularly loud when I was asked, at very short notice, to introduce the speaker.

That brings me to one of my main objections to the PM discussion group. It is, as we all know, run by a clique. But when there is a job to be done, like introducing or thanking a speaker, who do they turn to for help?

The speaker, by the way, was a man who runs a summer camp for handicapped boys. It was a fine talk and I would have enjoyed it if I had heard it anywhere else. But it certainly riled me to hear such an excellent speaker wasting his talents on the PM group. As a matter of fact I almost told him so afterwards, but somehow I got to thinking how much I used to enjoy swimming and canoeing when I was a lad. So I volunteered to go up for a week next summer and give him a hand with the boys.

The next group meeting will fall around the Christmas season, and I suppose some of you who receive this letter will be thinking that we should leave our Spokesmen project in abeyance during the season of "Peace on Earth." As a matter of fact, that idea did cross my own mind. But,

having put my shoulder to the wheel — perhaps I should say, having put my spoke in the wheel — I can hardly bring myself to turn back.

I know that many of you will be busy during the Christmas season, with office parties and so on. However, as good Presbyterians, I don't think we should allow pleasure to stand in the way of our manifest duty. This time I have checked and double checked and I am sure that a meeting on December 24 will not conflict with the PM group. To make doubly sure I suggest that we meet in the kitchen. It may be rather small for the sort of crowd I expect: in that case we could move to the boiler room.

By the way, I hope all of you will be most careful with whom you discuss these letters. In fact I think it would be wisest to discuss them with no one. I am almost certain the clerk of session is not on our side, but last Sunday in church, after welcoming me back (I had only missed four or five Sundays — well, maybe six) he said, rather too knowingly, I thought, "It's good to see you putting your shoulder to the wheel, Harold." I think there was a hidden meaning in his words, but if there was it escapes me.

Don't forget, December 24, at 8 o'clock. I'm looking forward to getting to grips with our problem, and I'm sure you are too.

Sincerely, *HAROLD*.

Dear Jim:

Did I tell you what an interesting and rewarding Christmas I had? It was rather dull to start with. Then I went down to the church around 8 o'clock on Christmas eve, for our meeting. Well, I hung around the kitchen for about 20 minutes but nobody came. Then just as I was beginning to think I'd better go on home, a few of the PM group came in and asked me to give them a hand wrapping parcels for needy families.

After we had wrapped them, and they had certainly done a wonderful job getting all those supplies together, I went along with them to deliver the parcels. It was a revelation to me to see so much real poverty in our city. We ought to

Continued overleaf



The author, Peter M. Laws

be ashamed of it, and I for one intend to do something about it — not just at Christmas time, but all year round. Yet it was heart-warming to see that though those people needed the gifts they needed our fellowship and encouragement even more.

Right then and there I suggested to Al, the leader of the PM group that we could do much more. He agreed, and I think some firm proposals will come up at the next meeting.

We went back to the church just in time to take part in the Christmas eve service. It's a long time since those fine old hymns have been so meaningful to me.

The following Sunday our minister gave us one of his best sermons. I'm sorry some of you missed it. He talked about the wheel: about the hub, the rim and the spokes.

He said a wheel is no good without a hub, and it is useless without a rim. And then he said that just the hub and the outer rim don't make a wheel, there have to be spokes to join the two together and give them strength. I understand now that putting a spoke in a wheel can have two meanings: it can mean being an obstructionist; but it can also mean helping to complete the structure, helping to link the hub to the rim. A spoke can be an obstacle, but it can also be a source of strength. You see, when people don't know where they fit into the church's program, they become obstacles.

I talked to Al about the sermon afterwards. I told him I thought we members of the church should think of ourselves as *spokes*men, that our duty is to link the church to the outside world of business and daily work. I suppose I let myself get carried away, but Al didn't seem to mind, though I knew from what he said that he had seen it that way all along. I was afraid I might be boring him, but he said how encouraging it was to find that I was beginning to understand what the PM group was trying to do.

When he asked me if I would take the discussion leadership training offered by the presbytery PM council, I couldn't help wondering what could possibly have given him the idea I had any talent for it. I have never thought of myself as being particularly modest or humble, but I do know my limitations.

Anyway, with some misgivings about my ability to do the job I agreed to take it on.

So this letter is to remind you that the next meeting of the PM discussion group will be at 8 o'clock on the fourth Thursday in January, the 28th. We have a first-rate program, I'm sure you won't want to miss it.

With best regards, *HARRY* 

P.S. Will everyone whose Christian name is Tom or Dick please bring a couple of folding chairs. We expect another record turnout.

#### INFINITY

Not out there, where extremity
melds space and time
in anonymous relativity
but here at the centre
(the definite point / the concrete moment)
is infinity.

Here where the Word took shape dancing immobile on the spot the unbegotten poised within The Man.

He came this way
down down the long dimension of divinity
probing the underground of our thraldom
sounding the deeper deep of his hereness.

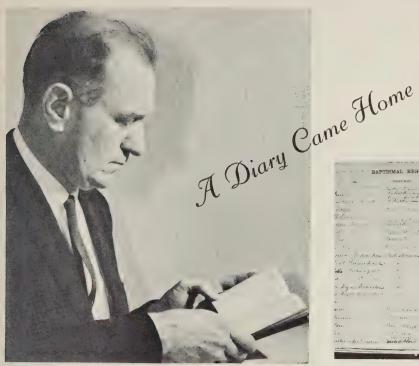
The ladder that reaches to heaven ends at the bottom . . . a manger, a scaffold and similar scandals make up its rungs.

Seek not the living among the dead the living God among dead deities religious absolutes and gods most high (some call it Revolution others call it Ground).

To all who desire the Infinite, let me suggest that you go to hell.

by

Joseph C. McLelland



The Rev. George A. Johnston, who wrote this story of a fascinating find, examines the original diary of the Rev. James Nisbet, founder of Prince Albert, Saskatchewan.

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Baptisms by Nisbet date back to 1866 in the register held by St. Paul's Church, Prince Albert. Some of the baptisms took place "on the plains."

t was dinner time and the phone was ringing again! A voice said over the receiver: "Have you a wealthy person in your congregation who would like to spend some money?" What a joke! But it wasn't a joke because the voice continued: "I thought you would like to know that the original diary of the Rev. James Nisbet, covering the period 1868 to 1874, is up for sale." This surprising news was almost unbelievable and quite arresting. The Rev. James Nisbet was the first Presbyterian missionary to the Indians in Western Canada (then the North-West Territory) and the founder of the modern city of Prince Albert, Saskatchewan.

The phone call was from Archdeacon W. F. Payton, historian for the Anglican Diocese of Saskatchewan. The diary was listed in a Canadiana dealer's catalogue from Montreal. The Rev. G. A. Johnston and Archdeacon Payton agreed to wire at once for the diary convinced them that the asking price of \$275 would be raised.

The Rev. James Nisbet left a comfortable charge at Oakville, Ontario in 1862 and went to the Red River Settlement to assist the Rev. John Black. There he showed a great interest in young people and their education and built school houses and churches with his own hands. Four years later, at the age of 42, after an arduous trek across the prairies he pitched his leather tents on the banks of the North Saskatchewan River at a promising looking site and began his Christian ministry to the Cree Indians. He named his mission "Prince Albert", after the late consort of Queen Victoria. This was in July, 1866. He laboured faithfully for eight years and established a lasting foundation for Presbyterian mission work in the area. Failing health forced him and his wife in August, 1874, to make the long, difficult journey back to Kildonan where both of them died just 11 days apart in September of that year. The modern

City of Prince Albert with its 25,000 people is a living monument to the courageous sacrificial service of that heroic servant of God.

St. Paul's Presbyterian congregation in Prince Albert was acquainted with the rare, significant opportunity and willingly subscribed for the purchase of the historic document. Acquiring the document was not to be so easy. Word was received from the dealer that the diary was sold! Further enquiry revealed it had been purchased by McGill University library. Through the good graces of Archdeacon Payton a case was presented on behalf of St. Paul's Presbyterian Church in Prince Albert. The diary came home! After microfilming it McGill University library forwarded it to Prince Albert for St. Paul's at the price paid by the university. Also included in the shipment from the library at McGill were photostatic copies of letters and invoices pertaining to the period. These contained some hitherto unknown historical facts of the Prince Albert area.

Written in the diary are interesting accounts of life at the mission of Prince Albert as an effort was made to educate, train in farming and household procedures, and evangelize the Indians. Some trips across the great plains in difficult weather are also described.

The session of St. Paul's will retain all such documents in safe keeping and will have copies available for study.

The year 1966 will be the centenary of Prince Albert and Presbyterian missions west of the Red River which gave birth to the city. It is most significant that in God's providence, through the co-operation of Anglicans, Presbyterians, McGill University library and a Canadiana dealer in Montreal, the original diary of God's servant has returned, in time for this anniversary, to the place where he became a hero of the faith.

#### YOU WERE ASKING?

What is the biblical authority for the baptism of infants?

We Presbyterians believe that God has a covenant with his people, and that covenant embraces our children. In the baptism of infants we respond in part to that covenant, the response being an act of pure faith. The Westminster Confession in Chapter 28: 5 and 6 says that baptism does not guarantee regeneration and that the "efficacy of baptism is not tied to that moment of time wherein it is administered." We don't have to grow up to receive the Lord's blessing, and the rich blessing of God upon children is fittingly signed and sealed in baptism. The biblical authority is in such passages as Acts 2:39, Acts 16:32, Acts 16:15, and I Corinthians 1:16. I suggest that all interested in this question obtain the pamphlet The Meaning of Baptism and the Duty of Parents, (available from the Board of Christian Education, 63 St. George St., Toronto 5), and Dr. Nicolson's The Ordinance of Baptism, (Board of Evangelism and Social Action, 229 College St., Toronto 2B).

I know of two congregations in which the board of managers has requested the session not to receive new communicants, either by profession of faith or by certificate unless the new communicants give a firm guarantee of assisting the church financially. The board says that an increase of membership means an increase in presbytery dues and the budget allocation. Your comment, please?

A I am shocked.

I ask a question with all respect: of what authority is any answer you give in "You Were Asking"?

These answers are my responsibility alone, and do not bind the editor of The Record or the church. The authority is the word and Spirit of God as you may find these reflected in the answers. May I say, with responding respect, that subject to the usual

rules of space and suitability I will answer complaints briefly. Beyond that, in appeal against my statements of doctrine, etc., your minister or clerk of presbytery will instruct you.

Our congregation has been remembered with a substantial gift in the will of one of our members, now deceased. Has the board of managers authority to receive this gift?

Unless the board of managers, reporting to the congregation, has standing authority from a congregational meeting to receive bequests the answer is no. Otherwise, the congregation, in a congregational meeting, alone has authority to receive. Bequests do not need to be received if they are not to the pleasure of the congregation, and if they contain requirements contrary to the doctrine and law of the church must not be received. I have never known bequests to be declined, but it can happen. Check with your clerk of presbytery.

A portion of the land belonging to our congregation was sold by authority of a congregational meeting with the approval of the presbytery. On examination of the original deed conveying this land to us there seems to be a condition that the property must always be used exclusively for church purposes. Is the sale valid?

A If the original deed was "restrictive" the sale may be invalid and the other heirs in the original will may have the right to claim the proceeds.

Some ministers are greeted as "doctor". Isn't the use of this title an encroachment upon the distinction accorded to medical and other professionals?

Quite the contrary. They have encroached upon us, but I must hasten to say that their use of the title "doctor" is legal and proper. The word "doctor" means teacher. When our Lord was found in the temple (St. Luke 2:46) the King James Version says he was found among the doctors. They were not medical men, but senior clergy, teachers. In the growth of the universities the title "doctor" has been given others than teachers, and today as an honorific it threatens to become almost meaningless, especially if granted by an institution of low academic standing. I am in favour of ministers holding any doctorate to drop the use of it, except perhaps for letterheads and official records of the church. But in view of the centuries' use of it by our church, and the approval given in the 17th century Westminster documents, it would be a waste of my time to ask the general assembly to make such a ruling or request.

I notice that some ministers, wearing a hood in services, do so with it passing under the pulpit bands, and others pass it over the bands. Which is right?

A It's a matter of choice. I believe that the mark of ordination, which is the pulpit bands, should be over the hood, thus giving precedence to the church—but how finicky can I get?

	my que	Spruce St.,	Aurora, Ont.	
FROM		 		
ADDRES	S			

■ The development of new congregations is the primary function of the synod corporation.

When a congregation begins in a school, house-chapel or portable church, it attracts only a small group because of limited facilities. The time soon comes when it has outgrown such accommodation. And frequently, because of today's high construction costs, adequate facilities require more money than the new congregation can afford to borrow. Although they can receive a maximum amount of \$25,000 from lending bodies of the church, sometimes the projected income will not permit repayment of this loan, as well as the loan to be made on their behalf by the synod corporation. Even when members contribute sacrificially and construction costs are kept to a minimum. assistance is often needed over and above the two loans already mentioned.

It is then that well-established congregations can give vitally needed financial help. Here are three ways in which such congregations can assist new ones:

- 1. An outright gift with no strings attached.
- 2. A long-term interest-free loan with low principal repayments.
- 3. A guarantee of repayment of the synod corporation loan for the first five years or more.

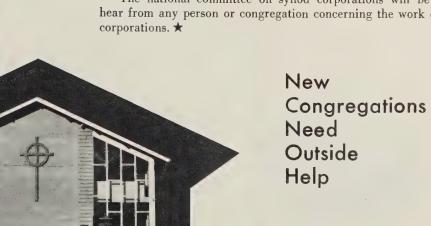
Many of our established congregations have received legacies. Sometimes these are designated for specific purposes but more frequently administration of such bequests has been left to the discretion of the congregation.

We suggest that when planning the disposition of these funds, serious consideration be given to helping some new congregation with its building project. This can be done either by purchasing its church site or by a generous contribution to its building fund. Further, established congregations can make special appeals (as many have done) to their own members, either collectively or individually, to give financial assistance to new congregations. Another way is for individuals to remember them in their wills.

By its gift to a new congregation the established one is helping erect an adequate church building in a strategic area of Canada. It thus enters into fellowship with that new group in spreading the gospel, which is the purpose of the Christian church. This is one of the dynamic principles of Christian giving. The generous congregation convinces everyone of the sincerity of its faith,

There are several congregations known to the national committee on synod corporations where moderate outright gifts would make a vast difference in their entire outreach program. Such gifts would encourage greater effort on their part and assure the preservation of the credit and good name of the church.

The national committee on synod corporations will be glad to hear from any person or congregation concerning the work of synod



One of our growing churches, St. Giles, Calgary.

The last in a series on synod corporations by David McCullough

Every thoughtful Christian adult has at least some questions in his mind. He wonders, why does God permit evil in the world? What happens after death? Or, how is God at work in today's world? What is the

#### HOW TO

job of a modern overseas missionary?

If you are a Sunday school teacher or mid-week group leader you may be asked perplexing questions. Where and how do you find answers? And you want to know about children themselves, why they act and think as they do, how to

work with them.

Maybe your study group wants to improve its programs or needs reference material for the next meeting. The couples' club is looking for guidance for a discussion of family life. The Y.P.S. wants help in planning worship services; the W.M.S. is interested in learning about people of an oversea country it is studying.

These are only a few of th needs that can be met through a good church library. Does your church have one? If not what better project could you

#### START A

undertake this year?

A good place to start is with the minister or Christian education committee and explore the idea with the church organizations. The library needs support from everyone if it is

to be of real value.

After official sanction form a small committee of three or four persons. Make it responsible for finding a librarian, a place for the library, deciding the amount of money needed for books and supplies and determining how to get it. The committee should help the librarian select books, make rules for operation and plan publicity.

Fortunate is the congregation that finds a trained librarian among its members. However, the job can be handled by anyone who has a sincere liking for good books and an interest in church members and organizations. The librarian's first duty is to discover what books people need to help them in their problems of living and working, and get those books. She (or he) should also be willing to learn simple library techniques.

The library need not be large in the beginning. Don't hesitate to start with a dozen good basic books, preferably volumes that will benefit the reference greatest number of people. Plan to include a wide variety of books of interest to different age groups. Children will be among your most enthusiastic borrowers, so don't neglect



Do include supplementary ding for study courses and ograms of the various groups, 1 other books, Avoid asking arch members to make donans indiscriminately from ir homes, The library

#### CHURCH

buldn't become a dumping bund for old books! When oks are accepted from indiluals the library should reve the right to dispose of

ose not needed.

Pictures for teaching and riship related to study progams might be included, and riodicals, pamphlets, leaflets d clippings. A copy of the dio-visual catalogue publishby The Presbyterian Church Canada (\$1) will give inforation about films, filmstrips d slides available to groups, me churches might even want purchase visual aids for their rary.

An initial budget of \$50 will ve you a good start with a w basic reference books. If ssible, plan to add books gularly, even if it is only one two a month. Encourage oups and individuals to give oney for books by circulating ts of volumes wanted. More pensive reference books and

orary furnishings make ideal emorial gifts.

Money will also be needed r furnishings and library pplies. Have you any memrs talented in carpentry who ight make bookshelves or her equipment? Furniture n be planned for and added

er a period of time.

You do want to attract people the library, so don't hide it an upstairs room or out-ofe-way corner. Unless yours is ne of those rare churches with acce for a separate room, you ill want a corner of a larger om, preferably one used by oups. Make it attractive and omfortable with good ventilation and lighting, soft colours and good facilities. If you have nough space you can include a brarian's desk, a magazine and display rack, reading table and chairs, as well as shelves.

can place some shelves in the back of the church.

The librarian will want to find out about simple methods of classifying books, cataloguing and preparing them for circulation, and establish a

#### LIBRARY

system of lending. You can get reference books from your community library, and perhaps the librarian can advise you. You can learn also from browsing around the library, observing how it is operated.

No matter how large or attractive your library is, if people don't know about it they will not use it. Try these methods of publicity: • announcements from the pulpit and in the church bulletin book reviews given by the librarian or other interested members to group meetings attractive posters on the bulletin board, perhaps using jackets of new books special displays in the library, showing new books; books related to Christ. mas, Easter, summer reading; topics of current interest in the news; topics being studied by one of the groups. For Your Reference: "Your Church Library", Division of Christian Education, National Council of the Churches of Christ in the U.S.A., 35c. (Source book for much of the above material.)



#### **NEWS**

#### The status of women In Scottish church courts

The Presbytery of Edinburgh has voted 98 to 31 in favour of ordaining women to the ministry of the Church of Scotland.

So far in Scotland only the United Free Church and the Congregational Union permit women ministers.

The Weekly Scotsman reports also that the general assembly's Panel on Doctrine has advised the Church of Scotland that the time has come to admit women to the eldership.

#### How one Scottish woman Entered the ministry

The Weekly Scotsman reports that a woman minister has made history by addressing the Edinburgh Elders' and Office-Bearers Union. The Rev. Elizabeth Wardlaw, who is married to a science teacher, addressed the union on the Christian upbringing of children. She and her husband have three sons.

Mrs. Wardlaw graduated from New College, Edinburgh with a B.D. about 13 years ago. She became engaged in her last year at college, and it was the hope of her fiance and herself that they could go out to the mission field together, he as a teacher and she as an ordained minister.

But the Church of Scotland, to which she belonged then, said this was impossible. They could not admit a woman to the ministry, and she would have to be content to go out simply as a missionary teacher's wife.

That door being closed to her, Mrs. Wardlaw took up work as a teacher of English and religious education.

The circumstances of Mrs. Wardlaw's entry into the ministry of the United Free Church remain a poignant memory for the Edinburgh congregation of Hermitage Church.

Their minister, the Rev. Peter Mac-Intosh, had to fulfill an engagement out of Edinburgh. He asked Mrs. Wardlaw

Gifts were exchanged when the 1964 Mother of the Year met Prime Minister Lester B. Pearson at Ottawa during her visit to the capital. Earlier she had lunch with the Right Hon. John Diefenbaker and sat in the speaker's gallery. She is Mrs. Mildred Gottsfriedsen, mother of 12 from the Kamloops Indian Reserve in B.C., who was chosen for her work with foster children and leadership among her own people.

If you know of an extraordinary mother, outstanding for devotion to family, church and community, describe her in a letter and send your nomination for the 1965 award to: F. T. D. Canadian Mother of the Year, Box 4044, Ottawa, by March 31.

(who had preached in churches although she was not ordained) to take his pulpit during his absence.

She arrived at the church just after the office-bearers had received news of the sudden death of Mr. MacIntosh away from home. It was she who announced his death to the congregation.

In the circumstances, she made no attempt to deliver the sermons she had prepared. She said afterwards she felt she must simply say what God put into her heart and mind to say to the congregation in their grief.

Her helpful words to the congregation, and the way in which she met this totally unexpected situation, led to their calling her to be their minister.

After due preparation she was admitted to the United Free Church as a minister of the word and sacraments and she has been at Hermitage Church ever since.

#### Any hymns to suggest For revised Book of Praise?

Revision of the Book of Praise was authorized by the last general assembly and a sub-committee of the committee on church worship was established for this purpose.

The sub-committee under the chairmanship of Rev. Dr. William Fitch of Knox Church, Toronto, has begun its study of hymns to be retained and hymns to be deleted. It will report to

the next general assembly.

The special committee has discovered that there is a sad lack of new hymns to propose for inclusion in a revised Book of Praise. Suggestions will be welcomed and should be sent to Dr. Fitch at 630 Spadina Ave., Toronto 4.

#### Landmark decision confirms Religious liberty in Nigeria

What is described as "likely to be an historic step in the cause of religious freedom in Nigeria," has been taken by the Nigerian Supreme Court.

The court set aside the conviction of the Rev. Paul Samu, a Baptist pastor in a Muslim village of the Gwari tribe in northern Nigeria, who had been found guilty by a lower court of "insulting and inciting contempt of the Muslim faith" because he had held a Christian service in a home to which he had been invited.

The case arose when Christian parents in the village refused a Muslim name-giving ceremony for their child and asked for Christian baptism. This was reported to the local court which tried and convicted the pastor.

European Baptist Press Service reporting the action said it indicates that Christian ministers in Nigeria now have freedom to do pastoral visiting in homes and conduct public worship services.

# SPECIAL 1965 TOUR TO FORMOSA-TOKYO-HONG KONG

17 INSPIRING DAYS VISITING

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This year is the centenary of Protestant missions in Formosa. To help celebrate this event a special tour departs Toronto on

#### FRIDAY, JUNE 11th, 1965

Accompanying this tour will be the Moderator of the General Assembly, Rev. Dr. Hugh A. MacMillan.

Rev. Dr. Hugh A. MacMillan has spent 38 years in Formosa and describes it as "an island unsurpassed in scenic beauty".



The Formosan itinerary will include a visit to the mountain churches on Formosa's east coast. In addition, there will be a visit to the Korean Christian Church in Tokyo and centres of Christian interest in Hong Kong. Avoid disappointment, make your reservation now.



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February, 1965



#### **ANSWERS TO** QUESTIONS MOST FREQUENTLY ASKED ABOUT CHRISTIAN CHILDREN'S

Abandoned and destitute children on the streets of India. CCF has 44 Home projects in India alone.

#### Q. Is CCF recognized and approved? Yes. It has the highest credentials and reputation extending over a quarter of a century; is a member of the Foreign Missions Division of the National Council of Churches of Christ; recognized by the Income Tax Branch of the Department of Revenue, Ottawa; licensed by The International Co-operation Administration of the U.S.

#### Q. May I sponsor a child anywhere in the world?

At present CCF assists children in 55 countries. Not all at the moment require sponsors, but, in most, particularly throughout the Orient and Asia, the need is urgent.

#### Q. What responsibility does a sponsor assume?

It is a voluntary responsibility to support the child at \$10 per month. There is no binding or legal obligation and the sponsorship may be discontinued at any time.

#### Q. Will my "adoptee" write to me? Yes, if you write, he or she will answer your letter or write a note of thanks to acknowledge a gift or favour received. You will receive the child's original note along with the translation. For preschool age children, the child's nurse or house-mother will reply.

#### Q. Can I visit my "adopted" child when I travel overseas?

Yes. All our Homes and Projects around the world are delighted to have sponsors honor them with a visit.

#### Q. What religious teaching is followed in CCF homes?

A basic requirement of all homes and projects is Christian training and nurture for all children.

COUNTRIES:

Arge

#### Q. How are CCF homes supported?

Since its inception, CCF has used the "Person-to-Person" Adoption Plan. 90% of CCF's income is designated for the care of individual children who are "adopted" by individual or group sponsors who receive the name, address, picture and history of their "Adoptee".

#### Q. How much does CCF spend on fund raising and administration?

The audited financial statement shows that fund raising expenses are 7% of the total income, and general administration expenses are 5% of the total income.

#### Q. Does CCF own all its homes and projects?

No. Many are affiliated orphanages, homes, schools and projects connected with Protestant church denominations and such organizations as the Salvation Army. Altogether there are 515 totally owned or affiliated CCF projects.

#### Q. In what country are new Canadian sponsors needed most?

Likely India, where CCF has 44 homes and there is tremendous need. Others include Hong Kong, Formosa, Korea and Vietnam. Write us today and share and Vietnam. Write us today and share your love with a fine young girl or boy across the seas.

CCF is the largest Protestant orphanage organization in the world with over 46,000 children in 515 homes and projects. Others can be admitted as funds become available. Last year CCF served over 49 million free meals to children in fifty-five countries.



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Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Nigeria,	year in(name country)
Northern Rhodesia, Okinawa, Pakistan, Paraguay, Philippines, Portugal, Puerto Rico,	I will pay \$10 a month, (\$120 a year). Enclosed is payment for the full year [
Scotland, Southern Rhodesia, South Africa,	first month
Republic of Spain, Swaziland, Syria, Tai- wan, Thailand, Turkey, Uruguay, United	I cannot "adopt" a child but want to
States (Indian, Negro, White), Vietnam, Western Germany.	help by giving \$
Tresterii Cermany.	Name

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help	by	givin	g \$					
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#### **NEWS**

Presbyterians in England Talk to Congregationalists

Two of England's smaller churches, the Congregationalists and the Presbyterians, have agreed on a statement of principles with a view to a possible

The statement was agreed on at a private conference at Northwood, near London, of 17 representatives each of the Congregational Union and the Presbyterian Church of England. The document, which recommends a program for a united church, will be submitted to assemblies of the two churches next spring. If the assemblies approve, the statement will then be circulated for discussion in local churches and presbyteries.

The Congregational Union in England and Wales has more than 200,000 members. There are also more than 30,000 members in Scotland. In England and Wales it has 1,700 ministers and more than 3,000 lay preachers. The Presbyterian Church of England has more than 70,000 members in 319 congregations, with some 8,600 office-bearers

and nearly 300 ministers.

#### Deaconess is first woman To become minister in N.Z.

Sister Margaret Reid, a deaconess, has become the first woman to be accepted as a candidate for the ministry by the Presbyterian Church of New Zealand.

Miss Reid, 41, is a graduate of the Presbyterian Theological Hall in Dunedin and earlier received a Bachelor of Science degree from a college. Women ministers were approved by the Presbyterian general assembly at its sessions in 1962.

Eighteen young people At long-term Bali work camp

BALI — Eighteen young Christians have begun work here in a long-term ecumenical work camp of the World Council of Churches. The camp was officially opened at a ceremony arranged by local Protestant officials. The young people, whose ages range from 20 to 30 years, come from Indonesia, Australia, Canada, UK, USA, and Switzerland. A young man from Ghana is expected to join them soon.

Their first project is the construction of pig-breeding facilities for the local community. The campers will later move to other parts of the island to aid other

communities.

The nine-month camp is the third long-term camp sponsored by the WCC; the other two were held in Kenya and Thailand.

World Council gives Aid to refugees

A total of 1,334 refugees were resettled by the World Council of Churches' Service to Refugees program during November, according to a report from Geneva. The figure brings to a total of 12,900 the number of refugees aided by the World Council agency in the first 11 months of 1964.

#### The Order of Deaconesses

A new booklet entitled The Deaconess in The Presbyterian Church in Canada has been issued to provide answers to the many questions raised concerning deaconess work. It should be helpful to young women considering that vocation and those who counsel them, as well as to those who employ or supervise deaconesses.

The booklet is available free from The Committee on the Order of Deaconesses, 156 St. George St., Toronto 5.

#### **PERSONALS**

Coldstream Church, Toronto has called the Rev. John McMurray of Milverton, Ont.

The Rev. John W. Bell has been called to Knox Church, Walkerton, Ontario from St. Michel, Quebec.

The Rev. George A. Lowe has resigned from Chalmers Church, Hamilton, Ontario to become assistant minister at Knox Church, Toronto.

The Rev. Arend Roskamp was appointed to Wabush, Newfoundland in January. For 12 years Mr. Roskamp was a minister of The Presbyterian Church in Canada, and returned from the United States to take over the mission in the Labrador mining community for the winter.

When the Rev. John M. Laird retired after 18 years as assistant minister of Knox Church, Toronto at the end of the year he was named pastor emeritus by the kirk session. At a reception in his honour on the evening of December 27 Mr. Laird was presented with many gifts, including a stereophonic cabinet radio and record player, a book of remembrance and a substantial cheque. Tribute to his faithful ministry was paid by A. J. Stewart, the clerk of session, C. H. J. Snider, a member since 1895, and Rev. Dr. William Fitch, the minister of Knox Church.

The Rev. Gilbert D. Smith and his wife and son sailed for New Zealand in December. Mr. Smith resigned as minister of the Knox and Mount Pleasant charge in Brantford, Ontario and will serve a congregation in New Zealand for a year.

The Rev. John V. Mills of High Park Church has been elected chairman of the board of education in Toronto.

The Rev. J. A. Thomson has moved from Orillia, Ontario to become minister of the new University Church, a Presbyterian extension charge in the York University area in West Toronto Pres-



Eight new communicants were received into the Presbyterian Church at Camp Gagetown, N.B. at a service where the preacher was the moderator of synod, Rev. J. A. Goldsmith, centre. At left is Capt. S. D. Self, Presbyterian army chaplain, at right, Dr. T. J. Watson of Fredericton. The communicants are: Lois Self, Christine Billard, Cpl. L. H. Carr, Vicki Lynn Skidmore, Jane Schlueter, Mrs. C. R. Greene, Jo-Anne Skidmore and Brian Neary.

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#### YOUTH NEWS

"Outreach" was the theme of a leader-ship training conference sponsored by the Toronto-Kingston Synod P.Y.P.S. at St. Andrew's Church, Huntsville, Ontario, January 8 to 10 for presbytery executive members. Three addresses on the theme were given by Charles Hare, a Baptist layman, and workshops dealt with worship, evangelism and stewardship and programming. The leaders were Owen Bailey and Daniel Jefferson of Willowdale, and Andrew Leaper of North Park Church, Toronto. The weekend also included a banquet, Bible studies, church service and showing of the film "The Gift".

Program planning was the emphasis of a meeting held in St. Andrew's Church, Halifax, N.S., attended by the Halifax-Lunenburg Presbytery P.Y.P.S. executive and members of the St. Andrew's, Knox, St. David's and Dean societies. Discussion and addresses covered worship and the business meeting, general programming, recreation and Bible study. The leaders were Mrs. James Goldsmith of Dartmouth, Miss Christine Shaw and Miss Evelyn McLeod of Scotsburn.



More than 7,000 students, graduates and leaders attended the Inter-Varsity Missionary Convention at the University of Illinois, Dec. 27-31. There were 620 delegates from Canada. Dr. C. Stacey Woods, secretary of the International Fellowship of Evangelical Students, is shown addressing the convention.

#### P.Y.P.S. Reunion

A reunion of Provincial P.Y.P.S. members will be held on Saturday, March 27, at Knox Church, Dundas, Ont., registration and fellowship at 4 p.m. The Rev. W. Lawson of Windsor, a former president, will speak at the banquet. Cost is \$2.25 per person. Send remittance for banquet tickets to: Mrs. L. Walton, 54 York Rd., Dundas, Ont.

#### HERE'S AN IDEA!





Here's an idea for your church school. St. Cuthbert's in Hamilton, Ont. the children have supported a Formosan orphan for three years. Instead of receiving gifts from the church school at Christmas time the youngsters bring their own gifts of money. At the top is shown Esther, whose Formosan name is Lou Phek-Iian. At the bottom Marlene Kane places her gift on Esther's tree, while the church school superintendent, E. A. McLeish, looks on.

#### SHOW ME! continued from page 9

At the present Roger and his associates are studying a scheme for the production of pyrogen-free distilled water for use in Jobat Christian Hospital. He is seeking ways of obtaining a seed drill and a threshing-machine with a winnowing fan to replace the centuryold harvesting methods now in use. He hopes also to make a soil-test kit available to farmers to encourage the use of fertilizers and the proper enrichment of the sub-marginal land of the district. With all his schemes Roger keeps his feet on the ground, knowing that people need not to be told but to be shown. On a steep, rocky slope near his house he has planted 100 orange trees. He is digging another well to irrigate his own fields so as to grow two or three crops where one used to grow. In these ways he shows what is possible with a little capital and a lot of hard work.

Training local people in all these activities is a basic part of the economic development plan. One young man, Jai Singh, is already studying at Allahabad ASK YOUR WIFE TO PREPARE THIS TASTY FRUIT DESSERT that's quick and easy to make.

Try This Recipe For

### Plum Roly Poly

Serves 8 for a snack or dessert

3 cups biscuit mix

2 tbs. melted butter

1/4 cup sugar

2 tsp. cinnamon

1/4 tsp. nutmeg

1/2 cup canned strained plums (or junior plums)

Prepare your own biscuit dough or use a prepared mix. Roll out in  $15 \times 10^{-1}$  inch rectangle. Spread with melted butter. Combine sugar and spices. Sprinkle  $\frac{1}{2}$  on biscuit mix. Spread with strained plums leaving a 1-inch margin. Sprinkle with remaining sugar and spices. Bloom slices out side up in a greated page. Place slices out side up in a greated page or multip tip. Bake in both margin. Sprinkle with remaining sugar and spices. Roll up and cut in 1-inch slices. Place slices, cut side up, in a greased pan or muffin tin. Bake in hot oven (450°F) 15-18 minutes.

Want an excellent sound-colour film on food and interesting ways to prepare it for your next meeting?

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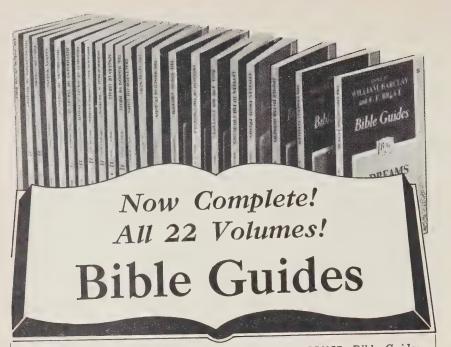
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#### SHOW ME! continued

Agricultural Institute to equip him for leadership among his own people. English classes in the evening for working men, giving instruction in the use of technical terms, have been added to the program since there are no instruction manuals in Hindi. Roger believes that one of the best contributions he can make is to provide the farmers with sound technical information and advice they can trust. Often they depend on ill-informed advice from agents in a distant city who are not always disinterested. The mission is known and trusted by the local people, and is near at hand. It is gratifying to Roger to find farmers beginning to come to him for help in assessing the economics of a project and choosing suitable equipment.

Thus, in different ways the problems of economic development in the Bhil area are being systematically attacked. These are all small projects, but their significance lies just in that — to show what can be done with very little. Their eternal worth lies in the fact that they



Mr. Khunji's house is well-built of brick. Against it lies a coil of pipe. In the foreground is a bund to control irrigation and soil erosion.

flow from a pure heart with but one desire — to help others help themselves in the name of Christ. They are a demonstration of the wholeness of his gospel as it reaches out to save the whole man.

And what of the Horrells? "Our lives are enriched by being here" they write. Roger was elected an elder in the Jobat Church last fall. As he knelt with head bowed for the laying on of hands, together with three Bhili elders-elect, he thought of his service of designation as a missionary in Calvin Church when the hope was expressed that in their missionary endeavours they might come to know the height and depth and breadth of the love of God. After the service he wrote in simple, unadorned language, "We are not well versed in the Christian way of life, but I do feel that in India we are slowly but surely coming to know that height and breadth and depth of God's love. These simple, loving people teach us more than any sophisticated society."★

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#### BOOK CHAT

QUEBEC STATES HER CASE, edited by Frank Scott and Michael Oliver

• "What do the French Canadians really want?" ask many English-speaking Canadians. Here, collected and excellently translated, is a symposium of statements by leaders of our Frenchspeaking people. They are pointed, clear and precise. Most were made during the period of great crisis in the inner life of the Province of Quebec in the second quarter of 1963, during which French Canada came to a new self-conscious-

"How seriously are we to take separatism?" another stock question, is shown to be all but irrelevant before the excitement, the positive sense of purpose of the French-Canadian people seeking responsibility in their country and the world.

Marcel Faribault, a Montreal business man, raises the question, "Quebec is sure of herself and of her mind. Her question is whether she can be sure of Canada when she looks to the future and to the world." (Macmillan, \$1.95)

Wilfred F. Butcher

#### THE MOONSTRUCK TWO, by Kenneth McNeill Wells

• This is the name of the 18-foot outboard cruiser in which Kenneth Wells and his wife. Lucille Oille, set forth in wintertime on a 5,000 mile voyage down the Ohio and Mississippi Rivers. They meet tornadoes and floods, but surmounting all hazards they arrive at New Orleans, having accomplished a record-breaking journey. This should appeal to owners of small craft, but the disasters encountered may cure them of any desire to do likewise. There is Wells humour in plenty, but to this reviewer Mr. Wells would have written a more acceptable book if he had omitted the crude sections. (McClelland and Stewart, \$4.50)

Olive G. Grant

-

#### HANDBOOK FOR CHRISTIAN BELIEVERS, by A. J. Ungersma

• In eight chapters Dr. Ungersma suggests various answers to the question, "What can the Christian believer accept as his personal theology?" The subject is summarized in five sentences: (1) God's meaning is never fully seen until one comes to know Christ. (2) The meaning of man also is not complete until one appreciates the full capacities of humanity as shown in Jesus. (3) An understanding of Christ is not possible until we come to the cross, but the full message of the cross is not told until

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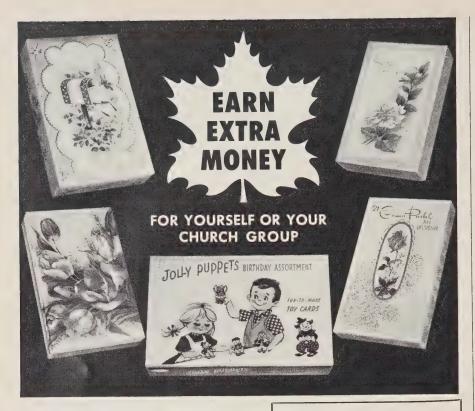
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it includes the resurrection. (4) The resurrection is not an effective power in our life until we receive the Holy Spirit, and where he dwells in men, there is the church of God. (5) The church is the laboratory wherein the principles of the kingdom of heaven are to be tested and made to work effectively. The book would be a good basis for study, especially for those who know little of some of the important elements of Christian faith. (Ryerson, \$1.95)

Edward Bragg

GOODBYE KATE, by Billy C. Clark

• The friendship between a boy and a most unordinary mule in the Kentucky hills results in a series of humorous adventures that will amuse readers of ages nine to 12. (Longmans, \$5.50)

Margaret Armstrong

CHILDREN AND OTHERS, by James Gould Cozzens

• Seventeen short stories by an American novelist best known for his popular success By Love Possessed. Ten are recollections of youthful experiences in which the writer's feeling for situation predominates. Two stories describe incidents associated with that cornerstone of American history, the Civil War. Under the heading "Love and Kisses" Cozzens returns to the contemporary scene with four stories about the ever changing dialogue between man and woman. The most successful story is the longest, "Eyes to See". Again his theme is youth, intrepreted by a man of experience. (Longmans, \$6.75)

Iean Lochhead

THE YOUTH CHOIR, by Austin C. Lovelace

This paperback by an expert church musician is indispensable to those who may be thinking about starting a youth choir. It is also a source of information and aid for directors of junior choirs, providing a graded anthem list, vocal exercises and other practical information. (Welch, \$1.35)

CANADA UNDER LOUIS XIV: 1663-1701, by E. J. Eccles

This book deals with an important period in Canadian history which is insufficiently covered in general historical works. Professor Eccles gives a fresh viewpoint of this era as an extension of French imperial policy. He writes in a straightforward, uncomplicated style but the absence of anecdotes and the many quotations from contemporary sources lend the book a somewhat pedantic air for the layman. (McClelland & Stewart, \$8.50)

Margaret Armstrong



#### PRESBYTERIAN MEN



One of the originals in PM is the personality for this month, Edward Mac-Kenzie Richards (Ted), who has given outstanding service to the PM movement in Western Canada. He was chosen by the Presbytery of Winnipeg

chosen by the Presbytery of Winnipeg Edward M. Richards as their representative to the first PM conference at Paris, Ontario in 1957. Following this Ted was elected as the president of the first Manitoba Synod council. Not only was he responsible for organizing successful conferences during his term, but he has continued to give enthusiastic leadership in the Winnipeg PM council year after year.

Born in Stratford and educated there and in London, Ted was one of Ontario's gifts to the West when in 1955 he moved to Saskatoon. He was with the RCAF for three years during World War II and re-enlisted in 1953. At present he is a corporal in the RCAF, serving as an aircraft engine technician.

Ted is an elder. He and his wife Mary are both members of St. John's, Saskatoon. They have three lovely daughters, Dianne, Linda and Lori. He has been Sunday school superintendent for eight years and is president of St. John's men's association. Ted's hobby is woodworking.

Officers of the Ottawa Presbytery P.M. council for the coming year are: president, Gerry McDonald; secretary-treasurer, Mel Gray; vice-presidents, Ross Munro, Sandy Best and Phil Campbell.

#### Three million dollars For Christian literature

From its headquarters in Geneva the World Council of Churches has announced the establishment of a three million dollar fund to advance large-scale indigenous Christian literature programs around the world. This represents the largest single amount ever appropriated by the churches for literature production and distribution. The program will operate over a five-year period, and its resources will be directed primarily to Africa, Asia, the Caribbean, Latin America, and Oceania. Establishment of the special fund has been preceded by a year-long world survey of Christian literature needs carried out under the auspices of the World Council of Churches' division of world mission and evangelism.



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#### BIBLE READINGS

- I Cor. 1: 18-31

— I Cor. 2: 1-8

\_\_ 2 Samuel 6: 1-12

February 1 — I Cor. 1: 10-17

February 2

February 3

February 4 February 5 — I Cor. 2: 9-16 February 6 — I Cor. 3: 1-9 — I Cor. 3: 10-23 February 7 February 8 — I Cor. 4: 1-9 February 9 — I Cor. 4: 10-21 February 10 — 2 Chron. 7: 1-3; 9-18 February 11 — 2 Kings 21: 1-9 February 12 — 2 Kings 22: 1-7 February 13 — 2 Kings 22: 8-13 February 14 — 2 Kings 23: 1-3; 21-25

February 15 — I Kings 12: 1-17 February 16 — Jer. 25: 1-7 February 17 — Jer. 26: 8-15 February 18 — Jer. 29: 7-14 February 19 — Jer. 30: 18-24 February 20 — Jer. 31: 1-9 February 21 — Jer. 31: 10-17 February 22 — Jer. 31: 21-30 February 23 — Jer. 31: 31-40 February 24 — I Kings 16: 29-33;

18, 30-40 February 25 — Mark 10: 17-22

February 26 — Mark 10: 23-27 February 27 — Mark 10: 28-34 February 28 — Mark 10: 35-45

#### Pungent and

PERTINENT continued from page 3

lose, something concrete might be done to lift the vast burden of the unskilled and underprivileged.

The more perceptive religious circles in the West Indies have frequently been scandalized by the presence in their midst of expatriate religious workers who come from Christian churches or individual congregations which practice racial segregation. A little of the same feeling can hardly escape being identified with those who come from racially segregated countries to share fraternally in their Christian mission. No echo of the Christian conscience of Canada seems to penetrate to them proclaiming that Canadian Christians desire concrete domestication of the doctrine of the oneness of all men in Jesus Christ, in grace as well as in judgment. Until this happens we may continue to excite the envy of many of the world's deprived peoples; we may even be respected for our achievements, but we cannot expect to be loved, even although we throw them an occasional sop - with the left hand. \*

#### ANNIVERSARY

82nd—Cooke's, Markdale, Ont., Dec. 27 (Rev. H. T. Colvin).

■ Formal erection of the congregation of Woodlawn Church, Dartmouth, N.S. took place on December 6. There are 19 charter members in this new extension charge, with 52 pupils in the church school.

■ The new Westwood Church in Winnipeg, erected at a cost of \$56,000 has been dedicated. The Rev. Wallace Little has been minister since the congregation

was organized in 1962.

■ The organ fund of the *Presbyterian Church*, *Kitimat*, *B.C.* has been enriched by \$100, the gift of a Church of Scotland congregation. When the people in Portsoy, a Scottish coastal town, learned through a former member of the need for an organ at Kitimat, they organized a sacred concert and received a liberal offering to help their fellow-Christians in Canada.

The president of the W.A., Mrs. J. Crichton, is shown presenting a new organ to session clerk A. C. Patterson at Limehouse Church, Guelph Presbytery. In the photo are Mrs. J. Roughley, organist, and the minister, Rev. F. N. Young.

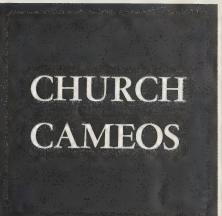




At Central Church, Galt, Ont., a bronze plaque, an in memoriam W.M.S. certificate and lectern Bible were dedicated in memory of Mrs. M. B. Davidson, whose husband was minister for 39 years. The service on Dec. 13 was conducted by Rev. Dr. David Gowdy, shown with Mrs. George Woods, one of the donors.

Each month the church school of The Presbyterian Church of the Town of Mount Royal, Que., observes a mission Sunday, using the offering for special projects. Last year the children provided \$300 for a stone church in Formosa, and also a projector for a nearby mission, St. John's Church, Duvernay, Que. Shown at the presentation are Thomas Slattery, session clerk at Duvernay, Robin Hope of Mount Royal and Debbie Slattery, St. John's church school.





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#### CHURCH CAMEOS

■ A brass bell, donated by the C.P.R., was dedicated on December 27 in St. David's Church, Campbellville, Ontario.
■ The new Presbyterian church in Guildwood Village was dedicated by the Presbytery of East Toronto on December 18. The Rev. D. C. Wotherspoon is

the minister.

■ A re-alignment of charges has been made through joint action by the Presbytery of Stratford and the Presbytery of Huron and Maitland. For a trial period of six months *Hensall*, *Ontario* will be supplied by the Rev. J. C. Boyne of *Exeter*, while *Bayfield*, *Ontario* will be under the Rev. Douglas O. Fry of *Seaforth*.

Two stained glass windows were dedicated at St. Paul's Church, Hawkesbury, Ontario in memory of Dr. A. P. Rutherford and his wife, Edna McQuat, given by his daughter, Mrs. R. A. Cranston.

St. Luke's Church, Finch, Ontario, has

added to the church facilities. Additions include a minister's vestry, kitchen and washrooms and the church school room

has been enlarged.

■ At St. Andrew's Church, Allenford, Ontario, a Communion table was dedicated in memory of Mr. and Mrs. George Baker, given by Mr. and Mrs. Ross Baker and Hugh, and a pulpit lamp, the gift of Mr. and Mrs. Donald Gowan and family, for John Crawford.



Mrs. W. C. Wheaton, who has given leadership in St. John's Church, Port Stanley, Ont. for over 40 years, was made an honorary life member of the W.M.S. by the London Presbyterial and the St. John's Auxiliary. She is a past president of both the presbyterial and the synodical.

#### IN MEMORIAM

BAYNES, THE REV. T. S. — At White Rock, B.C., on December 20, the death occurred of the Rev. Thomas Spencer Baynes, 83. Educated and ordained in Scotland, Mr. Baynes was called in 1918 to Oak Bay Church in the Presbytery of Victoria. Three years later he moved to Vancouver and began teaching school, and was principal of an elementary school when he retired in 1947. During this period he had acted as supply preacher, and in 1948 was inducted as minister of Knox Church, New Westminster. When he retired four years later he settled in White Rock, where his wife predeceased him in September, 1962.

MARSHALL, THE REV. DAVID — The minister of St. Andrew's Church, Whitby, Ontario, for 21 years before his retirement in 1961, the Rev. David Marshall died on December 14. Born and educated in Scotland, he served with the Royal Army Medical Corps in World War I. In 1920 he became a minister of the Church of Scotland in British Guiana, and in 1930 was received as a minister of The Presbyterian Church in Canada and was inducted at Richmond Hill, Ontario, having supplied there and at Bala and Port Carling.

In 1932 Mr. Marshall was sent to British Guiana to make a survey under the general board of missions, and subsequently was appointed as a missionary there. In 1939 he returned to Canada and was called to Whitby in October. His wife died in February, 1960

and he retired in January, 1961.
Surviving are a daughter, Mrs. Lloyd Campbell, and a son, William, both of Whitby.

BROWN, MRS. MARY MARGARET NAIRN, founding member of St. Andrew's Church, Owen Sound. Dec. 1.

DAVIDSON, W. (BERT), 72, in Port Arthur, Ont. on Dec. 25. Served our church as a catechist for 42 years, in Ontario at Emo, Calvin Church, Port Arthur, in Manitoba at Winnipegosis, Dauphin, St. Vital and St. James, Winnipeg. Surviving are his wife and daughter Brenda of Fort William. and sons Robert and Alex of Winnipeg.

EATON, MRS. E. EARLE., wife of the minister at Innerkip, Ont., suddenly on Jan. 5.

MACKAY, MRS. W. M., widow of the late Rev. Dr. W. M. Mackay, for many years superintendent of missions for Northern Ontario and Manitoba, and mother of the Rev. Eoin S. Mackay, Rosedale Church, Toronto, died Dec. 21. Mrs. Mackay lived at Weston,

MacLENNAN, MURDOCH N., 76, elder, North River and Shore Church, N.S., Nov. 27. MARSH, W. J., elder, Central Church, Brantford, Ontario, December 21.

NEILL, WILLIAM WATSON, 60, inspector, Saskatoon police force, elder, Parkview Church, Dec. 25.

PAYNE, HAROLD E., organist and choirmaster for 27 years of Erskine Church, Hamilton, Ont., December 11.

PEMBERTON, WILLIAM E., 68, elder, budget treasurer and trustee of St. Andrew's Church, Burks Falls, Ont., also representative elder, Dec. 2.

STEVENSON, MRS. FLORENCE H., 88, wife of the late Rev. Nathaniel Stevenson, former minister of Patterson Church, Toronto, December 17. She was a member of Runnymede Church, Toronto. Surviving is one son, Morrow, of Toronto, and two daughters, Mrs. T. G. M. Bryan of Windsor and Mrs. Richard MacMillan of Toronto and Puslinch.

WILSON, HENRY D., 83, elder, St. John Church, Hamilton, Ont., Dec. 26.

#### CHURCH CALENDAR

INDUCTIONS

Boston and Omagh, Ont., Rev. Stanley E. Smith, Jan. 21.

Montreal, Ephraim Scott Memorial, Que., Rev. James Armour, Dec. 9.

New Glasgow, Westminster, N.S., Rev. J. Donald MacKay, Dec. 3.

Toronto, Logan Geggie, Ont., Rev. W. E. Paul Rumball, Dec. 29.

Vancouver, Robertson, B.C., Rev. Philip K. Schnarrenberger, Jan. 6.

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River, St. Mary's, N.S., Rev. A. W. Williamson, First Presbyterian Church, Stellarton.
Boularderie, St. James' and Knox, N.S., Rev.
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Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.

Elmsdale, Hardwood Lands and Dean, N.S., Rev. A. O. MacLean, 2761 Robert Murphy Dr., Halifax.

Halifax.

Lake Ainslie, Orangedale and River Denys,
N.S., Rev. A. D. MacKinnon, Little Narrows.

New Glasgow, St. Andrew's, N.S., Rev. Charles
M. Shaver, Box 4, Thorburn.

North Tryon and Breadalbane, P.E.I., Rev. P.
D. Ruddell, Hunter's River.

Port Elgin, Sackville and Dorchester, N.B.,
Rev. Lawrence Blaikie, 156 Highfield St.,
Moneton

Moncton.

Ose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.

Summerside, P.E.I., Rev. D. A. Campbell, 40 Greenfield Ave., Charlottetown. Tyne Valley, P.E.I., Rev. L. R. Files, New

Westville, St. Andrew's, N.S., Rev. M. Y. Fraser, Pictou.

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MacDonald, Box 266, Fenelon Falls.
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E. Toombs, Box 114, Campbellford.
Erin, Burns and Ospringe, Knox, Ont., Rev. D.
Gibson, Box 67, Orangeville.
Humber Summit, Pine Ridge, Ont., Rev. J.S.
Roe, 32 South Kingslea Dr., Toronto 13.
Madoc and Tweed, Ont., Rev. Douglas A.
Wilson, 46 Marmora St., Trenton.
Norwood, Havelock and Westwood, Ont., Rev.
Alex Calder, 1307 Hazeldean Ave., Peterborough.

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Orillia, St. Mark's, Ont., Rev. Eric A. Beggs, 29 Neywash St., Orillia.
Palmerston, Drayton and Moorefield, Ont., Rev. J. D. Wilkie, Harriston.

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South Monaghan, Centreville and Millbrook,
Grace, Ont., Rev. A. M. Duncan, 518 Arndon
Ave., Peterborough.
Toronto, Fairbank, Ont., Rev. F. R. M. Anderson, 111 Westmount Ave., Toronto 4.

Synod of Hamilton and London:
Brantford, Knox and Mt. Pleasant, Ont., Rev.
Wayne Smith, Box 871, Paris.

Chatham, St. James, and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, Ridgetown.

town.

Hamilton, Calvin, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.

Hamilton, Chalmers, Ont., Rev. J. K. West, e/o Central Presbyterian Church, Charlton and Caroline St., Hamilton.

Hanover and Ayton, Ont., Rev. C. McK. Eadie, Chesley.

Ridgetown, Ont., Rev. R. D. A. Currie, 520 Elgin St., Wallaceburg.

Southhampton and Elsinore, Ont., Rev. Fred A. Miller, 1295-44 Ave. W., Owen Sound.

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North Vancouver, St. Andrew's and St. Stephen's, B.C., Rev. S. Lindsay McIntyre, 2347 Marine Dr., West Vancouver. Vancouver, Central, B.C., Rev. Dr. H. Lennox, 2996 W. 37th Ave., Vancouver.

DEATHS IN THE MINISTRY

Baynes, Rev. T. S., White Rock, B.C., Dec. 20. Marshall, Rev. David, Whitby, Ont., Dec. 14.

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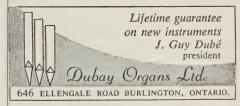
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#### The Christian Pavilion

There are a goodly number of Presbyterians who believe, and in my opinion, with good reason, that the ecumenical movement of the Vatican Council presents Protestantism with two choices reunion or submission. Our church has always been ecumenically minded, but the union it seeks is through Christ and not through Rome. Many of us have no intention of accepting the role of separated brethren who are being welcomed back, for we do not believe that the Vatican has the slightest intention of changing the creed of the Roman church. No priest that I have heard of at any gathering has failed to be faithful to the idea that Rome is the one true church. It is spiritual suicide to blur the edges of truth on the pretext of "togetherness".

I would mention as well the pavilion to be erected for the World's Fair at Montreal — the theme "Man and his world", is we are told to be carried out in this religious centre - why? Man already is hypnotized by the concept that the world is his own - "The earth is the Lord's and the fullness thereof, the world and they that dwell therein,' might serve to remind those who attend the Fair, that their Towers of Babel are as nothing in the eyes of a sovereign God. If our church has thousands of dollars to spend then let those who are enamoured of panoply and worldly power erect a pavilion in a city already overcrowded with half empty churches - and let us use our money to provide the gospel witness where the souls of men are dying for lack of it. We are not in competition with the Roman Church or the other Protestant churches of Canada for the praise of men. Cobden, Ont.

(Rev.) R. Keith Earls

#### Two Jewish Friends

Donald McLeod seeks to use two men to illustrate two organizations competing for the attention of men's souls and then reverts again to the men themselves. (January Record)

We will not judge the men (to their own Master they stand) but aside from the precarious logic employed it is highly questionable whether the two organizations are so diametrically opposite.

Can we not apply the adjectives which he has given to the casino with at least equal force to the monastic institution? Does the latter not have its gaudiness? Does it not pander to the basest of human instincts, i.e. seeking to achieve merit before God by its own works of righteousness, even as Cain did? Does it not have its own full share of materialism and wheels of chance?

While in nowise condoning the other organization I am reminded of an American Presbyterian stalwart who felt he might have to go to the bar and order a drink to illustrate that his justification before God didn't depend on his not doing certain things. And when, oh when will we Presbyterians wake up and recognize the sham of contentment in seeing our sons satisfied with the mesmerism of social service if they haven't cast anchor where Luther did, viz., in justification through faith? Neither Rome nor Judaism will help us here. Toronto

P. J. Baldwin

#### The Blue Book

I was very interested in the editorial "Open the blue book" in the November 1964 issue.

The strength of Christianity, next to faith, is found in an educated laity. Through the years, criticism has been levelled at the laity for its ignorance of church activities and affairs. The editorialist is correct in urging each of us to know the blue book.

Wilmette, Ill., U.S.A.

William L. Ekvall

#### The Woodbridge Proclamation

May I reply to the Rev. Zander Dunn (Jan. letters) who is "dismayed" about the proclamation of the Woodbridge Council which designated Wednesday night as "church night".

First of all, let me state that this action on the part of our village council was not at the request of the ministerial association, but rather was it due to the Christian concern of three laymen of the Anglican, Presbyterian, and United Churches who as members of the village council felt that the church ought to have one night in the week on which congregational activities could be planned and that other groups would respect as "church night".

As a result, the three churches have found it possible to gather together a group of people for Bible study, discussion, and prayer. No "bake sales and socials" as Mr. Dunn feared.

A further result has been that two of the three co-operating churches did get "out of their buildings and do the work of the church" by a well organized Visitation Evangelism project.

During the month of January the three co-operating churches will meet together to further study and prepare to meet the challenge before us as a church in this community. Our general topic will be: "What in heaven's name are you doing?" and a layman from each church will present the challenge as it affects us in our local church fellowship, in our community, and in the world at large. An open forum will be held following each address.

May I humbly suggest that the Rev. Zander Dunn is somewhat guilty of judging without knowledge of the facts. I'm sure if he were to share in the renewal that we are experiencing here in church life and witness, he would rejoice with us rather than pass the judgment which we sense in his letter. Woodbridge, Ont.

(Rev.) A. Fred Howick

(1000) 11.1700 1100000

I read the "Village of Woodbridge Proclamation" with delight. It seems to me the fact that such a proclamation could appear under the reeve's hand is a fair indication that in the village of Woodbridge, the church still has a voice. I sadly know of communities where healthy Canadian boys have to choose between participation in the sports they love and being regular in their participation in church school because the former is often organized in conflict with the latter.

Let us pray that the mid-week prayer meetings and Bible study will equip the Woodbridge churches to continue their evident influence on their village. Kitimat, B.C.

(Rev.) William Perry

#### Music in the Small Church

I have long been convinced that there is a great need for a church music guide which would be of especial value to the laymen and non-professional musicians who serve in thousands of small churches throughout the country.

Such a guide should include selected anthems and organ music, particularly suited to the needs of the small church and its choir.

I am sure that I am not alone in this, and I should like to hear from interested readers who, with limited facilities are faced with the responsibility of providing music for the worship of the church.

Albert E. Clark

Bridport, Vermont 05734, U.S.A.

Letters from readers are welcomed providing they deal with timely topics and contain 200 words or less.

#### Children's Story — by Jean Wyatt

■ It was the day after New Year's. Ricky tramped through the snow on the way home from the skating rink. As he passed Allen's Florist Shop he glanced in the window.

The floor was filled with small pots. Tiny coloured stones covered the top of each and a sign read "SPECIAL! Pot of tulip bulbs — only 69 cents. Will flower in about six weeks."

Ricky jingled the coins in his pocket. Helping Dad tidy up the garage had earned him 75 cents. Now he could buy that flashlight he had his eye on, in the hardware store. But, a pot of tulip bulbs would make a dandy Valentine present for Mom . . .

"Where could I hide the present while the bulbs are growing into flowers?" Ricky wondered. Suddenly he had an idea! He hustled into the store and walked eagerly up to the counter. Before long he was outside carrying a parcel, hurrying on the way to his friend Wayne's.

He found Wayne by the window. He was recovering from a leg injury and had to stay home for a few weeks. Soon Ricky was telling his friend all about the Valentine he had bought for his mother.

"Sure, I'll look out for the bulbs, Ricky," Wayne said with a grin, "Mom says I'm hard to keep amused!"

At first the little pot remained in the dark of the cool basement. One day Wayne's mother brought it up and placed the pot in the window, close to Wayne's favourite chair.

Wayne watered the bulbs. In the days that followed two small green shoots pushed their heads through the moist soil. The day after that, another tiny shoot poked up through the earth. Every day the bulbs grew and grew. One day the tops were puffed out as though waiting for the right moment to burst into flower.

One noonday soon after, the 14th of February to be exact, Ricky called as usual to visit Wayne. But this time the pot of bulbs was snugly wrapped in brown paper. It was a tall parcel indeed.

Ricky hurried home. He went straight to the kitchen. "Happy Valentine's Day, Mom!" Ricky sang out as he placed the parcel on the table.

The pleasant-faced woman glanced up from the cookie dough she was cutting into heart shapes.

"Now, what have we here?" she exclaimed, smiling back.

Soon the last bit of wrapping fell away to reveal a flowerpot decked with the flame of three red tulips!

"Oh! Where did you get such beautiful blooms, son?" Ricky's mother cried with delight.

Ricky couldn't help letting his pride shine through.

"Well, six weeks ago," he admitted, "I brought the flowerpot with the bulbs already planted. Wayne let me keep them at his house. While his leg was getting better, he had the fun of watching the tulips grow and bud." Then Ricky added happily, "And now, you can have the pleasure of their blooms!"

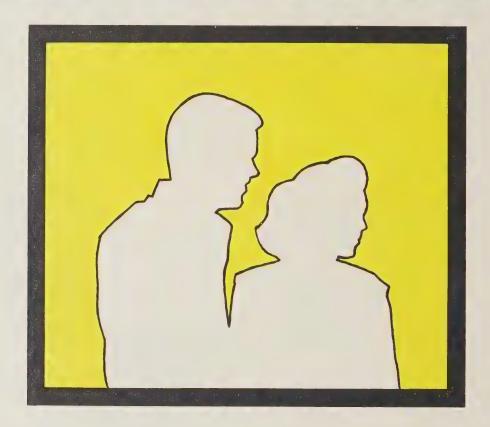
Gently Ricky's mother touched a delicate tulip.

"Thank you, Ricky," she said. "They are truly a special Valentine!"★



The Special Valentine

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# The Presbyterian Record

THE CRUSADING SEVENTH A story from Thornhill, Ontario, page 10

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ble Pew makes uncomable reading for comfore clergymen.

ir. Berton takes a wide pe at Protestant churchand churchgoers, too in his book written at the quest of the Anglican hurch's Department of ducation.

He hits the voice of the hurch as "weak, tardy, equivocal and irrelevant" on the great issues of the times

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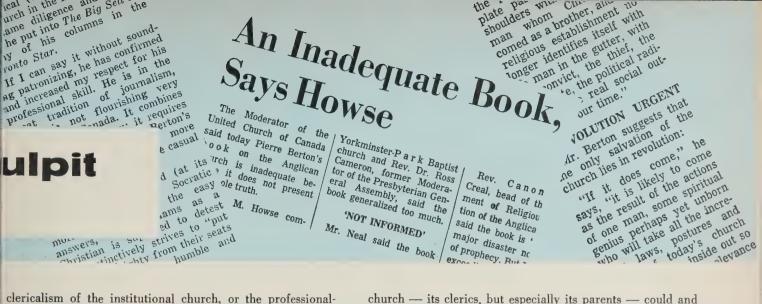
The executive committee the Anglican Diocese of gary "protests against church sponsorsh a new book by Pierre B The general board of

■ The Comfortable Pew is not a great book — Pierre Berton is not noted for his depth of treatment, but rather for his insight into which issues to treat, and his boldness in stating the case. The Anglican Church of Canada invited him to write this book, presumably not because he is an expert on the subject - "a critical look at the church in the new age" but because his fame — or notoriety — is sure to make the subject talked about.

The invitation itself is a sign of health in the church, as Berton states: "This alone suggested to me that there was more life in the church than I had previously thought." He then proceeds to make a largely negative criticism of the church — "the official majority voice and leadership of the Anglican, United, and Presbyterian Churches." Now much of what he says is not new, and it is said from a questionable philosophy based on an amalgam of old and new experts - Freud, Mumford, social scientists, John Robinson, with a dash of Kierkegaard and Bonhoeffer. It would be no contribution to the dialogue which the Anglicans intended and which Berton has well launched, to criticize the critic in that mode. Rather let us listen to him in earnest, before deciding whether to burn the book or to say, "It doesn't apply to our church."

"In the great issues of our time, the voice of the church, when it has been heard at all, has been weak, tardy, equivocal, and irrelevant" (p 30). Of course Berton is entirely right on this point. He mentions such questions as war and peace, racial brotherhood, justice versus revenge, business morals and the revolution in sexual attitudes. Berton is terribly weak on his history and therefore makes judgments about how we got into this mess that mislead him time and again. Moreover, he is weak on the problem of the dynamics of social change - on the complex mechanics of society's development, and the part played by religion. For example, he talks of "church-inspired laws" (p 61) as if all legislation is the direct result of church teaching. This ignores the variety in church teaching on divorce, for instance, which in Presbyterian tradition has broader grounds than in Canadian civil law. And he shows grave inconsistency in lamenting the church's "impotence" (p 49) when it does at last speak to the state. The point is, you cannot have it both ways: its very impotence warns us not to blame the church for too many ills.

Yet where Berton is so right is in his insistence that the church does not speak, or speaks too late. And he recognizes - as frank laymen do, although clergymen usually do not — that final blame rests with "the lukewarm pulpit." He is suprisingly easy on the clergy, probably because one who is outside the church is unable to appreciate fully the



clericalism of the institutional church, or the professionalism which is such a disappointing feature of today's clergy. However, he does contribute an excellent summary of the clerical profile (pp 73 ff) as this has been revealed through many recent studies.

Berton portrays the "passive-dependent" individual, motivated by success (for himself and for the group), afraid to disturb his congregation and therefore guilty of preaching a watered-down message. "You just don't say what you believe from the pulpit," one preacher told him. The preacher is caught in the institutional drag, the "non-theological factors" of the organized church which tempt him, and almost always seduce him into selling his prophetic birthright for the pottage of popularity.

Probably Berton is right also in thinking that the age of preaching has passed. Our reformed tradition of the central place of preaching in worship, for instance, does not stem directly from scripture, and could well be interpreted in different forms today. When he calls for an experimental use of new methods of communication — helped by a one-year moratorium on "pulpit-preaching" (p 131) — Berton is saying what every reformed churchman must take seriously. If we are "always reforming", we too must be dissatisfied with the forms of our fathers, always in quest of "new forms of ministry" for which the World Presbyterian

Alliance called at Frankfurt last year.

Pierre Berton is unreliable when he tries to describe our "new age" and what makes it new. He seems to think—
it's the thing to do now— that there is a "new morality"
gradually displacing the "old morality." He needs to be told that there were always two moralities, two standards struggling for balance. He is much too naive about the ancient world and the medieval world, not to mention the "new age" of the renaissance-reformation. So he can say that we need to "fully acknowledge Freud," when most psychologists want to forget him; that Kinsey is out of date, when he is simply unreliable; that the homosexual is a sick man unable to control the ravages of a disease, when current research suggests as clear a moral issue as in heterosexuality; that premarital sex may be quite moral.

This last point has become almost characteristic of Berton since its appearance in the famous *Maclean's* article. The magazine fired him before he could finish the projected series, largely on account of the irate protests of religious groups. He has a right to be bitter, but he needs to be clearer about what he is saying. Granted the deplorable exploitation of sex in all media today, so that our teen-agers are caught in the bind beween desire and taboo — but surely there is more than one way out? Here is where the

church — its clerics, but especially its parents — could and should speak out to reform the context of youthful decision and action. The tyranny of the media over mass man is not understood by Berton, nor the tyranny of a pseudo-Freudian "freedom."

Yet we must laud Berton for calling us to discuss the issue, to say aloud what we know — yes, every pastor knows the consequences of the situation. His book has helped begin the discussion, but to pursue it along his line would be disastrous, for Berton seems unaware of the sinister nature of the social sciences in our time — in psychology and sociology we have the creators of a worse "dogma" than that which he wants the church to bury.

A key point in Berton's critique, the church's failure to be prophetic in time of war, illustrates the grievous fault which needs correction. Here too he is correct, for religion and patriotism have formed a fatal allegiance. The church is sick from serving the national group, from taking as its standard the Canadian (i.e. American) "way" of life. It is not just a case of flags in our sanctuaries, the blasphemy of "O Valiant Hearts" every November, or the curious role our military chaplains play; it is the deeper fact that churches claiming to be "free" of the state are part of the "religious establishment" today. In our own case, we mean by church extension (our new priority) nothing missionary or evangelistic, but greater visibility and prestige — and self-assurance about our place in Canadian life. We are introverted and traditionalist, conscious of our image and so very businesslike in our "comptrolled" church. We need a book of our own, perhaps entitled "Presbyterian Mythology"!

Here is the real point of Berton's book. If we find the critic outside to be serious about dialogue, about "reverent agnosticism," about the needs of a new age, should we not listen again to those critics from within who have been saying these things powerfully and with greater depth? Berger and Stringfellow, for instance — or such groups as our own committee on the laity, with its emphasis on the mission of the "church scattered," and on the congregation's calling to look outward at its community and world: here is a place to begin. And if Berton's book helps us begin in earnest, then we may well thank God for it — and for him! (McClelland and Stewart, \$4.50 cloth, \$2.50 paper). \*\*

Rev. Dr. Joseph C. McLelland is professor of the philosophy of religion in the faculty of divinity at McGill University, Montreal. He is the author of "The Other Six Days" and other volumes written particularly for laymen.

## **EDITORIALS**

Integrity

government

■ Now that the House of Commons in Ottawa is again in session, Canadians will watch its proceedings with an interest that has been intensified by the disturbing reports of recent weeks.

It is our belief that Christian people have a responsibility to do more than pray for those who hold office, they must follow closely the actions and words of their elected representatives, and voice approval or criticism as one or the other is

Laying aside party politics, there are two things that we feel should be made plain to members of the House of Commons at this time.

One is that Canadians will not tolerate in public life anyone who uses his office dishonestly, either for his own advantage or the advantage of others. We welcome and commend the statement which the prime minister made, first in Winnipeg, and then later in Toronto:

"Every specific charge in Parliament of default in duty or betrayal of trust, which is seriously made, should be investigated at once through a full and fair inquiry conducted in a way which will command public confidence. If there are findings which require action by the federal government, that action must and will be taken without fear or favour. Nothing should be hidden, and no wrong doing, if it is found, should go uncorrected."

Only by adhering strictly to this code will the federal government merit and maintain the respect of the nation, High standards are expected, and rightly so, of those who sit in Parliament.

There is another aspect of the nation's business that is causing distress to many Canadians at the present time. That is the tendency to belittle the House of Commons by using its facilities for partisan purposes. Members on both sides of the house should be made to realize that Canadians are becoming increasingly impatient with tactics that delay and divert important business. We would be the last to limit the right of members to full and free expression. But we have sat in the gallery and witnessed what the prime minister describes as "The predilection of some to occupy themselves with the obstructive and negative aspects of politics."

The government of Canada has much important legislation confronting it. While we cannot speak for the church on this theme, we do feel that we represent many sincere citizens within the church when we say to all Members of Parliament - get on with the important items that await your attention. Action in the House of Commons will impress the voters across the land much more than any record of long-winded speeches on the pages of Hansard.

There are two forms of integrity expected of our elected representatives. One involves a high standard of morality on the part of the individual and is linked more with what he does than with what he says. The other aspect of integrity is the behaviour of the House of Commons as a whole, the sense of responsibility with

which it conducts the business affairs of Canada.

## Divorce and birth control

For two years now the general assembly has urged the federal government to appoint a royal commission on divorce. By passing a recommendation of the board of evangelism and social action the highest court of The Presbyterian Church in Canada has re-affirmed the position of the Westminster Confession of Faith that wilful desertion is a just cause for divorce.

The church recognizes that the divine intention is that marriage should be a lifetime partnership. Yet it also accepts the unhappy fact that we are sinful creatures, and that in some cases it is unwise to perpetuate a relationship that does

The board's committee on family life has given serious study to the marriage relationship, to the need for counselling, and to the responsibility of the church in the area of birth control.

Last June the general assembly called upon the government of Canada to revise the Criminal Code "so that in matters relating to the prevention of conception, the clergy, the medical profession, family counsellors of governmental and municipal agencies, and druggists may be exempted from the section of the law having reference to advising, instructing or selling to married couples."

We have lifted these two matters from the minutes of the general assembly to show Presbyterians and the public that the church is aware of the social problems of our day. It is endeavouring, after careful scrutiny of scriptures and our doctrinal standards, to formulate a Christian position and make its witness in matters that affect everyday life. \*

# The Presbyterian Record



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## cover story

Discussing the Crusading Seventh newsletter in Thornhill Presbyterian Church are class president Bob Pontin and class treasurer Doreen Bolton. Standing is former session clerk Frank Teasdale, seated is Douglas Cooper, present session clerk. Photo by Lloyd Magee.

## in this issue

- 2 Prof. J. C. McLelland takes a critical look at a critical book.
- 4 Editorials on the opposite page deal with some timely topics.
- **6 The Economic Council of Canada,** reports by G. Keith Cowan.
- 9 A Presbyterian Profile written by the wife of the minister at Fenelon Falls, Ontario.
- 10 Sunday School is Fun for at least one class in Thornhill Presbyterian Church.
- 13 The annual appeal for an extra contribution for World Church Service.
- 14 Missionary architect Murray Ross describes an interesting Nigerian chapel.
- **16 Curriculum Changes** the first in a series from the board of Christian education.
- 17 The Cross, by Rev. Dr. K. H. Palmer of Hamilton, Ontario.
- 18 Now ready, the new Book of Common Order.
- **20 A St. Patrick piece** by the Rev. David Murphy of British Guiana.

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# LABOUR AND MANAGEMENT

An exciting development has been under way in Canada during the past four years. It is gathering momentum and may be of significant importance to the nation in the opinion of many observers. The church, too, is interested.

A national conference on labour-management relations held in Ottawa late in 1964 by the Economic Council of Canada, and the subsequent publication of the council's first annual review of the nation's economy are the most recent steps.

The Economic Council, created by Parliament, includes leading figures from the nation's management, labour, farm and other organizations. The council works independently of government in developing a consensus or agreement among members on what should be done by governments and the rest of the country to provide:

— full employment

- a high rate of economic growth

- reasonable stability of prices - a viable balance of payments

- an equitable distribution of rising incomes.

If these goals are to be reached, broader and deeper understanding and unity of purpose must be achieved between labour and management, as well as among other segments of the country. For this reason the conference on labour-management relations was called together. The act establishing the council requires that it "encourage maximum consultation and co-operation between labour and management" and "foster and promote the maintenance of good human relations in industry."

The significance of this conference to the church was expressed in the presence of two leading churchmen, Father J. T. Shea and Canon Maurice P. Wilkinson, officially representing the Roman Catholic Church and the Canadian Council of Churches.

Dialogue between senior representatives of labour and management had begun in earnest three years ago at a national seminar sponsored by the National Productivity Council, on which both sides were represented.

However, discussions around the council table reached an impasse. Unemployment was increasing. The council had been formed by the government to help improve the general productivity of the country in order to improve our competitiveness and thus create new jobs. But management feared excessive government intervention would reduce the effectiveness of the enterprise system. Labour suspected

that increased productivity improvement would end in more unemployment. Relations between government departments and the private sectors of the economy were often poor.

At a conference at Queen's University the council met with 80 senior representatives of labour and management, and looked at the state of the economy. Each side stated its terms for co-operation. To the surprise of many, responsible men on both sides were more closely agreed on what was needed than had been realized.

Both wanted an end to growing unemployment. Both recognized that increased productivity through automation was necessary but might cause difficulties of many kinds. And both saw the need for closer co-operation and consultation among labour, management and government.

Finally, both sides joined in asking for objective studies on all facets of the economy, not productivity alone, in order to provide sound advice to government and industry alike. The dialogue continued through four more conferences and just over a year ago, the Economic Council of Canada with its wider terms of reference was formed by the present government, in place of the Productivity Council.

The Economic Council's first annual review represents a unique, vital development of a consensus among labour, management and other officials. It deals with problems to be overcome and charts routes that the economy must take over the next five years if the goals mentioned earlier are to be reached. The review is based on thorough, objective research completed by a team of specialists.

Last autumn's conference on labour-management relations added an essential step to the dialogue. Five special

studies were presented.

The current status of labour-management co-operation in Canada was examined in a study presented by Dr. W. D. Wood, professor of economics and director of the industrial relations centre at Queen's University. It was pointed out that some of the larger industries have attempted to set up labour-management consulting mechanisms. Plant labourmanagement committees have been instituted by the Department of Labour. In most provinces management and labour meet together in councils.

Regarding co-operation at plant level Dr. Wood said, "While there have been a few notable developments it cannot be said that these are indicative of any general trend . . . Over the years, however, there has been a gradual improvement in . . . collective bargaining. Nevertheless, . . .

# ARE GETTING TOGETHER

there is still much more to be achieved."

He stressed that "a general agreement about national economic goals and . . . better private and public policies to achieve these" is necessary for successful co-operation.

Another requirement concerns basic attitudes:

". . . it is surely time to eliminate any atmosphere of suspicion, misunderstanding and hostility, and to concentrate instead on developing constructive approaches to achieve mutual goals . . . recently there appears to have developed a greater willingness to co-operate at higher levels . . . of management and labour. A big task, however, is to develop this spirit among these groups at lower levels . . ."

Increased knowledge and information are urgently needed. Here the church can assist greatly by drawing attention to this need and encouraging the laity to action. Dr. Wood talked about the importance of institutional security. Management needs assurance that in obtaining co-operation, useful enterprise would not be checked. Labour in turn must know that their union organizations would not be in danger of destruction. He strongly urged that the government assist by good legislation and co-operative action which is not dictative.

The main conclusion drawn was that today's economic problems and the tenor of public opinion point up in sharp focus the pressing need for labour-management co-operation. "Canadian labour and management will sooner or later be faced with alternative choices: either voluntary co-operation now, or the possibility of government enforced co-operation

or government intervention later."

Dr. J. H. G. Crispo, head of the industrial relations department, University of Toronto, reported on the success of broad agreements worked out in Nova Scotia between labour and management. In place of the usual presentations to government by both parties, demanding restrictive legislation against each other, a moratorium has been declared. Now, both sides make suggestions following careful study

and agreement.

In this unusual first agreement Nova Scotia's management leaders declare their acceptance of the right of labour to organize unions and recognize the contribution that organized labour can make to the economy. Unfair practices of some companies were also condemned. Labour in turn agreed that management was entitled to a fair return on its

Studies on subjects such as automation continue in Nova



# LABOUR AND

## **MANAGEMENT**

continued from previous page



The author of this article about the Economic Council of Canada, G. Keith Cowan, is a member of its staff. He graduated from the Presbyterian College, Montreal, in 1946.

Scotia. Already, changes in the labour relations act resulting from prior agreement between labour and management have apparently helped to reduce conflict and aided the signing of satisfactory contract agreements.

In Dr. Crispo's words: "For the first time in North America a general conclave of unions and management representatives was able to agree on some important principles affecting the existence and survival of both." Other provinces are giving serious consideration to the steps taken in Nova Scotia.

The director of the institute of industrial relations at the University of British Colombia, Dr. Tait Montague, outlined findings from a study of five experiments in labourmanagement relations in the U.S.A.

Critical features of the experiments include plans for taking care of men affected by automation and joint labour-management studies of industry problems and bargaining issues. The five plans are: the Armour Automation Fund; the West Coast Longshoremen's Mechanization and Modernization Agreement; the American Motors Progress-Sharing Plan; the Kaiser Long-Range Sharing Plan, and the steel industry's Human Relations Committee. These are being examined closely in Canada to find out what could be usefully applied.

Two professors from French-Canadian universities presented papers on Western European experience in labour-

management co-operation after studying conditions in Holland, France, Sweden, Belgium, Germany and the United Kingdom. Jean-Real Cardin, director of the department of industrial relations at Laval University and Professor Gilles Beausoleil, director, industrial relations centre, University of Montreal, analyzed the status and effect of co-operation on the economy.

In countries like Sweden and Holland labour and management have attained a high level of co-operation on both national and plant levels. There is ample evidence that the whole economy benefits. In most cases both groups are served by stronger, more cohesive national organizations than exist in Canada. Joint councils for industries and plans are common.

Mr. Cardin and Mr. Beausoleil also noted that in Western Europe's mainland countries the private sector of the economy and government co-operate more effectively on economic matters than Britain or the North American nations. Through consultative bodies labour, management and government have reached general agreement on goals for the country and how to attain them. There has been long-term planning and more co-ordinated decisions.

Difficult problems remain unresolved. But as the professors point out, "In European countries negotiations and consultations have to a large extent replaced industrial conflict . . . Canada could benefit from some aspects of European experience."

Over 150 took part in the conference and discussion flowed over a wide range of subjects. It underlined the fact that there is no pat or easy answer to the problems facing Canada. Participants were reminded that economic growth always means change and that we are dealing with people's lives amidst such changes. Some spoke of the dignity of man, the need for reconciliation and acceptance of responsibility.

It was clear that co-operation can only succeed if both sides accept full responsibility for achieving the basic goals. Conflict will remain. Not everyone was agreed on such matters as an "incomes policy" affecting those of all incomes. But conflict must be encompassed by broad co-ordination of efforts and wide understanding, with the creative assistance of Canadians in every walk of life.

As a fellow Presbyterian, may I venture a few personal observations? I believe that the goals of both council and conference and the methods of reaching them are closely linked to concerns of the church.

In our special field we are trying to develop unity of purpose in reaching basic economic and social objectives. To do this we are taking an honest look at relevant facts, with consultation and co-operation instead of conflict. In my view these goals and methods are at one with the church's concern for the physical needs of all men, and its larger ecumenical mission of creating a uniting spirit among all people.

Henry Drummond was a strong influence on Presbyterian thinking at the turn of the century while at work in the universities of Scotland. Drummond suggested that any expression of a real and personal faith must include this concept:

"To move among people on the common street; to meet them on the market place on equal terms; to bear the burdens of society and relieve its needs; to carry on the multitudinous duties of the city — social, commercial. political, philanthropic — in Christ's spirit and for his ends."

Pertinent words, I believe, for this day and age. \*

BY MRS. E. GRANT MocDONALD

# G. WILSON CRAW

PETERBOROUGH — Archimedes once said, "Give me a lever long enough, and a fulcrum strong enough, and single-handed I can move the world."

G. Wilson Craw hasn't moved the world, but over the past three decades he has proved to be a strong moving force in the life of Presbyterian churches in the city of Peterborough, Ontario. His great energy and enthusiasm, his dynamic Christian faith, and a remarkable Presbyterian background, have combined to make him a layman worthy of notice,

A son, and grandson of the manse, he was born in Thornton, Simcoe County, Ontario. His father, the late Reverend George Ingram Craw, was at the time minister of the charge of Ivy. Town Line, and Baxter. His grandfather, a Scot from Campbellton in Argyleshire was a pioneer minister in Simcoe County, having been called in 1862 to the charge of Elmsvale, Hillsdale, and Craighurst.

Four sons of George Craw entered the ministry, and at the general assembly of 1921 in Ottawa, all four brothers were commissioners. Three generations of Craws have graduated from Knox College, Toronto.

In 1914, the Reverend George Ingram Craw was called to the charge of Springville and Lakevale in the Presbytery of Peterborough, and it was here that G. Wilson Craw received his early education. After his primary schooling he attended the continuation school at Millbrook for two years, travelling the ten miles to school each day by horse and buggy when roads permitted, and by horse and cutter in the winter months. He finished his upper school education at Peterborough Collegiate. He entered the University of Western Ontario with medicine as his goal, but after two years changed to journalism. He started to work at the Peterborough Examiner as a cub reporter at \$15 a week. Today, G. Wilson Craw is executive editor of this city newspaper with a circulation of 25,000. He moved up the ranks quickly. After four years as a reporter, he became city editor, a post he held for 14 years, and for 15 years he was managing editor. Mr. Craw is presently immersed in the fourth extension program of his paper, a new plant which will cost over \$1,000,000.

This dynamic Presbyterian not only keeps his finger on the pulse of his newspaper realm, but also gives unstintingly of his time and talents to the service of his Master.

An elder in St. Paul's Church, Peterborough, for over 20 years, he was also chairman of the board of managers and piloted the affairs of the congregation through some of the most difficult years of the depression.

The name of G. Wilson Craw is synonymous with extension work in the Presbytery of Peterborough.

In 1951 the presbytery decided that a new field of work must be opened up in the south end of the city of Peterborough. A committee was set up by St. Paul's congregation to secure a site, and plans were made to begin services. Mr. Craw was appointed a member of the assessor session and threw his energies into the organization of the new St. Giles. Beginning with a nucleus of 65 adults meeting in Confederation school the congregation soon filled the auditorium and occupied four class-rooms for Sunday school use. During this formative period Mr. Craw gave valuable leadership and guidance. Mrs. Craw, as organist and choir director, organized junior, intermediate and senior choirs. Mr. Craw's warmth of personality and genuine interest in people helped to establish the reputation of St. Giles as a friendly church, In 1961, with St. Giles firmly established and debt free, he returned to St. Paul's, with a job well done to his credit.

G. Wilson Craw is not only a devoted servant of his church. He also takes an active part in the community affairs of Peterborough. For 16 years he served on the board of education, and as chairman of the building committee has seen many new schools built as the city grew. He served the city board of health for a number of years, and for the past six years has been a governor of the Civic



Mr. Craw is the executive editor of the Peterborough Examiner.

Hospital. He was also chairman of the hospital building committee and during his term of office a new school of nursing was opened.

In his spare time, — and one would conclude that this busy executive has few spare moments — he is an amateur gardener and carpenter. He has built a lily pond in his garden, and stocks it with gold-fish which he raises during the winter months in a bath-tub in the basement of his home. He has one daughter, a high school teacher in Peterborough, and a son, a chartered accountant.

This Presbyterian is deeply concerned about the future of the church. One area of concern is that of Christian education. He feels that Sunday schools are being "let down" by the elders, many of whom he feels do not give enough leadership. "Church sessions," he says, "must make an effort to accept the responsibility of instructing the young people."

Speaking of church extension work, he remarks that "new charges need a teaching ministry rather than a preaching ministry. Many of the members and adherents of new congregations do not have a background of Presbyterianism, and need teaching from the pulpit on what we stand for, and what is expected of us as Presbyterians."

Class discussion is encouraged by the teacher, Jack Maver.



# SUNDAY SCHOOL IS FUN!

■ "Aw Mom, I don't want to get up for Sunday school!" This may be heard from some children but not from the members of The Crusading Seventh whose motto is "Jesus said, follow me."

This is the story of a class, a Sunday school and a Christian education program that have caught fire in recent months. Increasing numbers of toddlers, teenagers and young people in their twenties are taking part. The setting is a suburban church with some 350 members in Thornhill, Ontario, just outside Toronto. Let's look first at one class in a Sunday school where the average attendance is 144, an increase of 38% over last year.

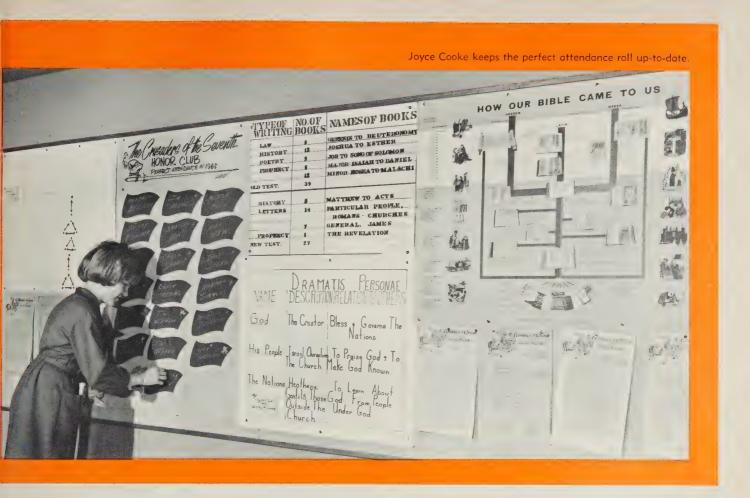
The Crusading Seventh are enthusiastic, happy grade seven girls and boys who are following the Presbyterian study course, have learned all the memory work to date and are looking for more. They are interested in the Bible, keenly discussing points that come up in the lessons and are eager to study God's word.

It all started two years ago when seven boys and girls were promoted to the class. The year ended with 28 regular attenders! But obviously it didn't just grow, like Topsy. There was a lot of hard work and imagination; yes, even fun involved in building up the class.

"Perhaps my greatest satisfaction from this class comes from the fun I get out of being its teacher and the exciting things I have learned as I study and prepare my lessons," says the Crusaders' teacher, Jack Maver. His work is in sales administration and he draws upon many of his business ideas and techniques to make the class program interesting. Two years ago he decided to take teaching more seriously and gave up most of his other committees in the church, except Christian education. Now he eats, sleeps and breathes the class.

There is something doing every minute the Sevens are in session, beginning with a hearty "Good morning" for the teacher. Interest in this group has grown so much that children are wishing they were older so that they could get into the class sooner. During the summer a letter goes to all who are eligible for the class. Each prospective pupil gets an application form to complete asking for his or her birthdate, a promise of regular attendance, and help in bringing new members. They are also asked if they wish to receive the weekly newsletter.

The newsletter is a highlight of the program. Each week everyone in the class receives at home a letter covering the activities, giving pats on the back for those who are doing



# for grade seven youngsters at Thornhill

good work, and mentioning birthdays. Highlights of the Sunday school lesson are reviewed emphasizing points not covered in class. Think of the impact of this printed word, particularly in homes where the parents are not church-goers. Of the 24 registered this year 10 are from families who are not members or adherents. We bemoan the short time we have with the children each Sunday and here is an ideal way to get a second lesson across, good not only for the children but for Mom and Dad too! We heard that one father turned off a football telecast to read the newsletter with his daughter.

The class program is well planned and features not only a teaching session but a program run by the pupils themselves. There is an executive which is elected every two months and all class decisions are made using parliamentary procedure. For example, a new point system was agreed upon by the executive and the teacher. But when it was put to a vote the rest of the class turned it down.

Pupils are encouraged to extend themselves in studying, memorizing, attendance and in bringing new members. Points are given for each of these and other activities. The class is divided into teams which last year took such startling names as Earthworms, Hot Rodders and Powder Puffs. This year the teams are named after colours of the

spectrum. Every member of the class serves on the executive or as captain of a team during the year. Points are awarded to individuals for such things as perfect attendance, or members may earn points for the team. If a pupil cannot attend credit is given if the teacher is notified in advance. If a boy or girl is sick a get well card is sent to the home.

Is it any wonder that at the last report the class had 13 who have not missed a Sunday, six who have only missed one and the rest about two Sundays since fall? They want to come to the Crusading Seventh, the class with a personality that is challenging them to greater achievements for the Master. Oh yes, there is an alumni. Each graduate receives a New Testament inscribed as follows:

"To Ann — A Crusader of the Seventh. May this little gift remind you of the fun we had in learning about Jesus Christ Our Lord and Saviour. May you continue to crusade for Christ over the year ahead."

In summary these are some of the things that have helped: Keeping students interested through involvement and competition; giving them recognition without being cheap; making them feel it is a privilege to attend; relating Bible stories and messages to present-day settings so that continued overleat

March, 1965

# SUNDAY SCHOOL IS FUN!

continued

they realize the Bible is relevant in today's modern world. All of this takes time, but it is an investment that is amply repaid. As their teacher says, "Sunday school can be fun. I never realized before that I knew so little."

The most encouraging part of this story is that this class has helped put new life into the whole Christian education program of Thornhill Church. Attendance at Sunday and mid-week activities has shown a marked increase. The key to it all seems to lie in dedicated workers who are taking their responsibilities seriously. Not all are experienced. In fact several when approached said, "Oh, I couldn't do that." Yet as the Holy Spirit guides and teaches them the work is going forward in a remarkable way after many years of diligent and consecrated planting and sowing.

The whole program is the responsibility of the Christian education committee of session of which the minister is a member. Early in the year those responsible for leadership met at dinner to share the work they were doing with the others and this created a strong bond of fellowship as each realized he or she was part of the total program and not

working in isolation.

One by-product of interest is the support given by parents to the hockey teams which play on Saturday mornings. There is an interested and vocal group who are regular supporters, and far outnumber parents from other faiths. The hockey activity is part of the Christian education program, the boys and their coaches and managers know this. The minister, the Rev. Dillwyn Evans, has prepared "Dressing Room Drill," one for each game, to teach examples of good sportsmanship found in the Bible.

The whole congregation is encouraged and challenged to keep the Christian education program central in the life of the church. What could be of greater importance?

This article was written by a lay member of the Christian education committee at Thornhill. The photographs were taken by Lloyd Magee.



# WORLD

■ How do Presbyterians share in meeting human need wherever it is found throughout the world? Through the general assembly's committee on inter-church aid, refugee and world service.

In 1964 contributions for the emergency and relief fund administered by that committee totalled \$32,000. Here is how some of your money was used to help:

- \$5,000 to Formosa, of which \$1,000 was for the polio program and \$4,000 for the Formosan General Assembly Disaster Fund.
- \$3,000 to British Guiana, with \$2,000 to help displaced persons and \$1,000 for the lay training centre.



# CHURCH SERVICE

- \$10,000 to the World Council of Churches as a share in its 13 million a year program of inter-church aid and refugee relief in 40 countries.
- \$4,000 to the World Presbyterian Alliance for similar use.
- \$2,000 for Uburu Hospital in Nigeria to help provide medical services for needy people.
- \$2,000 to the WCC's fund for refugees in Africa.
- \$750 to Jobat Hospital, India, towards an X-ray machine.
- \$1,000 to aid in establishing a Christian bookstore in the New Hebrides.
- \$1,000 to assist refugees from Pakistan.

— \$1,000 for the Ecumenical Institute, Bangalore, India. The committee has retained a balance on hand to provide against any emergency appeal that may come early in 1965.

Envelopes and information are being sent to every congregation of The Presbyterian Church in Canada. It is recommended that an offering be taken on any Sunday during the pre-Easter period. April 11 is officially designated for this purpose.

We cannot budget for disaster. Only your generosity in supporting this special fund will enable our church to respond when disaster strikes, where refugee situations are created, or where hospitals or institutions are in critical need of immediate Christian help. \*\*



# "A TERRIBLE BUILDING"



#### BY MURRAY ROSS

"What a terrible building!" my Nigerian friend said with great sincerity. Before I could react, he went on to call it "a mighty work", and I began to understand him. To the African, strength and vigour are the greatest attributes of life, and this man was using words of high praise for Macgregor College Chapel. Here, the huge reinforced concrete beams and the large roof surfaces create a building which, in Nigerian parlance, certainly is "mighty", "awful" and even "terrible."

The architects, Somerville, McMurrich and Oxley of Toronto, have designed a building with a large overhanging roof, reminiscent of the traditional thatch roof, but of the modern material of aluminum. This roof shape, with its monitor opening at the ridge, provides good protection from the tropical sun and rain, and creates an interior which is both cool and worshipful. It was my good fortune to arrive in Nigeria in time to supervise the construction of the chapel and design the interior furnishings.

The construction was carried out by a firm of Italian contractors, who sent their supervisor to live in a trailer on the school site at Afikpo for the six month construction period. Virtually all of the work was done by hand; the only machine used was a cement mixer. During the pouring of the concrete beams — a very exacting feat — a continuous line of men carried the concrete in metal head-pans from the mixer to the base of each beam. The pans were then passed up the line to the top man on the scaffolding who emptied the concrete into the formwork and dropped the pans down to be returned to the mixer. This procession went on for almost 12 hours each day. Often the men would start to sing, and soon everyone would be caught up by the rhythm which they beat out on the formwork with big sticks as they vibrated the concrete into place.

After the building was completed, a presentation was made to Supervisor Camatel of a circular brass tray with a picture of the chapel embossed in the centre. These trays are traditional gifts among the people of the Calabar area, and many Presbyterian families have received them as wedding presents or in honour of some notable achievement.

Nigerian arts and crafts have been used in several ways as a demonstration of the church's concern with the culture of the country. The cloths on the Communion table and the pulpit are traditional designs woven by the women in the village of Akwete. In these they have used a golden-straw coloured silk thread which highlights the wood furnishings of the chancel. The outside doors contain aluminum panels which are the work of Asiru, a highly original "primitive" artist. His subjective treatment of various animal stories from the Bible - notably the camel balefully eyeing the needle that he is expected to pass through - is in direct contrast to the sophisticated modern murals executed for the chancel by Adebayo Grillo, the art director of the Technical College in Lagos. The central panel shows Christ calling the fishermen to come out of the African setting of nets and dugout canoes and be fishers of men. It was chosen as being doubly suitable, first for a teacher continued on page 28

LEFT, top: An African chapel designed in Canada. Bottom: Men carried concrete to the top in head-pans. RIGHT, top: Doors are decorated with aluminum panels. Middle: The camel and the eye of the needle — part of a panel. Bottom: Nigerian arts and crafts were used in the chancel.







March, 1965

#### CURRICULUM CHANGES: First in a series

#### FOR SHATEHOUSE BAVE

## A RIGHT TO KNOW

■ Why must The Presbyterian Church in Canada change its curriculum for Christian education?

This question is being asked in congregations and in presbyteries throughout the church. It is a good question and Presbyterians have a right to know.

Changes are not always welcome because they confront people with the necessity of learning something new and unfamiliar. Frequently changes are not welcome because they make demands upon the commitment, the self-discipline and the time of persons and of congregations. Yet changes are seldom resented when people know the reasons why they are made.

A generation has passed since The Presbyterian Church in Canada began in 1944 to develop and use the Presbyterian Uniform Curriculum. It has won wide acceptance across the church. It has undergone an almost continual scrutiny, and certain modifications have been made from time to time. Yet its underlying principle of having a "uniform" content for all persons from nine years of age to the oldest adults has never changed.

In this same period of time many changes have occurred in the life of our people, in the dynamics of our society and in the vast expansion of knowledge. We know a great deal more about how persons learn and develop, about teaching, and about the educational and nurturing responsibilities of all the Christians in every congregation.

Many church school teachers, including strong supporters of the Presbyterian Uniform Curriculum, have made known their difficulties and dissatisfactions with the "uniform" principle which did not allow for proper recognition of the differences in persons at the various stages of their growth and development. As a result of two decades of experience and study, the general assembly in 1963 voted "to change from a uniform to a graded principle of curriculum in the junior, intermediate, senior and adult departments."

In preparation for this change an intensive study was undertaken, involving many individuals and groups. An examination was made of the biblical, theological and educational purposes and principles of an adequate ministry with children, youth and adults in the church. An assessment was made of the resources of The Presbyterian Church in Canada which would be required for the development, production and effective use of a graded curriculum. These resources include editorial staff for each age group, experienced writers, qualified persons to undertake a program of training, and increased financial investment and expenditure for publishing.

From this study certain findings emerged which indicated clearly the direction for the future.

1. Major attention must be given to the nurture and training of the total adult membership of the church. Any adequate educational ministry with children and youth depends primarily upon the quality and the maturity of the faith of all the adult members of the congregation.

under the power of the Holy Spirit. Curriculum materials by themselves do not teach anyone.

In the past The Presbyterian Church in Canada, in its work of Christian education, has placed major and almost exclusive emphasis on the education of children and youth. By far the largest investment in persons, in program, in publishing and in educational facilities has been made for this purpose. No comparable investment has been made for the continuing growth and training of adults.

The subordination of adult education has produced many adverse effects in the life of the church. One of the most obvious is the increasing difficulty which any congregation encounters in finding persons who are qualified and willing to teach or share their faith with children and young people, or even with other adults. There are many other consequences in the life and witness of the church of which we are becoming aware today.

2. The realization of the primary importance of adult education led directly into a reassessment of priorities and a redeployment of resources. The experience of other denominations which have developed a graded curriculum provided an indication of the kind of expenditure and investment required, as well as the employment of a large staff of trained persons. The production costs of the new curriculum of the United Church of Canada for the first three-year cycle will exceed two million dollars.

It became evident that, as an expression of the responsible stewardship of its resources, The Presbyterian Church in Canada should do three things: (a) concentrate its efforts toward the nurture and training of adults for a full and effective ministry with children and youth, (b) discontinue the production of curriculum for all ages, except adults, and (c) make use of the excellent graded curriculum materials which are now produced by other Presbyterian churches for the children and youth departments.

As a result of the total study, the board of Christian education recommended to the last general assembly that the Christian Faith and Life Curriculum of the United Presbyterian Church in the U.S.A. be authorized for the junior, intermediate and senior departments. The general assembly had previously authorized this curriculum for the nursery, kindergarten and primary departments in 1953 and again in 1960.

The Presbyterian Uniform Curriculum will be discontinued on June 30, 1965.

Already many congregations have adopted the recommended curriculum. Synods, presbyteries and congregations have developed plans to assist and train church school teachers in the use of it. It is important that every congregation seek this kind of assistance from their presbytery.

We must all face the challenge of opening new doors into the future through which the whole membership of The Presbyterian Church in Canada may enter upon a new experience of growth in understanding, living and action.

— James S. Clarke

#### "The cross of our Lord Jesus Christ" Galatians 6:14

BY DR. K. H. PALMER

Some years ago in conversation, an eminent physician said, "In my experience I have found the cross of Jesus the one bright light that can illumine the minds of those in physical pain." Strange, is it not, but true, that the hour which brought deepest darkness over all the land of Palestine almost two thousand years ago, should be the hour when there was lighted by the cross of Christ the beam which still shines o'er Zion Hill to enlighten all the world.

The pessimists whose view of the world of mankind is dark and gloomy have much to sustain their outlook. When, on a Canadian summer's day, we sit beside some lovely lake or stream, the sun shining brightly, the voices of little children heard at play; how lovely to us is this world that God, our Creator, has made. Yet, when, at other times, we visit some home where sorrow, misery, and broken hearts dwell, we wonder if this is indeed God's world. When the pale faces of little children peer at us from other lands gaunt with hunger, what use is optimism concerning the future? When we listen to stories, such as came to us from the Congo, of horror, cruelty and martyrdom, which eclipse even those of less enlightened days; stories of men and women who like their Lord had gone from home and kindred to bring God's light to those sitting in darkness, only to suffer torture and death; do we not ask ourselves, "Does God see these things? Does God care?"

When these questionings come and we cannot understand why such things should happen, we look at the cross of our Lord Jesus Christ. In the face of the suffering Saviour dare we say, "I am not sure that there is a God who loves us?" Upon the cross we see him who said, "He that hath seen me hath seen the Father." Yes, that cross tells us, amid all the mysteries of life, that God cares, that God loves us.

Upon the cross was one who was in the very heart of God, who thought it not robbery to be equal with God, yet made himself of no reputation, took the form of mortal man, humbling himself, becoming obedient unto death, even the death of the cross. He seems to say to us, "Here I am, one who reigned in heaven. Look what I became that I might bring to you salvation and eternal life. You who seek only the honours of earth and time, you who make riches your goal in life, you who long for world power, see what I, the Son of God, have done."

Questionings about existence come, too, when pain and weakness is our own lot. Why should there be pain? What is life? What is death? It is all very well when our lot is health and good spirits to be in no hurry for answers, and to believe in a God of love. But when illness comes and we are laid low, shut off from the activities of life and common joys these questionings come to us from out some dark shadowland. Again we remember him who said, "In all their afflictions I have been afflicted. When thou passest through the waters I will be with thee." We turn to the cross of our Lord Jesus Christ and it tells how fully Christ sympathizes with all who suffer, with all who mourn.

At the cross we are rebuked when we would seek success at the cost of character; trying to get on, as we say, in life, without being too particular. At such moments there comes to us the vision of him who in obedience to God, in obedience to duty, went to death for our redemption; and in temptation's hour we cry to him for deliverance, and lo, we are made strong.

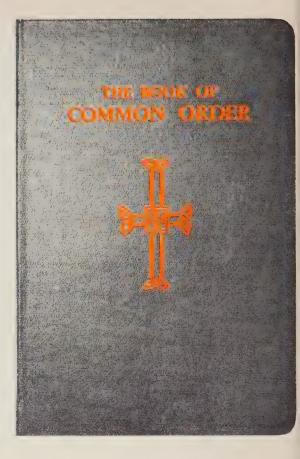


The cross of our Lord Jesus Christ tells us, by our Lord's agony and cruel death, how great was the cost to save our souls eternally. No thought of ours can plumb the depth of the abyss of man's sin from which Christ came to lift us. Neither can mortal mind measure the love of God which the cross reveals in him who there suffered and died. On that cross Christ paid in full the price for our salvation; he opened wide the gate of mercy for whosoever will come to him, the door of life eternal that all may enter in.

Prayer

We give thee thanks O God, for him, the Lamb of God that taketh away the sin of the world. Make us to hate sin, to seek cleansing from sin, and by the blood of Jesus make us pure and clean, through Christ our Lord Amen.

The story behind the manual which endeavours to shape and express the spirit and aspirations of a church serving in Canada.



The new Book of Common Order is now available, after 11 years of patient and painstaking work by the committee on revision. Over 400 pages in length, it is one of the finest books of its kind, and should win wide recognition for the character of its contents. Because the task was shared by the whole church and reviewed by successive general assemblies, the new book has already become widely known throughout The Presbyterian Church in Canada.

The committee was appointed by the general assembly of 1953. When it was called together by Dr. F. Scott Mackenzie, the committee made a decision that dominated its procedure. This was identification with the view that the normal pattern of the church's main act of worship consists of word and sacrament together. John Calvin fought a losing battle for this principle which is now too firmly established to be seriously questioned. We experience our finest moments of worship at this service. Many of us have thought from time to time how wonderful it would be if Communion Sunday came more frequently. The attendance is always better, the congregation is more alive, and our worship is much more meaningful.

That is why the Service of Word and Sacrament in the new book was prepared with great care and patient attention to detail. To test the results, the committee conducted the service in Westminster Presbyterian Church, Smiths Falls, Ontario, giving the congregation explanatory details

for their guidance. The response was satisfying. Time and again the committee have been gratified to learn how moving this service is when the minister, session and people prepare themselves spiritually for its use.

In the first draft of a revised book, presented to the 1960 assembly, the committee placed the Service of Word and Sacrament first in the book, because of its importance in relation to all other orders. However in view of later discussion, the 1962 assembly adopted the committee's suggestion that the service be placed after the fourth order of morning worship. While this action somewhat blunted the edge of the committee's work, disappointment was tempered a little by another change that gives the new book a closer relation to its immediate predecessors. To appreciate this change let us glance at the history of *The Book of Common Order* of The Presbyterian Church in Canada.

The new book is the latest of three authorized by general assemblies. The first was published in 1922. It represented 13 years of work and progress, and it was the first book of common order authorized for voluntary use among the English-speaking branches of the Reformed Church. The second book was printed in 1938 under the convenership of Dr. C. L. Cowan, with Dr. T. Wardlaw Taylor as secretary.

In order to maintain connection with the earlier books, the assembly adopted the suggestion that the first order of morning worship of 1922 be the first order of morning worship in the revised book. The new volume now rep-

# THE NEW BOOK O

SOCIAL NEEDS

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the constant check of remembering Thee. Hold Thou their spirits in Thy hands; mould and temper them according to Thy designs and purposes; and direct their unruly impulses and wasted energies towards goals of creative love, through Him who made the storm a calm, even Jesus Christ Thy Son, our Lord. AMEN.

For sufferers from nervous disorders who find no betterment

O THOU who art the source of healing, we lay before Thee the trials of those who suffer nervous disorders and obscure diseases and see no healing.

and see no healing.

If it be Thy gracious will, alleviate their trial. Enable them by the remembrance of Thy great love not to fall into despair. Set before them every hope there is for those who believe in Thea.

In days of tension and of strain, O Lord of all peace, grant them a soothing spirit and a divine communion with Thee, to steady troubled nerves and enlarge the vision con-

stricted with pain.

O Father of mercies, fulfill the promises of Thy kingdom upon these Thy children, bound together in the fellowship of suffering, that they may be bound to Christ in His, and through Him be patient in hope, for His love's sake.

AMEN.

For the over-critical

HAVE mercy, Lord, on all who indulge a habit of destructive criticism.

resents half a century of Canadian Presbyterianism. Moreover, since the 1922 book was greatly influenced by Euchologion (a pioneering work produced by the Scottish Church Service Society in 1867), the new book also forms in inseparable link with the rich tradition of centuries of our faith.

The Book of Common Order now contains 30 different ervices for use by ministers and eight for the use of presbyteries. The contents are as up-to-date as it is possible o be, embracing the best recent scholarship as well as ancient and honoured traditions. The three main divisions of every orporate act of worship have been preserved: (1) the nvocation or introit, in which we adore the divine majesty, onfess our sins, and receive the assurance of pardoning race without which there can be no access to God; (2) he proclamation of the word of God in scripture and ermon; and (3) the offertory. In a full service the ofertory contains Holy Communion, sometimes that part which consists of the profession of faith with our lips in esponse to the word, prayers of thanksgiving, prayers for thers, and the presentation of ourselves with our subtance as a living sacrifice to God. Blessed by God in the eauty of the benediction, we go forth from the sanctuary be Christ's ministering servants in the church's mission to

Over the 11 years a total of 26 ministers and elders worked on the committee which revised The Book of

Common Order. Prof. David W. Hay succeeded the Rev. Dr. F. Scott Mackenzie as convener, and the Rev. W. Scott Duncan served as secretary.

This is not a book for ministers only. One of the major reasons for revision was the need for a more complete selection of prayers for special occasions. A treasury of prayers includes 111 pages of these. Some of the titles suggest the diversity of theme: for those who grow lazy and dull in God's work, for teenagers, for parents whose children resist authority, for those with ungovernable tempers, for the unhappy at home, for those who are maimed and crippled and for homes divided over religious questions.

Elders will find the book valuable in their pastoral functions, as will all lay people who make testimony of their faith. There is a section entitled ministry to the sick which contains suitable passages of scripture covering such needs as the uses of affliction, the need and promise of pardon, for the dying, and recovery from sickness.

May we suggest that kirk sessions buy copies for their elders as well as one for the minister. Only as the book is known and used will it become a source of inspiration and blessing to the church.

The new Book of Common Order may be ordered from Presbyterian Publications, 388 Yonge St., Toronto 1, at \$4.00 a copy. A deluxe edition with leather cover is available at \$9.00. It was printed and bound by Thorn Press.

# COMMON ORDER



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### **Pungent and Pertinent**



■ We Canadian Presbyterians name our churches in the strangest ways. For instance, we have churches named after rivers, creeks, waterfalls, lakes, springs, valleys, islands, towns, villages, roads and streets. We even have one church named after a post office. Of course, in addition to all these we have churches named as memorials to various men and women of our denomination, but the saints come in for the biggest share of church naming. The twelve apostles, plus a myriad of saints unknown to me make up the names of congregations across Canada. However, it takes little church board looking to see that St. Andrew, Knox, Calvin and a few others are our favourite "saints."

Yet there is one strange omission of a great saint, more marked as March 17th rolls around again — what has happened to St. Patrick? Without doubt, he is our forgotten saint. As far as I can tell there is not one Presbyterian church in Canada named after this great saint.

Why have we Presbyterians forgotten St. Patrick? I rather suspect that there is gathered about his name the suspicion of non-Presbyterian alignment. Do not the Roman Catholics make much use of his name? Is he not one of their favourite sons? First of all, there is no historical proof that St. Patrick was anything more than a consecrated Christian missionary to the Irish. He is nothing more or less than a devoted servant of God who belongs to no single branch of the Christian church. Besides we ought to take a lesson from our Roman Catholic brethren who have no qualms about naming some of their churches after our "Presbyterian" Saint Andrew. As St. Andrew belongs to no one church, so St. Patrick is not the peculiar possession of any branch of the Christian faith; he is a man to be shared by all. In these great days of ecumenical awakening we are recapturing the truth that the riches inherent in one part of the Christian continued on page 22



# Special 1965 tour to Formosa-Tokyo-Hong Kong

17 inspiring days visiting Taipei • Tainan • Tokyo • Hong Kong

This year is the centenary of Protestant missions in Formosa. To help celebrate this event a special tour departs Toronto on

### FRIDAY, JUNE 11th, 1965

Accompanying this tour will be the Moderator of the General Assembly, Rev. Dr. Hugh A. MacMillan.

Rev. Dr. Hugh A. MacMillan has spent 38 years in Formosa and describes it as "an island unsurpassed in scenic beauty".



The Formosan itinerary will include a visit to the mountain churches on Formosa's east coast. In addition, there will be a visit to the Korean Christian Church in Tokyo and centres of Christian interest in Hong Kong. You'll fly non-stop across the Pacific on a Canadian Pacific Airlines' Super DC-8—daylight all the way. Avoid disappointment, make your reservation now.



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#### Pungent and Pertinent continued

church are there to be enjoyed by the whole church.

The name of St. Patrick is one that would grace any Presbyterian congregation. His life is one of selfless devotion to God as he faced danger and gave of himself untiringly for the sake of the then heathen Irish. He is a great missionary saint, for he willingly went back to an Ireland which had treated him badly when he had been captured and carried away to it as a slave. Like the apostle Paul, St. Patrick had a vision, a "Macedonian" call, in which he saw a man asking him to come and share God's word with the people of Ireland. Patrick answered that call, and such was his devoted missionary service for the cause of Christ in Ireland that he became known as the patron saint of that land. But St. Patrick belongs to no one land or church, he is a great saint of the world-wide church, and as such he should be honoured by us in The Presbyterian Church in Canada.

What a fine thing it would be if some one of our new surburban churches which is searching for a name would honour a great saint and become the first St. Patrick's Presbyterian Church in Canada, Knox, Calvin, St. Andrew and other saints have honoured our churches in the past and will serve us well in the future, but the time has come for us to broaden our ecumenical outlook to enfold other great saints of the church. If we can get out of our own little stream to draw from the riches of the church's mighty river it could well be that before another March 17th rolls around St. Patrick will no longer be the forgotten saint of the Presbyterian Church. ★

#### Study seminar as well as tour To travel to East Asia

Thirty selected individuals will compose an East Asia travel seminar which will leave San Francisco on June 3 and return July 15. Members will be drawn from the churches in North America that are in partnership with the Presbyterian Church of Formosa.

The estimated cost will be \$1,800 (U.S.) plus some incidentals.

This travel seminar is an addition to the 17-day tour from June 11 to 27 being organized by the general board of missions of The Presbyterian Church in Canada.

See page 21 for tour reply coupon, and write to the same address for details about the seminar.

#### Join the THREE WEEK TOUR OF A EUROPE AND THE HOLY LAND

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Two excellent full colour films are now being offered on loan from the OTA for church group showings across Canada, Entitled — "ANYTIME IS TURKEY TIME". These two films provide an interesting and informative half-hour program popular with the ladies and mixed groups alike. Carving instructions for turkey and chicken plus recipes for year-round enjoyment of turkey are offered in full life-like colour. For information on how your group may obtain these films, write Poultry Products Institute, Box 21, Station K, Toronto 12, Ont.

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#### **NEWS**

#### Dr. John Johnston reports On W.C.C. meeting in Nigeria

In a blaze of brilliantly hued awkette coths, hand-woven "wrappers" and west-ern dress, Nigerian Christians welcomed the World Council of Churches to Enugu, regional capital of Eastern Nigeria. The 100-member policy-making committee met there January 12-21.

In the modern stadium, delegates in episcopal purple and tropical Geneva gowns bowed as Dr. Martin Niemoeller called the vast assembly to worship with the prophetic words, "Seek ye the Lord while he may be found," and the massed



-W.C.C. photo

At the central committee meeting of the World Council of Churches in Enugu, Nigeria, are shown, from the left: Rev. Dr. E. Carson Blake, reporting from inter-church aid, refugees and world service, Rev. Jean Kotto of the Camerouns, Sir Francis Ibiam, governor of Eastern Nigeria, and Rev. Dr. D. M'Timkulu of Zambia, and S. H. Amissah of Ghana.

Ibo choir responded with the loud Amen.

In this recently-formed nation of 60 million, containing one-sixth of the population of Africa, and reflecting all the tensions of social upheaval, unemployment, Christian-Moslem-Animist pressures, uncertain nationalism and tribal loyalties, the general committee of the WCC and its agencies gathered for three

Sir Francis Ibiam, governor of Eastern Nigeria and former missionary doctor, is one of the six presidents of the World Council. This ruling elder of Enugu Presbyterian Church, well-known to many Canadians, not only graciously entertained the delegates at State House but most ably shared in the deliberations of the central committee.

Meeting in Africa meant that the World Council was forced to grapple seriously with the needs of that great continent. Some countries were closing their borders to missionaries; others freely welcomed the church. Evangelistic programs were reviewed and projects like the ecumenical loan fund to needy churches was expanded to include such nations as Nigeria. Dr. Eugene Carson

continued overleaf

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# **ANSWERS TO QUESTIONS MOST** FREQUENTLY ASKED ABOUT CHRISTIAN CHILDREN'S

Abandoned and destitute children on the streets of India. CCF has 44 Home projects in India alone.

#### Q. Is CCF recognized and approved? Yes. It has the highest credentials and reputation extending over a quarter of a century; is a member of the Foreign Missions Division of the National Council of Churches of Christ; recognized by the Income Tax Branch of the Department of Revenue, Ottawa; licensed by The International Co-operation Administration of the U.S.

#### Q. May I sponsor a child anywhere in the world?

At present CCF assists children in 55 countries. Not all at the moment require sponsors, but, in most, particularly throughout the Orient and Asia, the need is urgent.

#### Q. What responsibility does a sponsor assume?

It is a voluntary responsibility to support the child at \$10 per month. There is no binding or legal obligation and the spon-sorship may be discontinued at any time.

#### Q. Will my "adoptee" write to me? Yes, if you write, he or she will answer res, if you write, he or she will answer your letter or write a note of thanks to acknowledge a gift or favour received. You will receive the child's original note along with the translation. For preschool age children, the child's nurse or house-mother will reply.

#### Q. Can I visit my "adopted" child when I travel overseas?

Yes. All our Homes and Projects around the world are delighted to have sponsors honor them with a visit.

#### Q. What religious teaching is followed in CCF homes?

basic requirement of all homes and projects is Christian training and nurture for all children.

#### O. How are CCF homes supported?

Since its inception, CCF has used the "Person-to-Person" Adoption Plan. 90% of CCF's income is designated for the care of individual children who are "adopted" by individual or group sponsors who receive the name, address, picture and history of their "Adoptee".

#### Q. How much does CCF spend on fund raising and administration?

The audited financial statement shows that fund raising expenses are 7% of the total income, and general administration expenses are 5% of the total income.

#### Q. Does CCF own all its homes and projects?

No. Many are affiliated orphanages, homes, schools and projects connected with Protestant church denominations and such organizations as the Salvation Army. Altogether there are 515 totally owned or affiliated CCF projects.

## Q. In what country are new Canadian sponsors needed most?

Likely India, where CCF has 44 homes and there is tremendous need. Others include Hong Kong, Formosa, Korea and Vietnam. Write us today and share your love with a fine young girl or boy across the seas.

CCF is the largest Protestant orphanage organization in the world with over 46,000 children in 515 homes and projects. Others can be admitted as funds become available. Last year CCF served over 49 million free meals to children in fifty-five countries.



#### COUNTRIES:

COUNTRIES:
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## Christian Children's Fund

of Canada P-2-5

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I will pay \$10 a month, (\$120 a year). Enclosed is payment for the full year ☐ first month ☐

I	cannot	"adopt"	a	child	but	want	to
help	by givi	ng \$	• • • •				****

Place Prov.

continued from previous page Blake, stated clerk of the United Presbyterian Church of the U.S.A., told the

central committee that it needed the participation of African churches fully as much as the 32 African denominations required assistance from the WCC.

How often it was emphasized that the World Council is not a super church, but a platform for the exchange of information and ideas. Much concern was felt for greater participation by the Roman Catholic Church in its deliberations. Some delegates wondered if stiffer rules were being set up for co-operation with the Roman Catholics than with the Orthodox Churches which held similarly exclusive views.

The central committee agreed to seek to enrich its witness to Jesus Christ through closer relationships with conservative evangelical churches which are not yet members of the council. It is proposed also to form a working group, to be composed of eight members of the World Council and six Roman Catholics, to work out principles of collaboration and areas of profitable discussion. The World Council's principle of "drawing churches out of isolation into conference" was pursued relentlessly at Enugu.

#### Guiana received as member Of the Presbyterian Alliance

At its annual meeting at Niagara Falls. Ontario, January 12-14, the North American Area Council of the World Presbyterian Alliance:

Received the Presbytery of Guiana as a member of the council, increasing the number of member churches in this area to 13 with a constituency of nearly eight million.

· Heard an address by Dr. Marcel Pradervand, general secretary of the



The Rev. Joseph E. Williams, clerk of the Presbytery of Guiana, is welcomed to the Niagara meetings of the World Presbyterian Alliance by Harold M. Jackson of Simcoe, Ont., finance committee chairman of the Alliance. Mr. Williams, who is minister of Burns Memorial Church, Georgetown, addressed a number of congregations and made many contacts during his 17 day visit to Canada.

World Alliance, who described the role of the Reformed churches in the ecumenical movement. He reminded the delegates representing churches in the United States, Canada, Jamaica, Trinidad, and British Guiana that they "must take with utmost seriousness their renewal, the basis of all true unity, and an indispensable condition of true witness in the world."

- Listened to a report on the Second Vatican Council by Professor John Newton Thomas of Union Seminary (Richmond), one of the Alliance's official observers to the third session of the council. Dr. Thomas noted that there is solid ground for optimism in the work of the Vatican Council. He said: "To discuss Rome's ecumenical advances as merely bait for the unwary Protestant would be unworthy; to belittle the barriers to unity would be tragic to both groups."
- Received for transmission to member churches a report of its commission on civil and religious liberty. The report treated three topics: intercultural tension in Canada; relation of the church to its cultural environment; and church-state relations, with particular reference to educational problems.

#### CHURCH CAMEOS

- A gown was presented to the Rev. J. R. Waldie, minister of Westminster Church, Toronto, on January 10. Norman McDonald made the presentation on behalf of the congregation.
- The new St. Stephen's Church, Weston, Ontario was dedicated on January 28 by the Presbytery of West Toronto. The minister is the Rev. J. R. Graham.
- On January 3 in Knox Church, Port Alberni, British Columbia 25 stacking chairs, given by the W.A., were dedicated by the minister, the Rev. Dr. Donald C. Smith.
- At St. Matthew's Church, Wallace, Nova Scotia, a new organ was dedicated by the Rev. William Manson in memory of Mr. and Mrs. Wallace Betts. It was given by a son, Andrew.
- At Gloucester Presbyterian Church in Ottawa Presbytery the mortgage was burned on January 13. Participating were the Rev. A. B. Casselman, William McLeish, Mrs. Ethel Henderson and Ray Davidson.
- At *Tyndale House* in downtown Montreal 150 people saw the work demonstrated at an open house on January 21.
- The renovated and redecorated St. Andrew's Church, Chesterville, Ontario was re-opened at its 124th anniversary services last autumn. The minister is the Rev. A. D. Sutherland. (cont. overleaf)



# CHURCH CAMEOS



Rev. Dr. Harry Lennox ignited the bank note held by Robert J. Young (extreme right), chairman of the board at Kerrisdale Church, Vancouver, Jan. 20. At the extreme left is I. J. Brown, secretary. With them are members of the original building committee executive, John J. Grant, Grant O. MacLaren, chairman, Mrs. G. M. Bell and Norman J. H. Brown, treasurer. The church cost \$210,000 and the debt was cleared in less than nine years since the dedication. Meanwhile the congregation has assumed steadily increasing commitments to the budget and shared in other schemes of the church at large.



Rededication services were held Jan. 24 and 25 at Fort Frances, Ont. and the former Knox Church was re-named St. Andrew's. Fire destroyed the interior over a year ago, and a splendid new sanctuary was built within the existing walls. Conducting the service is presbytery moderator Dr. James Dunn. The minister, Rev. S. J. Kennedy, is at right,

- On January 17 a pulpit Bible was dedicated at *Knox Church*, *Georgetown*, *Ontario*, given by Mrs. C. Sinclair on behalf of her mother, in memory of her father, Alexander D. Hume, for 20 years clerk of session.
- Amherstview Community Presbyterian Church at Collins Bay near Kingston, Ontario, has changed its name to Trinity Presbyterian Church (Amherstview).
- Over \$500 was raised for the building fund of the new *Pleasant Ridge Church*, *Brantford*, *Ontario* at a congregational supper on January 23. The church, in which services in English and Hungarian will be held, is now under construction.
- The congregation of St. Andrew's, Molesworth, Ontario, celebrated their 101st anniversary with the dedication of a new manse.
- The Woodlawn congregation at Dartmouth, N.S., has 52 charter members, not 19 as a printer's error showed last month.



Open house was held at the new manse at Mount Brydges, Ont. on January 20. The manse serves the three congregations at North Caradoc, Mount Brydges and Komoka. The Rev. C. W. Middleton watches as Mrs. Verna McDougall signs the visitors book.



A new Christian education building was dedicated at St. Andrew's Church, Petrolia, Ont. on Jan. 17. Shown on the stairs in the foyer are, from the left: Forbes Ramsay, board chairman; Dr. R. A. Green, finance committee chairman; and John Rankin, building committee chairman.



Six offertory plates were dedicated at St. Andrew's Church, Quebec, in memory of Mr. and Mrs. William McCartney on Jan. 24. Shown with Rev. E. Bragg are Norman McCartney, Miss Isabel McCartney and David McCartney, sons and daughters, who made the presentation.



Mrs. William Fenton, left, was guest of honour at a social held by the Willing Workers at St.
Andrew's Church, Thorold, Ont., after serving 20 years as president. Mrs. Robert McPherson, right, presented a corsage. She also received a plaque, a stole and a life membership in the W.M.S.



Dedication of the new St. David's Church, Winnipeg, took place on January 10. The pews were the gift of First Church, Winnipeg, and New St. James Church, London provided a generous amount to finish the church school. The chancel furnishings were presented by individuals. Shown is the minister, Rev. Neville Phills.

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OXFAM OF CANADA, Dept.P 97 Eglinton Avenue East, Toronto 12, Ontario. I am enclosing \$ Please take care of this starving child or someone like him.
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#### **PERSONALS**

An elder, Ronald D. Wilson, Q.C., is moderator-elect of The Presbyterian Church of Western Australia. Mr. Wilson, who is 42, is the first elder to be elected to that office. He will be inducted at the next state general assembly in May.

Mrs. F. Pugsley, author of "Prayer is Power" in our last issue, is a member of Hillview Church, Islington, Ontario, and not Melville Church as stated erroneously.

Rev. Dr. Laszlo Vatai has resigned from the Hungarian Presbyterian Church, Windsor, Ontario to accept a call to the Hungarian Evangelical and Reformed Church, Detroit, U.S.A.

The Rev. James Ko, who came from Hong Kong last year, is assistant minister at Calvin Church, Toronto.

TERRIBLE BUILDING from page 15

training college, and secondly since the town of Afikpo has grown from fishing

village origins.

Presbyterian doctrine has been emphasized in the interior furniture layout. The table has been placed well forward on the low platform which serves as a chancel and is surrounded on three sides by pews. This emphasizes the fact that during Communion all of the people are gathered around the table partaking of the meal which unites them as a community. The pulpit is placed behind and to one side of the table. Its size is sufficient to balance the dominant position of the table in keeping with our equal emphasis on word and sacraments.

In much of Eastern Nigeria it is a matter of great civic pride to have a church building in one's village. In order to achieve this the clan chiefs and village elders, who are often not church members because of polygamy, will take the lead contributing money and organizing community labour for the construction. One of our churchmen has also explained that the erection of a building is interpreted by his fellow villagers as proof that the church has come to stay as part of their village life and is no longer a temporary thing being brought by strangers.

With the erection of Macgregor College Chapel there is now a visible symbol of the permanent contribution which The Presbyterian Church in Canada has been trying to make in Nigeria. I know that I can speak for many in Nigeria in thanking all the congregations who contributed to this project, and especially the members of Runnymede Church, Toronto, who raised about one-third of the cost. This has

truly been a mighty work.★



## PRESBYTERIAN MEN

Already extensive preparations are being made for this year's national conferences of Presbyterian Men being held:

May 7, 8, 9 at Truro, N.S.

May 14, 15, 16 at Ottawa, Ontario. May 28, 29, 30 at London, Ontario. June 18, 19, 20 at Winnipeg, Man. September 24, 25, 26 at Banff, Alta.

The theme this year is "Reaching Forth" based on Philippians 3 verse 13, and has to do with the team work of younger and older men in the church. "One generation shall praise thy works to another and shall declare thy mighty acts". (Psalm 145:4) demands an uninterrupted ongoing witness to Christ. Our theme speaker, the Rev. Wayne A. Smith, minister of Paris Presbyterian Church and convener of the family life committee of our church, and the lay speaker, Frank Whilsmith, advertising executive and chairman of The Record committee, will both emphasize the theme.

Churches are asked to sponsor the attendance of as many men 25 and under as can possibly attend. A reduced registration fee of \$2.00 is being offered for this age group.

■ Seventy-five men of Cape Breton Presbytery gathered for a supper meeting at Bethel Church, Sydney, Nova Scotia on January 9. Addresses on evangelism and the eldership were given by the Rev. A. J. Gowland, secretary, the board of evangelism and social action.

### YOUTH NEWS

Eight of the 11 presbyteries were represented at the Toronto and Kingston Synod P.Y.P.S. council meeting on January 29 to 31, at Thornhill Church, Ontario. Plans were made for a choir competition, a track and field meet, and the Thanksgiving convention. The latter will be held in Glenview Church, Toronto, with the theme "First They Gave Themselves."

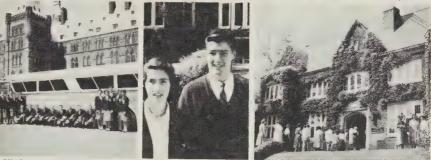
Thirty-five young people attended the mid-winter council of the Alberta Synod P.Y.P.S. at Knox Church, Red Deer, January 30. Edmonton, Calgary, Red Deer, Lethbridge and Innisfail were represented.

Rev. John Yoos of Memorial Presbyterian Church, Sylvan Lake gave an address, "Christians must be revolutionaries." He challenged the young people to take a stand for Christ and, if necessary, be non-conventional in their approach to the world.





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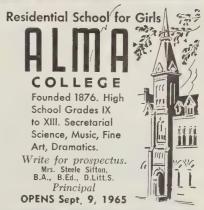
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#### **BOOK CHAT**

THE BAMBOO CROSS: Christian witness in the jungles of Viet Nam, by Homer E. Dowdy

• Headlines every day tell of war, disruption and atrocities in the troubled land of Viet Nam, but little had been known of the Christian stalwarts there who match those of any place and time.

This book is a revelation; first, of the people there, the majority of whom are savage and pagan, enslaved by sorcerers and offering blood sacrifices to their gods; secondly, the unbelievable courage of missionaries in confronting these wild savage tribes (the first Protestant mission was established in 1911 by Robert Jaffray); and lastly, the wonderful change evident in the lives of hundreds of natives who have accepted Jesus Christ as their Saviour. One of the many thrilling episodes concerns two brothers, Sau and Kar, converted to Christianity in their youth, who have travelled from village to village, arousing the people against the communist guerillas, and despite suffering and persecution are unshakeable in their devotion to the bamboo cross of Christ. (Longmans, \$4.35) M. A. Clow

TERROR IN THE NAME OF GOD, by Simma Holt

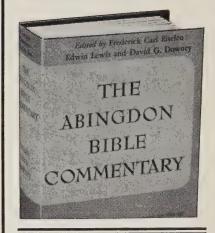
 Canadians owe a debt of gratitude to the author for this history of the Doukhobor sect since its beginning in Russia 200 years ago. Simma Holt has covered the Doukhobor problem for the Vancouver Sun for nine years and draws on her own experiences, as well as police and government records, for her well-documented book. It is a shocking and almost unbelievable story of rebellion against Canadian law, of hatred and of the destruction of life and property all in the name of God. The most tragic aspect is that children are being indoctrinated with the same hatred and suspicion. (McClelland and Stewart, \$7.50). Olive S. Grant

#### **Budget Receipts**

The amount received for the general assembly's budget from congregations for 1964 up to the date of closing the books was \$1,-835,592. Late receipts for 1963 received in 1964 amounted to \$23,491, making a grand total of \$1,859,083.

In 1963 the total from these two sources was \$1,829,586. Thus the increase in budget givings from congregations in 1964 was \$29,497, the smallest increase in some years.

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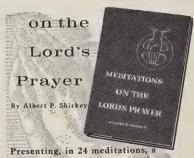
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#### IN MEMORIAM

MacMILLAN. THE REV. J. ELDRED -Suddenly, at Toronto on February 2, the death occurred of the Rev. J. Eldred MacMillan, 49, minister of St. Matthew's Church. Mr. Mac-Millan, who had been in poor health for two years, died at the annual congregational

Born on a farm near Avonmore, Ontario, J. E. MacMillan was a graduate in arts of McGill University, and in 1948 from The Presbyterian College, Montreal. He served at Leaskdale and Zephyr in the Presbytery of Lindsay from 1948 to 1952. For a year he was assistant at St. Andrew's Church, Toronto and then in December, 1953 was inducted as

and then in December, 1955 was inducted as minister of St. Matthew's.

Surviving are his wife, the former Norma Mary Henderson, and three brothers, Archie and Howard of Avonmore, where burial took place, and Prof. Donald N. MacMillan of The Presbyterian College.

ASHLEY, ALLAN A., clerk of session, St. Paul's Church, Wiarton, Ont., Dec. 29.

ASHLEY, MRS. ESTHER ARLETTA GREIG, member of Oliver Road Church, Port Arthur, Ont., sister of the late Rev. J. R. Greig of Picton, Jan. 8.

BURT-GERRANS, DR. JAMES T., 86,

elder, Parkdale Church, Toronto, Jan. 6.

FINLAYSON, MRS. WILLIAM, 98, life member of W.M.S., Knox Church, Kincardine Onto Lan. dine, Ont., Jan. 9.

HAY, MISS ANNIE, life member of W.M.-S., Knox's Church, Galt, Ont., Jan. 3.

JAMIESON, MRS, WILLIAM F., 97, life member of the W.M.S., St. John's Church, Toronto, Dec. 31.

KERR, MRS. SAMUEL, wife of the minister of Embro and Harrington, Ont., on Jan. 26.

LAIDLAW, WILLIAM R., 71, elder, former session clerk, Chalmers (Stone) Church, Walpole, Ont., Jan. 10.

MacKINNON, A. B., 82, elder, member of the trustee board and choir, St. James Church, Newcastle, N.B., Jan. 9.

McCULLOCH, JAMES, 71, elder, Knox Church, Palmerston, Ont., Jan. 15.

NICOLL, MRS. MAY ALEXANDER, wife of the late Lt. Col. the Rev. C. K. Nicoll, former minister of Knox Church, Oakville, Ont., on Jan. 21. A daughter, Mrs. Paul P. Martin, survives.

RIDDELL, MRS. KENNETH, Record secretary and active women's worker, St. Andrew's Church, Cardinal, Ont., Jan. 3.

SCOTT, HENRY K., 71, elder, Bethel Church, London Township, formerly of Ilderton Church, Jan. 2.

SEYMOUR, RICHARD, 69, elder, Knox Church, Sooke, B.C., Jan. 20.

SIMPSON, GEORGE, 74, charter member, and was treasurer and member of the board, Norwood Church, Winnipeg, Jan. 20.

BETH), 72, charter member and active in choir, ladies' aid and W.M.S., Norwood Church, Winnipeg, Jan. 19.

SITTER, F. BRUCE, 53, clerk of session, St. Andrew's, Wilkie, Sask., Jan. 8.

SPARROW, OSCAR JOHN, 83, elder, St. Paul's Church, Vancouver, Jan. 14.

TUDHOPE, JOHN, elder, Northside Church, Regina, Sask., Jan. 20.

WATLING, MRS. JAMES A., 74, former president of the Miramichi Presbyterial W. M.S., member of St. Paul's Church, Black River Bridge, N.B., Jan. 14.



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WILSON, MRS. G. MELVILLE, 70, Parkdale Church, Toronto, W.M.S. and worker, Jan. 19.

WILSON, HUGH D., 82, elder, St. Paul's Church, Glace Bay, N.S., Jan. 4.

#### PERSONALS

from page 28

The Rev. A. J. Gowland has been elected to the planning committee which is developing a Canadian council on clinical pastoral education.

Rev. Dr. E. H. Johnson, secretary for overseas missions, visited the Presbyterian Church of Nigeria from January 18 to February 4. Then he proceeded to India to confer with the Canadian staff on the Jhansi and Bhil fields.

The Rev. R. F. Swann of Bowmanville. Ontario has been called by the congregation of Knox Church, Brantford, and Mount Pleasant, Ontario.

#### CHURCH CALENDAR

#### INDUCTIONS

Finch and Crysler, Ont., Rev. W. W. McI. Craig,

Finch and Crysler, Ont., Rev. W. W. Mcl. Craig, Jan. 6.

Huntington, St. Andrew's, Que., Rev. George McMichen, Jan. 7.

Moose Jaw, Knox, Sask., Rev. Peter D. Ruddell, Jan. 22.

St. Lambert, St. Andrew's, Que., Rev. Kenneth S. Barker, Feb. 3.

Toronto, Coldstream, Ont., Rev. J. McMurray, Feb. 4.

Walkerton, Knox, Ont., Rev. John W. Bell, Walkerton, Knox, Ont., Rev. John W. Bell, Jan. 21.

#### RECOGNITIONS

Toronto, University, Ont., Rev. J. A. Thomson, Jan. 31. Welland, Knox and Crowland, Ont., Rev. Gerald E. Graham, Jan. 8.

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Creaser, 214 Washington St., New Glasgow.
Blue Mountain, Garden of Eden, and East
River, St. Mary's, N.S., Rev. A. W. Williamson, First Presbyterian Church, Stellarton.
Boularderie, St. James' and Knox, N.S., Rev.
Neil J. McLean, St. Andrew's Manse, Sydney
Mines.
Brookfield, Glasgow Road, Hartsville and Hunter

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Campbellton, Knox, N.B., Rev. Murray M.
Graham, 259 King Ave., Bathurst.
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Dr. C. Ritchie Bell, 3495 University St.,
Montreal 2.
Lochwinnoch, Stewartville and Braeside, Ont.,
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#### Presbyterian Church, Kitchener, Ont.

will require a replacement for Rev. Chester M. Lewis, M.A., M.Th. on September 1st, 1965. Mr. Lewis has accepted a professorship in the philosophy department of Waterloo Lutheran University. Address inquiries to: the Pulpit Committee, St. Andrew's Presbyterian Church office, Kitchener.



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#### January prayer services Drew crowds from all faiths

Protestants, Orthodox and Roman Catholics worshipped and prayed together throughout Canada in January.

More than 1,500 people of all faiths gathered in Notre Dame Church, Montreal, on Monday evening, January 25. The moderator of the Presbytery of Montreal, the Rev. E. J. Briard, shared in the bilingual two-hour service. The speakers were Paul-Emile Cardinal Leger, the Roman Catholic archbishop, and Rev. Dr. C. Ritchie Bell of The Presbyterian College.

Despite stormy weather 1,000 attended a similar service in the secondary school auditorium at Grimsby, Ontario on Sunday, January 24. The Presbyterian minister, the Rev. Russell T. Hall, led the opening devotions. Gordon C. Douglas, of St. John's Presbyterian Church, led the massed choir.

In the Presbyterian Church at Chippawa, Ontario, the Rev. P. G. Mac-Innes welcomed 75 ladies from the Anglican, Roman Catholic and United churches at a prayer service, Each of the participating churches offered prayer and joined in a discussion of "What does my church mean to me?"

#### **BIBLE READINGS**

March 1 — Mark 10: 46-52 March 2 — Mark 11: 1-11 March 3 — Mark 11: 15-19 March 4 — Mark 11: 27-33 March 5 — Amos 8: 1-14 March 6 — Daniel 7: 1-8 March 7 — Daniel 7: 9-14

March 8 — 2 Kings 17: 1-18

March 9 — 2 Kings 25: 1-12

March 10 — Daniel 7: 15-28

March 11 — Daniel 9: 1-10 March 12 — Daniel 9: 11-15 March 13 — Daniel 9: 16-19 March 14 — Daniel 9: 20-27 March 15 — Daniel 2: 31-45 March 16 — Acts 19: 1-8 March 17 — Acts 19: 13-20 March 18 — Acts 19: 21-30 March 19 — Acts 19: 31-41 March 20 — Acts 20: 1-12 March 21 — Acts 20: 17-30 March 22 — Jeremiah 23: 1-6 March 23 — Isaiah 53 March 24 — Acts 20: 31-38 March 25 — Acts 21: 1-6 March 26 — Acts 21: 7-19 March 27 — Acts 21: 30-40 March 28 — Acts 22: 1-16 March 29 — Acts 22: 17-30 March 30 — Acts 23: 1-10 March 31 — Acts 23: 11-24



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A story for children by G. E. Darby

To outsiders, living in a lighthouse on the B.C. coast seems like a lonely life, but to Harold Campbell it was full of fun and adventure.

One day when he was 14, Harold was out fishing for the family dinner. To his surprise a baby hair seal came swimming toward him. Crying pitifully it circled the boat. Tender-hearted Harold pulled the little creature aboard.

Baby seals, like human babies, have to get their milk by being nursed by their mothers. Apparently this baby's mother had been killed, perhaps by a fisherman as the fishermen do not like seals because they sometimes eat the salmon that have been caught in the nets.

As soon as he got to shore, Harold took the baby up to his mother. She noticed that it was very thin and hadn't any teeth. She got some milk and fed it to him. This made him contented and he seemed to feel that this was to be his home. He followed Mrs. Campbell around from room to room. He seemed so pleased that they named him "Happy."

Instead of arms, a seal has flippers with which they swim very fast and gracefully. It's different when they are on land. Then they use their flippers like paws and push themselves forward in jerky movements, something like a baby before he learns to creep. When Mrs. Campbell went outside Happy would have to go along but he would put up his flippers and cry to be picked up and carried. It was just as if he thought

Mrs. Campbell was his mother.

He would swim every day, going for miles, but always he came back and cried until someone went and got him.

At meal or tea time, he realized what was going on and would come up beside Mrs. Campbell or Harold and beg for his share. He liked to sleep with his head on Mrs. Campbell's foot. Sometimes, at night, he would be sleeping so soundly, that she would slip her feet out of her shoes and go off to bed. In the morning, she would find him still asleep with his head on her shoe. Other times he would cuddle down to sleep close to their miniature collie dog.

The Campbells kept a little boy for a few weeks while his parents, who lived in Prince Rupert, went on a holiday. When Mrs. Campbell was leaving the Island to take the boy back to his parents, Happy cried to be taken along and so she took him. She said that it was very interesting to see the people stare at her as she walked along the streets of Prince Rupert, with a little boy hanging onto one hand and a seal in her other arm.

As the Campbells knew they couldn't keep the seal too long, they made arrangements to fly it down to the zoo. It was a sad day for them all when they said good-bye to little Happy.

#### More About Hair Seals

Hair seals, while related to fur seals, are quite different. They do not have ears but just little pits in their heads

where the ears should be. They have coarse straight hair and the skins are of no particular value. They stay in the waters along the mainland coast the year round. The fur seals, on the other hand, have small ears and their fur is so valuable they they were almost exterminated by hunters and the governments of Russia, Canada, Japan and the United States made a treaty for their protection. They keep away from the mainland as they go south to warm waters for the winter. Their numbers, have increased remarkably since the treaty came into effect and each spring, thousands of them come north in big herds to the Aleutian Islands where they have their babies and play around until the little ones are big enough for the long trip back to the sunny south. Each government has large ships which accompany the seals northward to see that no one breaks the law and kills any of the seals. \*

The late Dr. G. E. Darby was a medical missionary of the United Church at Bella Bella, B.C.

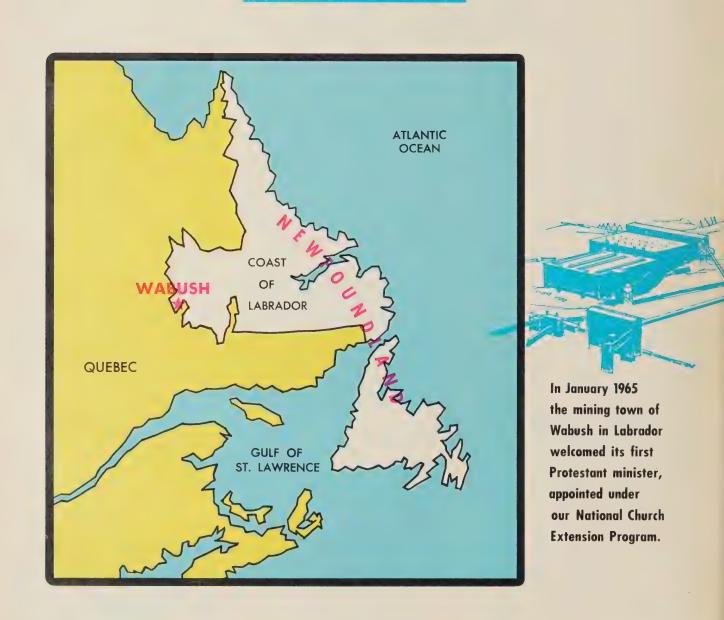
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New people, New development

in an old and lonely land.

God's people, God's mission at work among them.



# The Presbyterian Record

**APRIL, 1965** 



A BAMBOO CHURCH in the mountains of Formosa

# FORMOSA — The Island

On Sunday, June 20, the centennial of Protestant missions in Formosa will be marked. This is the first of a series relating to that observance. By DeCourcy H. Rayner





The entrance to Tamsui harbour, where the Rev. George Le

■ Formosa is a name that has been familiar to many Canadians since the day when George Leslie Mackay sailed across the Pacific as the first missionary of what was then the Canada Presbyterian Church.

Now that the Presbyterian Church of Formosa is preparing to celebrate in June the 100th anniversary of the arrival of the first Protestant missionaries, we turn with renewed interest to that fascinating island.

In Dr. Mackay's day it was known as "far Formosa," and it took the pioneer Canadian missionary 26 days just to cross the stormy Pacific Ocean from San Francisco. Now the trip can be made smoothly and comfortably by air in about half that number of hours. Formosa, once a strange and distant country, has become a focal point for East Asian affairs.

#### THE ISLAND'S NAME

One of the confusing things about the island is that it is known by two names, Formosa and Taiwan. The moderator of our last general assembly, the Rev. Dr. Hugh MacMillan, gives an explanation in his splendid book entitled *First Century in Formosa*, from which much of this article was taken. Dr. MacMillan, who lived and worked there for 38 years prior to his retirement in 1962, points out that it was the Portuguese who gave the island its foreign name back in the 16th century. They called it in their own tongue "Ihla Formosa" or "The Island Beautiful."

Taiwan means "terraced bay" and comes from the topog-

# Beautiful



kay landed in 1872 to bring the gospel to North Formosa.

raphy of the island. As Dr. MacMillan says, it is derived from "different levels of foot-hill country rising from coastal plains to mountain heights; picturesque rice paddy fields terraced by the toil of industrious farmer folk, level above level from river mouth to the last bit of soil near the sources of mountain streams."

Formosa (or Taiwan) is the central pearl of a string of islands adorning the coast of Asia from Manchuria to Indo-China. Formosa is 250 miles long and in places nearly 90 miles wide, about one-tenth larger than Vancouver Island. It is a mountainous island, with perpendicular sea cliffs 1,500 to 2,500 feet high, and mountain peaks that are as much as 13,000 feet above sea level. Rivers, waterfalls, green forests and tropical foliage add to the scenic beauty of Formosa. In latitude the island is similar to lower California.

#### A VARIETY OF PEOPLE

There are close to twelve million people in Formosa today. More than half of these are Hoklos, who came to Formosa from the Chinese mainland, beginning at least three centuries ago. They speak, for the most part, the Amoy dialect and form the mainstay of the island's way of life and work.

Then there are the Hakkas, about 600,000 in number, who migrated to Formosa from south China. They live in the central and southern areas, planting tea, burning charcoal, and growing rice and sweet potatoes. The Hakkas

speak a dialect of their own, similar to Cantonese, although many use the Amoy dialect now.

The hill tribes are divided, by different mountain locations and spoken dialects, into four large and three smaller tribes. There are nearly 45,000 Amis; some 40,000 Paiwans, 33,000 Tayals; plus Bunnans, Tsuos, Saisets, and Yamis. Dr. MacMillan writes, with reference to these tribes: "The existence of so many groups with different languages suggests either different origins or habitations in their respective mountain districts through long periods of history." They may have come from the Philippines or from Indonesia originally.

There is another large group of comparative newcomers to Formosa, those who came from the Chinese mainland to escape the advancing communist armies. There are about one million of these Chinese, most of whom have settled in cities and towns.

#### TYPHOONS AND EARTHQUAKES

"Humid, near-tropical climate prevails over the greater part of the island," says Dr. MacMillan in his book. "Temperatures on the plains of the west coast average between 50 degrees in January to 90 in July, with occasional extremes at about 40 and 95. The in-blowing south-west monsoon brings heavy summer rains to south Formosa . . . Rainfall is as much as 290 inches a year in some places. The mountainous character of the island, however, makes for a great variety of climatic conditions . . . Vegetation is dense and tropical."

The island is near the centre of an earthquake zone, and so earthquakes are not uncommon in Formosa. Typhoons occur there almost annually, especially during July, August and early September. Another local problem described by Dr. MacMillan is the presence of white ants, who "push their white clay-like tunnels up through the ground into many kinds of woodwork, even to the roofs of houses, boring from within and eating from the inside 'till door and window casings, beams or rafters become hollow shells."

#### INDUSTRIES AND PRODUCTS

The importance of agriculture is shown by the fact that farmers make up 51% of the population. Crops include rice, sweet potatoes, peanuts, tea, sugar, barley, wheat and corn. The fruits are bananas, oranges and pineapples, and vegetables are plentiful. Pigs, cattle, goats and poultry are raised. There is enormous forest wealth in Formosa and the government owns 88% of the forest areas.

Sugar heads the industries, with food products second and tea third. Others are aluminum, cement, alkali, paper and textiles. Coal and oil are found in Formosa, as well as gold, copper and silver. More than 200,000 men are engaged in fishing. There are good railroads on the island, and modern highways for motor traffic cut through the mountains.

#### THE FIRST MISSIONARIES

Dr. MacMillan examines in some detail the history of Protestant missions in Formosa, which actually began in 1627 with the arrival of Reformed missionaries from the continued overleaf

#### FORMOSA

continued

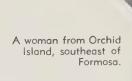
Netherlands. However they were driven out or massacred in the turbulent activity of that period, and for 200 years there was no Protestant witness on the island.

One of the Canadians in Formosa at the present time, Rev. Dr. E. Bruce Copland of Montreal, introduces the next phase of activity with this statement: "The work of the Presbyterian Church of Formosa began in July, 1865 with the arrival of Dr. James Maxwell of the English Presbyterian Mission. Dr. George L. Mackay of the Presbyterian Church in Canada arrived in 1872. The English and Canadian missionaries prayed and worked to proclaim the gospel, and to establish an indigenous church. Until after 1945 these two were the only Protestant missions at work in Taiwan. The Presbyterian Church of Formosa is now the largest Protestant communion in Taiwan."

The centennial this year really commemorates the arrival



Oxford College, Tamsui, founded by Rev. G. L. Mackay.



The tatooed face of a Tayal tribeswoman.





Mackay's first church in Taipei, of wood, was torn down by hostile people, as was the second, of brick. Then he erected this church of reinforced concrete.

in 1865 of Dr. James Maxwell, the first missionary of the Presbyterian Church of England. Maxwell, who was a medical doctor, studied the Amoy dialect on the mainland, meanwhile training a young Chinese evangelist as a medical assistant. Together they settled in the capital city of Tainan, in the south. With a shop as their centre they preached and taught and healed the sick. But there was much suspicion and strong hostility, so that Dr. Maxwell had to retreat to the coastal town of Kaoshiung for a time. However he was able to return to the capital in 1868 and there founded the Tainan Hospital. Gradually his influence extended and his fame spread. Dr. MacMillan comments, "Even today among islanders who know almost nothing of Christianity, 'Ma I-seng' (Dr. Maxwell) is a household word often applied to any foreigner, or to an able Formosan physician."

#### THE FIRST CANADIAN

When the Rev. George Leslie Mackay left Canada in November, 1871, he was not sure where he wanted to serve as a missionary. After a brief stop in Hong Kong he visited various fields in China. Then on a wild and stormy night he crossed the channel to south Formosa, where he was cordially received by the English Presbyterians. Eventually two of the latter accompanied him north by ship to Tamsui, the city that was to become his headquarters for the next 30 years.

It was a lonely life for Mackay, as he endeavoured to learn the language and gain the confidence of the people. Dr. John McNab says, in his book *They Went Forth*: "We must never for a moment think that Mackay's conquests were easy. He was spat upon, he was stoned, often he was angrily refused a resting place for his head, but despite such frenzied opposition he steadily marched from victory to victory. His strength was almost superhuman."

The young Canadian had studied some medicine and dentistry in preparation for his service overseas. Toothache was common among the Formosans, and Mackay became proficient at extracting bad teeth, in fact he pulled over 40,000 during his lifetime.

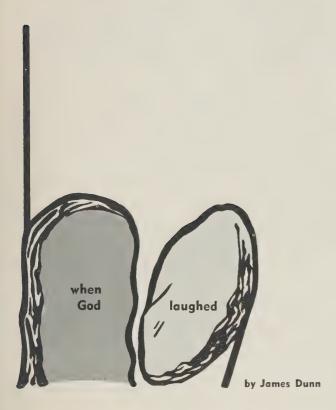
It was the medical clinic in Tamsui that grew very quickly into Mackay Hospital. The institution, the first of its kind in north Formosa, was founded through the gift of a Detroit woman, who gave the money in memory of her husband, Captain Mackay, master of a ship on the Great Lakes.

Through the difficult days of the war between France and China George L. Mackay remained at his post. It was he who started the first schools and trained the first Formosan ministers in the north. Dr. Mackay made the initial approach to the Formosan aborigines, the head-hunters of the mountains. On one itinerary of ten days he baptized 1,138 converts from among these people on the east coast. Before he died in 1901, of cancer of the throat, Dr. Mackay had seen the names of some 2,000 communicants entered on the rolls of 60 churches.

Dr. McNab records that the pioneer missionary's last words to the church in Canada were: "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God."

It is with that indomitable spirit that many dedicated Canadian missionaries, including the late Dr. George W. Mackay, son of the founder of the mission, have carried on.

In June, as the Protestant people of the many communions now in Formosa celebrate the centenary, they will give thanks for the past, take stock of the present, and plan in faith for the future. \*



"He is risen" - Matthew 28:6

■ Dr. Cruden, who gave us his famous concordance in the 18th century, defined laughter as "being merry in a sinful fashion." Dr. Cruden was only one of those seriously sad people who, having ears to hear, never hear when God laughs. Scripture, however, testifies to the contrary, and, says one with a wide experience of life, "Methinks there is in God a well of laughter very deep." For myself, I think that on Easter day God laughed.

Consider what might happen if a new family moves into your block. In friendly fashion you call on the lady of the house, taking with you a pie, a batch of cookies or a jar of preserves. The husband is at work and the children are at school. Your new acquaintance happily undertakes to tell you about them. She talks with pride about Little Johnny, her first born-how gracious, how considerate, how gallant he is-and how sweet he was as a boy, how difficult it was to cope with his delicate appetite. At that moment little Johnny comes in. You almost burst out laughing. Little Johnny is six feet seven inches tall, weighs 230 pounds, and the dulcet tones of his voice can be heard from Toronto to Tampa, Florida. He falls over a chair, bellows out -"Whatcha got to eat, Ma?", grabs three or four cookies from the plate, and stumbles over another chair as he falls into the kitchen to see what is in the refrigerator.

Your new friend goes on to tell you about her handsome husband—of his outstanding abilities, his successes, his determination and drive, his protectiveness, and how greatly she depends and leans upon him. Then her husband arrives on the scene; and once again you almost break into laughter. He hardly stretches to five feet, weighs less than a hundred pounds. He is as bald as a melon, has pale watery eyes,

a hand-shake like porridge, and a tinny, mousy voice you can hardly hear.

When you get home from your visit you do laugh. Everything turned out so unexpectedly; everything was so out of proportion and perspective as far as your expectations were concerned that the whole situation was bizarre. Be assured, however, that such an amusing situation was not nearly so fantastic and incongruous as what took place on Easter day. Consider what happened at that grave.

God had created the heavens and the earth and all that in them is. He had kingdomed this part of his universe with persons to keep company with him in his far-flung realm. But such a fellowship was statured with dimensions that were large, dimensions that were deep—too large, too deep. So the cry went up—"Let God be less than God." But God is God. And so another cry went out—"Let us be God. Let us be God". But God is God.

Thus began the building and toppling of a billion Utopias to take the place of the lost Eden. Thus began the riot and reek of a billion rebellions to set up kings so unkingly they couldn't even rule themselves.

It was long, hard learning that God's Eden could not be replaced. It would have to be restored by God. And his kingship was not for emperors or corporals to strut about with. It was long, hard learning that fellowship with God was not for those who refused to let God be himself.

God addressed himself to his people by flood, by law, by prophet, by dream, by vision. And still the cries rose shrill above the ruins and fears and dreams—"Let God be less, less than we. Let us be God." Perhaps men and women could learn if he expressed himself in such a way that they could see, hear, touch him as they did one another. Thus, at the time the Roman empire was in flower, God's man, the Man of Nazareth, was sent to live in a little country chosen for his citizenship. And there were fellow-citizens with eyes that saw, ears that heard, hands that touched. For them Eden gardened again, the King was high and lifted up, and fellowship ran deeper than the seas.

But others, sensing in this new and uttermost Man a reality shattering to their securities and kingdoms, realized that between him and them it was life or death. Surely, then, it was he who should die. And so arose still another cry—"Crucify him." They proceeded to arrange the matter.

They did well. The business went from one dirty thing to the next until the Man was dead. His body was laid in a tomb and a large stone rolled against the entrance. That was that.

On the third day, early in the morning, the stone was found rolled away. The Man's body was not in the tomb. And God laughed. For there were then, and there are today, those who really thought they had destroyed that Man on Friday afternoon, who thought his reality could be rent to tatters in three hours, who thought his aliveness could be swallowed up in a hole in a rock, who thought his throne would fit exactly into a grave, who thought a stone was too heavy for his spirit.

They really thought that God and his universe had been overturned. It was only one of his little stones that had been pushed aside. Are you surprised that God laughed and continued to be God?

Prayer

Our heavenly Father, we thank thee that thou art our God and hath sent thy Son to be our Lord and Saviour. Grant us eyes to see him, ears to hear him, hearts and hands to serve him. For his name's sake: Amen. \*

#### **EDITORIALS**

#### Towards a better world

■ The events of recent weeks have helped to focus attention upon the United Nations. Unfortunately many of us think of the U.N. chiefly as an international police force, one that steps in to keep order in a situation that has become so desperate as to require neutral intervention. Keeping the peace, in Kashmir, on the Gaza strip, in Cyprus and the Congo, these are the activities of the United Nations that are publicized.

However the U.N. has another function so important that it requires 85% of its staff and financial resources, that of building the peace through economic aid and development. This is accomplished through the United Nations Special Fund which is supported voluntarily by 112 governments. Canada, for example, has contributed more than seventeen million dollars to this fund in the past five years. The purpose is to work in co-operation with the U.N. family of agencies to help developing countries acquire knowledge, skills and institutions essential to a fuller use of their rich human and physical resources.

The Special Fund is directed by Paul G. Hoffman, who after a successful business career in the U.S.A., has devoted himself to this form of international service. Mr. Hoffman explains the purpose of the Special Fund in this way:

"Extreme poverty still grips most of mankind and explosive tensions are rising. Such poverty is an economic as well as a human tragedy. And it is quite unnecessary.

"The world is rich in under-utilized resources. Men are poor and go hungry while fields and pastures, lakes and oceans could feed them well. Valuable mineral deposits lie untouched beneath their feet. Forests are unexploited. Lifegiving waters flow unharnessed to the sea. Scientific knowledge is but little applied. Most important of all, precious human talents and energies are wasted.

"The United Nations Special Fund is helping put such potentially productive resources to work. The impact is beginning to be evident in higher living standards for the developing countries and a quickened expansion of the world economy."

To build and maintain peace in the world we must strike at the roots of the things which create tensions, hunger and poverty and unemployment. We live in a rich world, full of promising potential. Yet only 21.5% of the physical resources is being utilized, and a mere 10% of the human resources.

The Special Fund is a partnership program on an international scale. It is aid offered to those who are willing to help themselves, the fund provides 40% and the recipient countries 60%. It aims to replace despair with hope, to build a better and saner world by promoting progress and fostering peace.

#### The church at the United Nations

■ Right from the founding of the United Nations church men and women have as a rule supported its aims and taken an interest in its activities.

Tangible evidence of this concern has taken form across the street from the United Nations Plaza in New York City, where a 12-story church centre was erected in 1963. The centre, with a beautiful chapel and many other facilities, represents the co-operative effort of the church to express God's love and concern for the world at the place where such an expression has special significance. Twenty-one church related bodies are located in the centre, with their efforts co-ordinated by the National Council of Churches department of international affairs.

The Presbyterian office in the church centre at the U.N. is occupied by the United Presbyterian Church in the U.S.A. It has been asked to represent the Church of Scotland and the Presbyterian Church in New Zealand as well.

Seminars are conducted, one was held early last month for editors of the Associated Church Press. Briefings are held daily, worship services frequently, and visits to the United Nations are arranged if notice is given.

No one who is concerned about the world, its problems and future possibilities, should visit New York without seeing the United Nations. We commend to our people the church centre for the U.N., you will find it located on the United Nations Plaza at 44th Street. The postal address is 777 United Nations Plaza, New York, N.Y., 10017.★

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#### cover story

Inexpensive bamboo churches such as this one in the mountains of Formosa are gradually being replaced by stone structures. Photo by Rev. Dr. James Dickson.

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- 5 An Easter message by Rev. Dr. James Dunn, director of the Fellowship Centre at Kenora, Ontario.
- **6** The editorials deal with the United Nations and the church's relation to the U.N.
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less
delinquency,
better
children
result
from this

#### Church ATHLETIC League



A lesson in bowling given by Mrs. A. Lockwood, left, to Elizabeth Rutherford.



St. Matthew's United boys meet the St. Joseph's Roman Catholic team in a church hockey game, part of Kingston's athletic program, involving 3,000 youngsters.



Marking church school attendance at St. Andrew's Presbyterian are Brenda June, David Putnam and Garry McGregor. C.A.L. president John Cunningham looks on.

"Hurry John, we're late! We'll be at the end of the line and the others will have to wait for us! Can't you run any faster?" yelled the tall, fair-haired boy. He pulled open the door to the bowling lanes.

Just then, the source of his anxiety hit me physically with a thud. The little guy scrambled to his feet while I struggled to remain upright. Bewildered, he couldn't decide to whom to apologize — his brother or the lady. Instead, he turned, ran for the open door, and disappeared inside.

My assignment was to find out what went on behind that door, and many others like it, each Saturday morning in the city of Kingston, Ontario. What brought together over 1,200 bowlers, boys and girls between six and 18 years of age, of every race, colour and creed? The answer, as any newcomer quickly discovers, was the C.A.L.

The Church Athletic League began in 1950 with its motto "to supplement the work of home, church and school." Its founder, Harold Harvey, gathered together others who felt that each child in the Kingston area was entitled to an equal opportunity to develop their athletic abilities and spiritual lives as well. Since its inception over 30,000 children have participated in the league's various activities.

Bowling involves nearly half of the three thousand youngsters now annually associated with the organization. More important is the number of parents and laymen assuming active responsibilities, either directly or indirectly. Churches must provide at least one adult per team plus directors who oversee activities at each of the several bowling clubs used.

Speaking to the vice-president in charge of bowling, T. Cuthbert, I asked him which church he represented. "I'm from St. Mary's Cathedral," he replied, "but that's not important here. What is important is that we all share a common goal." This I found to be the belief shared by all. It was not a matter of Presbyterian versus Roman Catholic or Anglican versus Jew. It was simply a matter of team against team—all part of a great organization!

Equally important in the league, I was informed, are nearly 1,500 boys, ages six to 18, who concentrate on hockey. Each team has a set number of players who all have equal player's time in every game. With each team a church enters must come a manager, coach and supervisor. These three must be present at each game. All managers and coaches attend a child management, rules, and games clinic, conducted by qualified instructors, in the fall.

Five years ago the Church Athletic League built a recreation centre, valued at \$150,000. Included in the centre is an artificial outdoor ice rink, and a building which houses dressing rooms, office, canteen, wash rooms, and a large hall used for meetings and for church school each Sunday.

Summer sports, I learned, include baseball, involving over 300 boys and girls, and tennis which is played on the concrete floor of the rink.

Such a large organization must have rules and the C.A.L. is no exception.

- All teams are run by churches with absolutely no commercial sponsoring allowed.
- Eighty percent attendance at church or Sunday school is necessary to qualify for participation.
- Race, colour or creed have no effect on participation. Violation of the second rule makes the child ineligible until attendance is caught up. The clergy of each church are re-



Action on the outdoor artificial rink, with the Harold Harvey Recreation Centre building in the background.

sponsible for attendance reports received monthly by the executive of the league.

The president of the league, I discovered, is John Cunningham, an elder of St. Andrew's Presbyterian Church here in Kingston. Assisting him are four vice-presidents, each in charge of a different aspect of the league's work. All members of the executive, elected annually, meet with the clergy quarterly to discuss matters of policy. Only one member of the executive is a clergyman.

The yearly budget of over \$8,000 is raised in several ways which include a charity horse show, exhibition hockey game, registration fees and sale of chocolate bars by children of the league. A C.A.L. Sunday is held each year in all city and district churches. Donations from interested citizens are also received.

I found my morning with members of the Church Athletic League interesting and stimulating. But, I wanted to know, what, if any, was the result and value of such an organization? Magistrate James Garvin, of the Ontario Family and Juvenile Court of Kingston, stated that no child who has actively participated in the Church Athletic League has ever appeared before him in juvenile court. The great decrease in the number of cases of juvenile delinquency in Kingston and vicinity, due to the work of the league, in itself makes the league worthwhile.

Perhaps, of greater importance to us, as church members and adherents, is the better understanding of all faiths on the part of our children. But, not to be forgotten, is the great improvement in the spiritual lives of a large number of children and parents alike.

As for me, I look forward to the time when my boys too may participate in and gain from such an unique league. \*\*

The Kingston experiment has been so successful over the past 15 years that it is being studied by the Committee on National Fitness in Ottawa.

Church leaders may obtain more information from John Cunningham, President of C.A.L., St. Andrew's Presbyterian Church, Kingston, Ontario.

The author is the wife of the assistant minister at St. Andrew's Church.

#### YOU WERE ASKING?=

How do I transfer my membership from one congregation to another?

Ask your present minister for a certificate of transfer, either by seeing him or by letter. Under section 145 of The Book of Forms you are entitled to receive this without unnecessary delay (unless a charge has been laid against you before the session!). Then deliver that certificate to the church you desire to attend. The principle behind this is that you have entered a congregation by your own voluntary action, and you should leave in the same manner. It is out of harmony with our conception of communicant membership to do this by proxy, even to ask one Presbyterian minister to get your certificate from another. A practice has been found in these days of printed-form methods, wherein one church sends another a mimeographed letter containing a list of names and asking for their transfer. This can lead to serious friction. A minister friend of mine, receiving such a form asking for the transfer of nine of his communicants, visited all nine and found that six of them, in varying degrees of angered amazement, repudiated the request for transfer. Even when there is an unquestioned desire for transfers it is in the best soul-interest of communicants concerned that they take personally the steps necessary for transfer and admission.

Is the new curriculum mentioned in the October Record as coming after June 30th, 1965, of the same teaching and beliefs as in the controversial United Church and Baptist curriculum?

An inquiry to our assembly's board of Christian education gives me this answer: The curriculum referred to is developed and published by the United Presbyterian Church in the U.S.A., a church which subscribes to the Westminster Confession of Faith. It was first authorized for use in our own church by the general assembly of 1953, and again in 1960 for the nursery, kindergarten and primary departments of the church

school. In 1964 the general assembly authorized it for use in the junior, intermediate and senior departments also. It is known as "The Christian Faith and Life Curriculum."

Our board of Christian education has studied this curriculum continuously for 15 years. At the present time the board receives all manuscripts of the curriculum a year in advance of publication that they may be examined, and comments and changes made, if desired,

Printed curriculum materials are only tools placed in the hands of parents and teachers to assist them to engage in the church's task of nurturing children and youth. The board of Christian education is deeply aware of its responsibility to provide for parents and teachers curriculum materials which are faithful to the beliefs and teachings of the Presbyterian Church.

What do you think about the ruling in the United States forbidding prayers in public schools?

I think a lot about it, but in courtesy to our Presbyterian neighbours in the United States must speak with prudence. May I, however, be allowed to say that I am amazed that the United Statesian doctrine of the separation of church and state is being construed to outlaw the holy name of God in schools. We have our worries in Canada in these matters, and there are those who would Russianize our educational system to remove from it any suggestion of Christian doctrine or practice. With other questions in my lists related to this topic, I shall postpone further discussion.

I do not wish to be a troublemaker, but our congregation frequently has weddings with lighted candles in the chancel or on the Communion table. What do you think about this?

The use of candles in a liturgical way (not just for lighting an area) would be horrifying to our 17th century ancestors, especially if placed on the holy table.

I am not aware of any ruling on this in our assembly records in Canada, and I believe this is therefore a matter *primarily* for a session ruling in your congregation.

In most of our new church buildings there is a chancel in some form and the pulpit is to one side of it. Is there a ruling of assembly on this?

No, and I hope there never will be. It seems to me that the church has always held that the ministry of the church is one wherein the word is read and declared, the sacraments administered, and the Lord praised in prayer and song. How this shall be expressed is largely the choice of the congregation planning a new building, subject to the authority of the presbytery. The assembly of 1964 reaffirmed the ruling of 1962 that preliminary drawings be submitted to the assembly's committee of church architecture before working drawings are made, and that presbyteries receive the committee's report before granting final approval to the congregation.

Quite often I hear someone say that he was baptized a Presbyterian. Was he?

Not if the minister knew what he was doing. A child is baptized a Presbyterian, though the sacrament is given by a Presbyterian minister. Baptism is recognition, within the covenant, as membership (not communicant membership) within Christ's holy, catholic church, to use the phrasing of The Apostles' Creed. We hope that the child will become a Presbyterian by choice, that is, by profession of faith, and thus become a communicant member. The baptism itself was into "the universal church." See the report of the committee on articles of faith, Acts and Proceedings, 1962, pages 286-287 for a full discussion of baptism, especially concerning the obligations that baptism brings to the person baptized.

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.

#### Leaside Church



Members of Leaside Church, Toronto listen attentively as panelists discuss "What is my part in the church?", a presentation given at a congregational conference on "The changing church." From left are: Miss Alice McEachern, Rev. D. G. Seaton, Mrs. W. Cole and Mr. R. Eakins.

talks back to Berton

■ How comfortable is that pew? Can church members sit back instead of talk back to Pierre Berton's criticisms of Christianity and the religious establishment?

The congregation of Leaside Church in suburban Toronto decided to talk back. And they wanted to do some hard thinking about Mr. Berton's comments. Could it be true, as the minister suggested, that probably 95% of the non-churchgoing public and 50% of the church-goers held similar opinions? If so, were they justified, and what could be done?

The result was a congregational conference on a Sunday afternoon in February, the 28th. A total of 16 men and women from all the adult groups and organizations shared in four panel presentations - "What is the church? Where is it going? How does it get there? What is my part in this?" The minister, the Rev. D. G. Seaton, was moderator.

Several called the church a community of believers, with a mission. But what else is it? One suggested that the church exists wherever Christian experience is taken into the world by its members. It is not only the church when gathered for worship or meeting in organizations.

Is the church really a "middle-class club?" "Yes, sometimes," it was conceded, although Christ knows no class. The solution wasn't clear. A social worker suggested we be prepared to meet others at their own level wherever we find them. It is not necessary to bring people inside a church building to show our Christian love and concern.

Where is the church going? This question drew sharp criticism. Why isn't more done about social problems such as juvenile delinquency . . . Our Presbyterian Church is "tardy" in expressing itself on important issues because it takes so long to channel matters through church courts . . . We seem overly concerned about status and prestige.

"Our goal must be to declare the gospel . . . the world cannot do this on its own," said a woman panelist. Yet we are slow to support the budget for work beyond the local congregation. And how many young ministers going to their first church look eagerly for a "growing" congregation in a community with good facilities and opportunities? Do those going overseas sometimes think first about the thrill of working in another land?

Several accused the church of complacency. One person said it has become "fossilized" and this prevents it from moving into the world. We sometimes think the existing form is the only one possible, he who would change it is a heretic. The early church was not static, it was always venturing into new frontiers of knowledge under the guidance of the Holy Spirit. The church today must stand forth from society, be different, yet not hesitate to become involved in society's ills and find ways of meeting them. We need a new vision of God's power, combined with willingness to let him lead the church.

How can such goals be achieved? Prayerful introspection, reading, study, especially in small groups; meditation and prayer were suggested. Too many of us are spiritually still in grade school, we need to broaden and deepen our knowledge and faith.

There are some signs of vitality in the church. The liturgical revival; awareness of the significance of worship. The ecumenical movement; the churches drawing closer together. Increasing emphasis on the laity; the minister is now one among equals.

However the church needs to recognize changes rapidly taking place in society. Increasing emphasis on the group means that the church must work through group action, not leave everything to individuals. The four-day work week is coming, enjoying life is no longer "sinful". The church can help laymen learn to use additional free time wisely. Especially in urban areas, people live and work in two different places; should study groups be based on place of employment? And is 11 a.m. Sunday really the best time for worship? Why not an hour earlier so people can get to know one another before rushing home to put the roast on?

What is the individual's part in all this? Some were concerned that church activities not deteriorate into "busywork." Individuals can become informed, active and interested, be conscientious about responsibilities in organizations, without being too busy to see new direction and prepare for change. Most important is a strong faith, lived effectively outside the church building.

One suggested we be prepared to follow as well as lead, supporting leaders with intelligent interest and suggestions. For instance, in presbytery meetings ministers often do most of the talking because many elders aren't well enough informed to participate.

In summarizing the discussion, Prof. A. L. Farris pointed out that all must be involved with Christ, in the church and in the world. He said that the voice of the laity should be heard more in the church, the Holy Spirit does not speak to the clergy alone. He noted a general concern for deepening, broadening and strengthening the approach to the problem of the Christian church. But the church must be strengthened, he emphasized, "not just for our own sake, but for the world's sake." ★

- by Valerie M. Dunn

# The Shepherd Hymn

■ When George Clephane came to Canada from Scotland in 1841 he never dreamed he would become the subject of a hymn, "The Ninety and Nine." His story almost parallels those of the prodigal son and the lost sheep, told in Luke 15.

George was the young son of Andrew Clephane ("Cleffan"), sheriff of Fife and Kinross. The family lived in Fife. A headstrong youth, George's conduct troubled his parents. When the villagers noticed his absence from the family hearth, the good sheriff sadly admitted the boy's "journey into a far country." Soon it was common news that the black sheep of the family had found exile in Canada.

In the pioneer Ontario town of Fergus, George lived like the prodigal son; popular among his new-found friends. Supported financially by regular remittances from his father, the young, likeable Scot was accepted by the town's colony of emigrant-members from the Edinburgh Highland Society. No doubt this convivial company helped him waste "his substance with riotous living."

About ten years passed. Now George's income barely covered his excesses. He was invited to share a log house outside the town with a school teacher companion, also fond of drink. "And he went and joined himself to a citizen of that country."

This gentle-born "remittance man" had no intention of clearing and sowing the land. Perhaps they kept pigs on their farm. But George's great passion was riding. Astride his beloved horse he was a familiar figure, riding through the district like a laird surveying his grants.

On May 1, 1851, George set out on his usual ride. The sky was overcast and the wind was rising. After a while came rain—heavy drops began to beat down, building into a blinding storm.

As George rode hard to reach the safety of the town an unwitnessed accident occurred. Did the horse shy? Was the turf slippery? What caused George's fall near the town's creek?

The unconscious rider lay unnoticed for some time. Then he was found and rushed to a doctor. If there was any remorse in his heart, George had no opportunity to say, "I will arise and go to my father." Death came quickly. Widely mourned, the young man was carried by friends into St. Andrew's churchyard. His square-topped grave stone with the weeping willow design is still there.

His two sisters in Scotland were deeply affected by their brother's death. His prodigality may have been the reason they devoted much of their lives to charitable work in Melrose, where they had moved after their father's death.

One of the sisters was literary-minded. Elizabeth Cecilia Douglas Clephane had made writing her hobby from the age of 15. Born in 1830 she was 21 when her brother died. Reflecting on his career she penned these lines, then slipped them into a drawer:



"There were ninety and nine that safely lay In the shelter of the fold; But one was out on the hills away, Far off from the gates of gold, Away on the mountain wild and bare. Away from the tender Shepherd's care."

At Melrose, although weakened by tuberculosis, delicate Elizabeth became a gentle lady of mercy. Among the suffering of the town she won the name "Sunbeam." She and her sister faithfully attended the Free Church, where they were known for their piety.

In the meantime Elizabeth continued to put her poetic thoughts on paper. Always close to her heart were two themes: the suffering of her Saviour, and the saving qualities of his sacrifice on the cross. At this time she wrote the now immortal lines beginning, "Beneath the cross of Jesus."

A year before her death, still lamenting her brother, she again pictured the Shepherd Christ leaving the 99 sheep in safety to search for a lost one, bringing it home on his shoulders. Put on paper her thoughts ran thus:

"Out in the desert He heard its cry, Sick and helpless and ready to die... And the angels echoed around the throne, 'Rejoice, for the Lord brings back his own.' "

After Elizabeth's death in 1869 eight of her poems, including the two mentioned here, appeared entitled "Breathings on the Border." But without the unfolding of an amazing series of events, her beautiful lines, "The Ninety and Nine," may have died still-born.

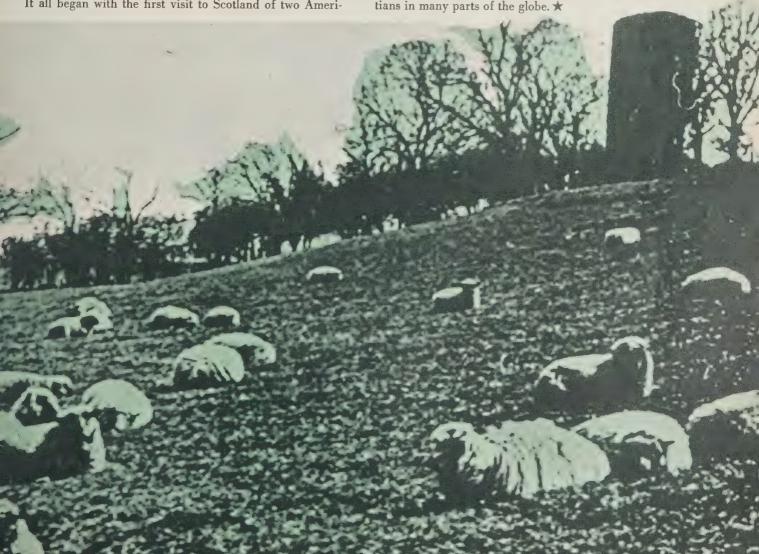
It all began with the first visit to Scotland of two Ameri-

cans who were destined to light a fire in a million hearts. They were Dwight Moody, a short, plump evangelist; and Ira Sankey, his tall companion who sang solos to his own accompaniment. They formed the best-known revival team in history.

At Glasgow, the two men boarded a train for Edinburgh. On their way, Sankey scanned his newspaper, The Christian Age. In it was Elizabeth's poem, "Ninety and Nine," which he clipped for future reference. How its melody was born is best told in the singer's own words:

"At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was 'The Good Shepherd.' At the conclusion ... Mr. Moody turned to me with the question, 'Have you a solo appropriate for this subject with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do . . . At this moment, I seemed to hear a voice saying, 'Sing the hymn you found on the train!' . . . Placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asking God to help me so to sing that the people might hear and understand ... Note by note the tune was given, which has not been changed from that day to this. As the meeting ceased a great sigh seemed to go up from the meeting, and I knew that my song had reached the hearts of my Scottish audience."

Since that day in 1874 thousands have been affected by this inspired combination of words and music. The scriptural thoughts in Elizabeth's hymn are timeless. That is why over 90 years later, it still has a meaningful message for Chris-





Script of a radio address by William Lawson

THE SPEAKER OF THE DAY

■ It is my honour and privilege to introduce the speaker of the day. He was born in Bethlehem, in the province of Judea, of poor but noble folk who traced their ancestry back to David, the king of Israel. When he was quite young the family moved to Nazareth, where he grew up. He attended the synagogue school in that village, and then entered his father's business of carpentry. About the age of 30 he left his trade, and became an itinerant preacher, gathering about him a small group of followers and preaching in the towns and villages of his native land. In a time of dull and lifeless teaching by the orthodox preachers his message kindled a spark of hope and enthusiasm in the hearts of men, with amazing results. The blind received their sight, the deaf were made to hear, the lame walked lepers were cleansed and the poor had the good news of God preached to them.

After a period of about three years, in which opposition from his critics grew to dangerous proportions, he was sold out to the vested interests by one of his own followers; was arrested, tried and convicted of advocating the violent overthrow of the government, and was executed by crucifixion. Through the pity of a friend his body was laid in a borrowed grave, but after three days he rose from the dead, spent some time with his followers, and then was taken up into heaven. Since that time he has continued to live among men in the person of his spirit with outstanding consequences. Through his influence slavery has been abolished, women have been emancipated, men's social conscience has been aroused, and literally millions of people have been led out of the darkness of ignorance and superstition into the light of divine truth. No one in all history can compare with him in the influence he has had on the lives of men. Empires have fallen before his power, civilizations have had their direction changed, and cultures have been moulded by his words. Of him it has been said that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as this one solitary life.

Our guest will be speaking in thousands of churches. He will be heard wherever two or three are gathered together in his name, and wherever hundreds come together for worship. He will speak through the hymns of praise, for he inspires devotion. He will speak through the prayers, for he has promised to teach men to pray and to pray with them. He will speak through the reading of scripture, for he has declared that it testifies of him. And he will speak through the preaching, for he has promised to be present wherever the good news of God, the gospel, is proclaimed.

Our speaker will remind you of the need for repentance, and of the forgiveness of God which can follow it. He will speak of your hostility, and the grace of God that can overcome it, of your hate and God's love that can dissolve it. He will tell you how your heavenly father yearns for you to return to him and will show you the way back to his father's house. He will gently display to you much of the ineffectiveness and futility of your present mode of living, and offer you a way of life that is positive, effective, useful and satisfying. He will bring joy for your sorrow, strength for your weakness, hope for your cynicism, and life for your existence. When you hear his words your heart will be quickened and your spirit refreshed.

You owe it to yourself and to your children to go as a family to hear this man. He has no political axe to grind, no social scheme to promote, no financial proposition to sponsor, no merchandise to sell. His purpose is to reveal to you the unmerited grace and free love of God, his reconciling power and fatherly compassion. His voice is not strident or clamorous, nor yet is it honeyed and cloying. He speaks with authority, but not as an authoritarian, with conviction but not prejudice, with clarity but not offence.

In fact, you must listen carefully amid the noise of your own concerns to hear him at all. But no voice you will ever hear will mean so much to you.

Many of us have known our speaker for the better part of our lives. Others of us have but recently come to know him. But all of us find in him a knowledge of God that meets our highest intellectual attainment, a revelation of God that answers our deepest need, and a purpose of God to which we can enthusiastically respond. We find in him light to lighten our pathway, bread to feed our souls, and living water to quench the thirst of our spirits. We learn from him not only who God is but who we are, God's erring children whom he has redeemed at an unspeakable price. And we seek to follow him that we might have life, and have it more abundantly.

It is my honour and privilege to present to you the speaker of this day, the Son of Man, the Son of God, my friend and Saviour, Jesus Christ.★



■ The church union negotiations currently going on in Australia among the Congregational, Methodist and Presbyterian churches are interesting because they reflect an attitude to unity quite unlike anything in any other country.

The Church Union Commission of the three denominations first defined its task, not in terms of ecclesiastical carpentry to fit the three together at the cost of paring off a doctrine here and a form of worship there. Instead it asked a positive question: "What belongs to the true and full life and faith of the church, and how can we so listen to the spirit and will of God that we can be conformed to that faith and life?"

The commission went to the word of God as he is revealed to us in the scriptures, to listen in penitence to the note of judgment he is always giving us for our own good. On that basis it suggested reforms in churches which have been pledged by their confessions to constant reformation. Yet somehow they had become content with a 19th century structure and concept of the life and mission of the church in a 20th century world.

Four basic factors emerged.

(1) The churches do not make the faith themselves, it is given them by God. There is a word of God come among us in Jesus Christ to whom decisive witness is borne in scripture, confined in creed, and in whom the believer participates in baptism and the Holy Communion. This is not the making or invention of any of our churches, it is the given basis of the church's life.

(2) None of the negotiating denominations has borne witness to the fullness of the faith. "All have sinned and fallen short of the glory of God." This is a hard fact. So many Presbyterians have found it difficult to believe that our church should be penitent about much in its life. We are usually too busy pointing out faults of Methodist doctrine or the ill government of the Congregationalists.

(3) The divided Australian churches recognize that in spite of their defects and failures God has blessed them.

CHURCH UNION N AUSTRALIA by Trevor J. Wigney

"While we were yet sinners Christ died for us."

(4) "Are we to continue in sin that grace may abound?" asked St. Paul. And the answer must be — "God forbid!" It is time for amendment of life. We have been delivered from the past and brought to the present in order to seek a new life in Christ. The basis of union is therefore not a negotiated agreement of men but a call to churches to come together seeking amendment of life. It is a call from God.

We have grown accustomed to thinking of our European-heritage churches as the models for church life, the "senders" of the gospel to foreign parts and the most sure repository of truth. Possibly the most exciting thing in the Australian negotiations has been a challenge to this conception.

The Australian churches have suddenly become aware of two important facts.

(1) Australia, as much as India or China, is a vast mission field. We have been inclined to think of it as a Christian nation. But this does not square with the facts of life. (2) Australia has

found herself to be set in the midst of Asia, no longer surrounded by a protective moat. The Australian church, as a result of increased contact with the Asian church has become aware of a legacy of smug condescension within our attitude to overseas mission work. Now it realizes that Asian churches have much to give Australians, not only in insight but organization. It is interesting that in this difficult political era for both countries, the churches of Indonesia and Australia are drawing closer together.

It is this sort of realization that has prompted the Church Union commission to propose a revolutionary concept: a "concordat" between the proposed Uniting Church of Australia (uniting not united; reforming not reformed) and the Church of South India. Here two churches set in Asia would be bound together in a new way, sharing their gifts and their ministry. The Australian Church on its part accepts with humility that it has become in many ways (like the North American churches perhaps?) inward-looking rather than evangelical, more conscious of executive than pastoral functions.

The Church Union Commission of three non-episcopal churches proposed the institution of bishops-in-presbytery. (not, incidentally, diocesan bishops as intimated in the January Record.) Why is such a radical departure suggested? It stems from a biblical consideration of the meaning of episcope — oversight. It is a concern which is pastoral.

Many of us feel that we have become too executive conscious. We have borrowed the forms of the secular powers, with our top-heavy boards and committees of "experts", and this growth has often been tacked on to the biblical, presbyterial form of government. Our boards and executives have often developed powers at the expense of presbyteries. Head office, be it in Sydney or Toronto, is a well-known phrase symbolizing this increasing bureaucracy. In Australia, another unfortunate borrowing from the federal system of government has given the Presbyterian

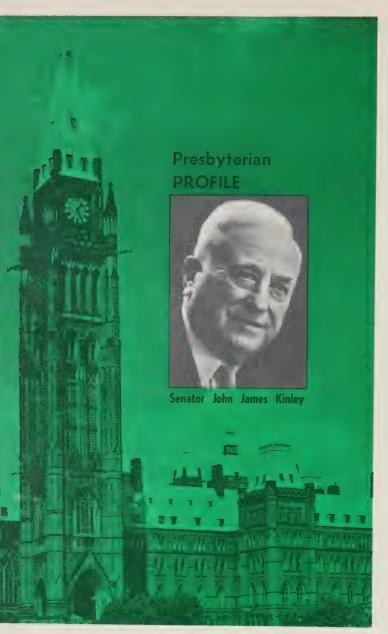
Church six state general assemblies, each with its own moderator, boards and committees. Over all this is a federal assembly with certain powers delegated to it by the states.

The bishop-in-presbytery proposal seeks to restore oversight to its proper place within the church structure and restore the pastoral office to its central position. In some areas the bishop might well have a parish; he is always the servant of the presbytery. He may do work delegated to him from the presbytery and he will exercise his own pastoral office among the ministers and parishes of the presbytery where the collective episcopate is impossible. The bishop-in-presbytery concept does not denigrate the presbyterial form of government, it enhances it.

Concern has also been expressed and not only in Australia - that the eldership has virtually ceased to operate effectively as a pastoral and evangelical office. The church union reports suggest that reforms are needed in our conception of the elder's work. He might be viewed as and stimulated to become a "worker-priest", if I may borrow terminology from another communion. In this context our concept of pastoral concern and the priesthood of believers starts to make sense. Somehow the eldership must be restored to a pastoral and an evangelical office of real consequence. That is why the Church Union Commission is considering an order of deacons to replace or supplement the traditional eldership. No doubt such deacons would have some training of a special nature to enable them to work more effectively in workaday situations and to exercise pastoral care over wider areas of life.

Other points are concerned with matters of faith and order, some of them are controversial. But what comes through again and again is the conviction that the Holy Spirit seeks a plastic church in which to work. A church that will come penitently and ask to be used. A church that will allow itself to be reformed, and reformed again.

Pungent and Pertinent



BY JOHN CAMERON

■ Senator John James Kinley is widely known and respected in Canada's parliament as well as along the south shore of his native Nova Scotia. Combining natural ability with hard work, his contribution to a variety of worthy endeavours is impressive.

Born in 1881, the senator was educated at Lunenburg Academy. His father, James Francis Kinley, master mariner, was of Scottish descent and his mother, Louisa Loye, a teacher, came of German ancestry.

The young man learned the druggist's trade as an apprentice to E. L. Nash, Presbyterian elder and Sunday school superintendent. After four years he opened his own store, and soon had branches in Bridgewater, Halifax and Liverpool. Mr. Kinley has a certificate from the Chicago College of Pharmacy, is a past president of the Nova Scotia Pharmaceutical Society and honorary president of the Canadian Pharmaceutical Society.

In 1907 he entered the industrial field as vice-president of Lunenburg Foundry and Engineering Limited. After nearly four decades he continues to direct the firm's affairs with energy and precision. Employing about 250 people, this diversified industry includes an iron and brass foundry, machine shop, shipyard, heating and air-conditioning contracting division, and an appliance sales and service department.

An active politician since 1907, Mr. Kinley served first as councillor, then mayor of Lunenburg. During his ten years in the Nova Scotia legislature he served for a time as minister without portfolio, and from 1926-28 was president of the Nova Scotia Liberal Association. For a further decade he represented Lunenburg County in the house of commons in Ottawa. This month marks the completion of 20 years in the senate.

In public life "J.J." has pressed hard for improved assistance and protection for the sea-faring economy of the Atlantic area. As a Presbyterian, he was particularly interested in church union legislation when it came before the Nova Scotia house. He introduced a provision whereby congregations which had voted to remain out of union, and later decided to enter, would need approval of the appropriate church courts. Although defeated by a small majority the provision was added by the legislative council.

Senator Kinley is a past president of the Nova Scotia district of the Canadian Bible Society, a life governor and honorary vice-president. He introduced a plan whereby laymen assume responsibility for promoting the society's work in the churches; a practise adopted by other districts and now in general use throughout Canada.

For several years he has participated in the annual presidential prayer breakfast in Washington, D.C., sponsored by a group called International Christian Leadership. When Canada's first national prayer breakfast was held in Ottawa last year, the senator was president from the senate of the parliamentary group sponsoring the gathering.

In St. Andrew's Church, Lunenburg, Senator Kinley has served first as chairman of the board of managers and more recently, of the trustee board.

As a young man "J.J." served with the intelligence corps in World War I. He has the Long Service and the Colonial Auxiliary Forces decorations. During World War II he was awarded the King Haakon VI Cross of Liberation for distinguished service to Norway. The senator holds the rank of major (retired) of the Canadian Militia.

Senator Kinley's other interests and activities are so many and varied that only a few can be mentioned here. He operates Lakeside Farm near Lunenburg where cattle breeding and fruit growing have been his special projects. As president of the Lunenburg branch of the Navy League of Canada he has shown a kindly interest in the young men who have been sea cadets. The senator was provincial president of St. John Ambulance from 1931-46. He is a Knight of Grace, the Order of St. John and Jerusalem. He has received 60 year jewels from both the Masonic and I.O.O.F. fraternal orders.

Mrs. Kinley, the former Lila Young, is the senator's number one supporter and a constant companion in many of his pursuits. Their daughter, Mrs. James F. Russell of Ottawa, is a graduate of the Law School of Dalhousie University. John, Jr., of Lunenburg is vice-president of Lunenburg Foundry and Engineering Ltd. and an elder in St. Andrew's Church. He is a graduate of Dalhousie University and of the Massachusetts Institute of Technology.

The Presbyterian Church in Canada is indeed fortunate to include among its members one such as Senator Kinley, a Christian gentleman with a distinguished record of devotion to his country and his fellow men. \*

#### When is an increase Not an increase?

Although there was a 1.4% increase in budget revenue in 1964, it was hardly enough to keep pace with the rising cost of work in progress, and of course provided no margin for new work.

The final total of \$1,907,000 which includes \$32,000 for Inter-Church Aid and Refugee Relief, and also some remittances received after the treasurer's books were closed, was at least \$40,000 below what previous years performance led us to expect. It was of course \$93,000 short of the two million dollar target which was set for 1964 back in 1959.

So our \$27,000 increase over 1963 is a cause for anxiety rather than rejoicing. Had it not been for special gifts there would have been a deficit position again.

The records show that only six presbyteries had increases of over 6%, which was what we were hoping the whole church would achieve. Seventeen presbyteries had decreases in 1964. The other 26 presbyteries had increases so small as to merit comparison with the situation in Alice in Wonderland where one had to run as fast as he could to stay in the same place.

What is happening?

Have we reached the limit of our ability to give? (At a per member rate of 18c per week, it would be shameful to make such a claim.)

Are there too many demands being made from within the church? Has there been too much emphasis on mere giving to the budget, and not enough explanation of the work which the budget supports? Did some people jump to the conclusion that, because the operating deficit was wiped out, there was no further need for increasing our giving level?

Whatever answers may be given to these and other questions about our slowdown, the fact is that we need a quickening of interest in and support of the main business of the church which is to make known that contrary to all signs, Jesus Christ is the ruler of this world. Each of us has a commission to work at that job. We don't need to wait for a campaign or a special appeal to act. Nor do we need to wait for others to act before we do. Not if we are free persons. To sit back and wait to be asked, or to give merely what is asked, or to pout because things are not being done according to our fancy, is to do the devil's work. There are other ways of betraying

Christ than by giving him a kiss.

The 202,398 members of The Presbyterian Church in Canada face a challenge to raise over two million dollars in 1965 for work and workers in Canada and overseas. "On the first day of the week let each of you lay him in store as God hath prospered him" and we can exceed our objective.

- H. F. Davidson

#### **NEWS**

In Alberta 176 curlers Competed in PM bonspiel

What may just be the largest curling event in Canada for Presbyterian men was held in Red Deer, Alberta in January. Started in a small way by the Red Deer presbytery five years ago at Olds, the event has mushroomed into a provincial event. This year 44 rinks with 176 curlers from Edmonton, Calgary, Red Deer, Sylvan Lake, Benalto and Olds took part. It was a one-day spiel and artificial ice at three city rinks — 16 sheets — was all taken up by the Presbyterians.

The quality of curling was of high calibre and the winning rink, John Stetsko's of St. Andrew's Church in Edmonton, had to post a near-perfect record for three games to win the William Bolze trophy.

Two teams were tied for second place, the David Hart rink from Grace Church, Calgary, and Neil Garvin of Sylvan Lake; fourth was Ralph Maybank of Olds, a veteran shot-maker.

A complicated system of most points, all games considered, gave a presbytery championship to Red Deer, thanks mainly to the efforts of Olds and Sylvan Lake.

Curlers ranged in age from 88-year-old Peter Cameron of Sylvan Lake, who has not missed a spiel, to Jim MacSween, 15, son of the Rev. Ian MacSween, Strathcona Church, Edmonton. There were 18 rinks from Calgary, 11 from Edmonton, seven from Red Deer, five from Sylvan Lake, two from Olds and one from Benalto. Jack Williamson of Knox Church, Red Deer, was general chairman. The winners were announced at a banquet in Knox Church at the close of the bonspiel.

—Stan Reid

(More news on page 22)



Bill Bolze of Red Deer, Alberta, centre, donor of the trophy, presented it to the winning PM rink from St. Andrew's Church, Edmonton. The winners are, from the left: Tom Monde, Andy Brown, John Stetsko, skip, and Jack Burns.





With the approval of the major churches, the department of public health of the city of Toronto has launched a campaign against food poisoning, usually the result of failure to refrigerate before serving at a public function. Mrs. Laura Stevenson, president of Runnymede Presbyterian W.A., posts a "Refrigerate or Regret" notice in the church kitchen. At left is chief inspector R. E. Welsh, at right the director of food control, Dr. J. M. Glenroy, who is an elder in Trinity Church, York Mills.

■ The plaque on the German church wall says simply: "Dietrich Bonhoeffer, a Witness of Jesus Christ among his brothers. Born 4 February 1906 in Breslau; Died 9 April 1945 in Flossenbürg." It marks the death of this nearcontemporary at the hands of Hitler's men days before the end of World War II, for what was called political crime and intrigues against his own nation.

Some of the records of his last full day of life, an April Sunday in a German prison camp, leave vivid pictures of the character of his witness. Payne Best, a British intelligence officer has said that Bonhoeffer "was all humility and sweetness; he always seemed to me to diffuse an atmosphere of happiness, of joy in every smallest event in life, and of deep gratitude for the mere fact that he was alive . . . He was one of the very few men that I have ever met to whom his God was real and ever close to him."

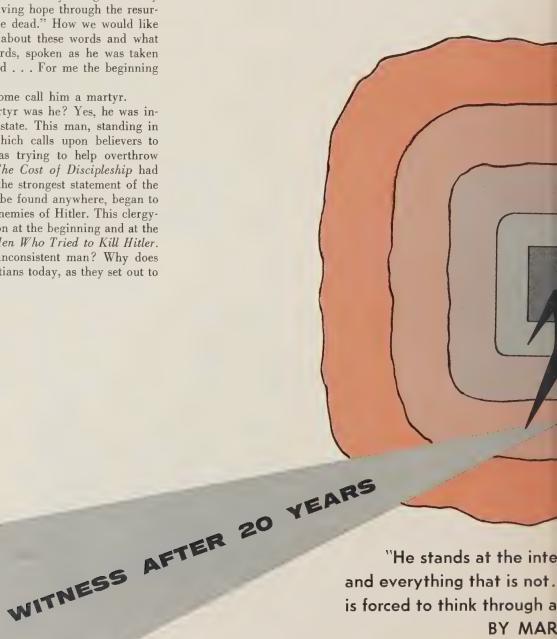
Best, along with other prisoners (including Wassilli Kokorin, a nephew of Molotov) heard the still youthful appearing Christian preach briefly on the day's Bible readings: "With his wounds we are healed" and "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." How we would like to know exactly what he said about these words and what else he said before his last words, spoken as he was taken to the scaffold: "This is the end . . . For me the beginning of life."

And another witness died. Some call him a martyr.

What kind of witness or martyr was he? Yes, he was involved in plotting against the state. This man, standing in the long Lutheran tradition which calls upon believers to "obey the powers that be" was trying to help overthrow them. This Christian who in The Cost of Discipleship had written what one pacifist calls the strongest statement of the case for nonresistance that can be found anywhere, began to resist, to connive with violent enemies of Hitler. This clergyman is accorded a heroic location at the beginning and at the end of a secular history, The Men Who Tried to Kill Hitler. Was he an utterly unreliable, inconsistent man? Why does his death attract so many Christians today, as they set out to ponder the meaning of life?

World War II took 17 million lives in combat and 18 million civilian lives. The estimates are conservative. What is one life among so many? Tens of thousands of Christians, many of them "purer" than Bonhoeffer, were martyred for fewer political reasons than he. Yet they have been entered in the book of nameless witnesses remembered by the churches. His name has been invoked by students, by laymen in renewal groups, by seminarians and ministers and professional theologians. Why? Many of the answers could be found in the record of his life as well as his death. People identified easily with this friendly, learned, almost aristocratic and boyish thinker. But his personality alone provides too few clues to the reasons for his being remembered. Personality is elusive, not so tangible. Achievement matters, over the years and in a variety of tests. What did he do and say and represent?

Those who read Bonhoeffer's writings carefully discover a



"He stands at the inte and everything that is not. is forced to think through a

BY MAR

sense of spiritual brinkmanship. In his last year he gave voice to what so many Christians have felt in the bottom of their hearts or buried in the back of their minds: people today seem to be entering a new spiritual era in which faith in God and language about God have changed so radically that we hardly recognize them. Bonhoeffer seems to stand "at the intersection of Christianity and everything that is not Christianity."

Whoever stands with him at that crossroad is forced to think through all that he or she has believed. If they feel that faith needs such shaking up and that the church should encourage reflection, they are grateful to the few people who in any age have brought them to the intersection. Some have walked away with a sense of new freedom and faith. Others are confused; a few are enraged. No one can stand at such a place and state clearly all that should be said in a time of great change, and Bonhoeffer was not always clear. So

much of what he has left us is fragmentary, partially thought out, and too provocatively stated. No one can speak with complete confidence about all that he stands for.

Debates are intense. Most Western Christians see in his cheerful defiance of totalitarianism a witness against world communism. But in East Germany a theologian has written a 575-page book which sets out subtly to show how Bonhoeffer can "fit in" as a Christian witness with a positive attitude toward the world in which Marxism thrives today.

In America countless young people testify to the fact that Bonhoeffer helped them hold their faith by the strength of his own. But in Germany one pastor said he hoped that Bonhoeffer regained a lost faith before his death; he surmised from the theologian's writings that the faith had been lost along the way! Conservative Christians find his writings to be rich examples of biblical understanding; yet some have called him an atheist. Arguments are heard defending the "early" Bonhoeffer against the author of the last letters and papers from prison. Clearly, we are dealing with a complicated witness.

Protestants who have paid attention to the men who have shaped our generation's theological thought are familiar with names of Americans like the two Niebuhrs and Paul Tillich or of Europeans like Karl Barth, Emil Brunner, and Rudolf Bultmann. These six giants were all born in the decade between 1884 and 1894. Bonhoeffer, had he lived, might have been a theological leader in the generation following theirs, for he was born in 1906 and would still be in his 50s today. He had already made a prominent name for himself. The son of a professor of psychiatry and the product of a comfortable and happy home life, he developed his thought in a cosmopolitan way. Twice he visited the United States and on one trip included Mexico; he vicared in Barcelona and served a church in London. He was a familiar figure at gatherings of church leaders in the youth, student, and ecumenical movements all over Europe.

In 1939 he hurried home to Germany from the United States to share the fate of Christians in his homeland; only on that base did he feel he could share in the rebirth of the faith there. He was a marked man. Two days after Hitler's inauguration in 1933 he was thrown off the air for a radio



ction of Christianity Vhoever stands with him hat he or she has believed.''

N E. MARTY

BONHOEFFER

#### Should people today think about God as their forefathers did?

address criticizing the "führer" principle of national leadership. He had cut off a promising teaching career in the German universities to shepherd an underground seminary which trained anti-Nazi pastors. A friend and relative of many who plotted resistance to Hitler's leadership from within, he involved himself even to the point of a secret trip to Sweden in 1942, there to meet with a British bishop who was to carry news of the resistance and proposals for early German surrender to Anthony Eden in England. These activities finally led to his arrest and death.

Behind him was an impressive body of writing. His collected writings in German take up over 2400 pages in four volumes. In addition to these are his first "theological miracle" (Karl Barth) called Sanctorum Communio and the equally technical Act and Being; there are short studies of the Bible, Creation and Fall and Temptation. His monument is the unfinished Ethics. Those who wish to meet him for the first time might look at Life Together and then settle down with two paperbacks (Macmillan is the publisher), The Cost of Discipleship and the controversial Letters and Papers from Prison.

Actually, more people than those who know it, have met Dietrich Bonhoeffer. Usually formal theology, even if it is written by a clear and expressive author, reaches most people when filtered through the words of preachers or made visible in the action of Christians. Bonhoeffer has entered the life of the church in both ways.

After World War II the young men who came from war into the ministry were looking for spokesmen. They wanted someone who dealt meaningfully with Christian themes but who did not surround them with "guff" or shroud them with false kinds of holiness. They wanted and in Bonhoeffer they found someone who would speak intelligibly about the real world in which they lived. He talked about a secular world, a world which seems to "round itself off without God," and they were sustained by his counsel as they were informed by his vision. They looked for someone who could help them change the forms of the church, who could help them rescue the churches from triviality and self-centredness. Bonhoeffer's thought sent them into the world. They looked for someone who would help them forget about the church's good name and fortune, its endowments and prestige and investments; he told them that to be a Christian meant that a person was first to be a man. But this man was also a servant, called to "participate in the sufferings of God in Christ." Those who have learned from Bonhoeffer have taken a lead in the racial revolution; they have tried to preach sermons which will interpret life in a comfortable society. Not all of them acknowledge the debt-Americans do not like to be typed as slavish followers of any theologian. But the traces are there. His ideas have consequences.

What did he do with his most radical ideas, those detailed briefly during his last months in prison? They were

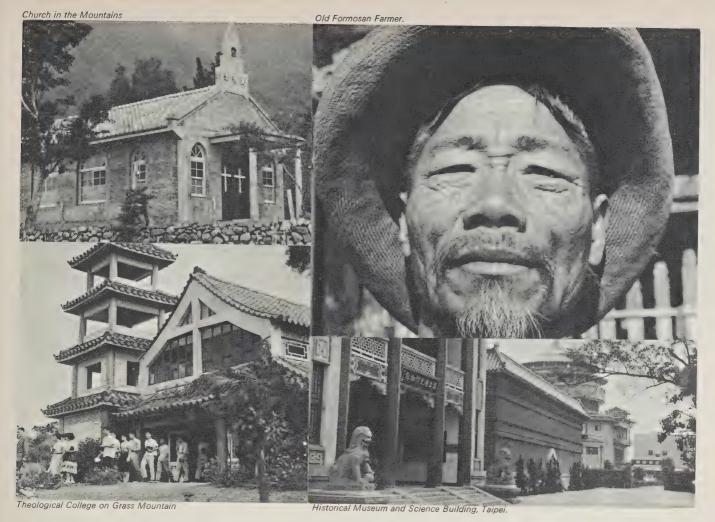
radical because he spoke of a world which was moving out of its old superstitions, its myth and magic, and even its religiousness. Christians were to help extricate people from the religiousness of Christianity itself! By this he meant that they were not supposed to call people to a specific kind of piety, to a specific way of thinking about God ("out there"), to a quest for a particular personality type as a pre-condition for faith. Instead of bewailing the rise of the "secular" world they should embrace it in Christ's name. Bonhoeffer asked for a "non-religious" interpretation of Biblical language. He was glad that people were not turning to God for simple answers to the problems created by their insecurities. Men were outgrowing such ignorance and people did not have to be pushed back into spiritual adolescence in the name of Christ.

The ideas he set forth in this context are very complicated, and they have given rise to many interpretations. Anglican Bishop John A. T. Robinson picked up some of them for his best-seller disturber of the peace, *Honest to God*. Some historians have criticized Bonhoeffer for his inaccurate timetable of human development "beyond religion"—religiousness has turned out to be deeper and broader than he had thought. Psychologists and theologians have said his view of relatively happy secular man is fuzzy and deluding. People rush from one kind of religion to another and not into suspension of all religion. And still others wonder whether he has not "sold out" the faith in an attempt to make it palatable to moderns.

Whoever reads this witness is forced to think: do people in our time think about time and space, about God, as their forefathers did? Should they? What if they cannot; is that the end of Christian faith? Must people first become anxious and sin-sick before they can become a part of the Christian plan? Is God a sort of idea that is necessary in order to make sense in the laboratory or the legislature? Many of them answer along these lines: while Bonhoeffer's portrayal may be too radical, there is a realism at heart. And his call to service in Christ's name, to suffering and sharing the glory of God in the middle of the world—all this seems faithful to the biblical call.

After Bonhoeffer wrote those radical words about the difficulty he and others had in talking about God and religion he wrote (August 21, 1944) that "all that we rightly expect from God and pray for is to be found in Jesus Christ. . . Our joy is hidden in suffering, our life in death. But all through we are sustained in a wondrous fellowship. To all this God in Jesus has given his Yea and his Amen, and that is the firm ground on which we stand."

On that ground a lover of earth walked, and from it he was snatched by a gallows on an April day in 1945, 20 years ago. Whoever claims to have the real or whole Bonhoeffer in his grasp has to keep the words of August 21, 1944, and the act of April 9, 1945 in mind. \*



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#### **NEWS**

#### Presbyterian "Plain Talk" Cancelled by Sydney station

A protest has been lodged with the Canadian Broadcasting Corporation against the cancellation of a devotional radio talk prepared by the Presbyterian minister in Sydney, Nova Scotia.

minister in Sydney, Nova Scotia.

The Rev. E. H. Bean, minister of Bethel Church and clerk of the Synod of the Maritime Provinces, had recorded five of the "Plain Talk" series for the week of March 1, to be used on Station CBI in Sydney. The addresses dealt with standards for life, and emphasized that the Christian standard is to be found in the Bible.

After the Monday and Tuesday talks had been broadcast, the manager of Station CBI telephoned notice to Mr. Bean that the remainder of the series had been cancelled. The reason given was that the station had received seven or eight complaints alleging that the talks were aimed at the United Church of Canada and particularly at its new curriculum.

When queried by telephone by The Record the Rev. E. H. Bean stated that he made no mention of the new curriculum or of any denomination.

Evidently the station received numerous protests when the series was broken on Wednesday, with the result that the manager reversed his decision and used Mr. Bean's "Plain Talk" addresses on Thursday and Friday.

The minister has made a protest in writing to Mr. A. Ouimet of the CBC. Some local laymen have undertaken the printing of the talks for wider circulation.

Hillsburg church destroyed by fire from adjacent house

Fire destroyed the 96-year-old St. Andrew's Presbyterian Church at Hillsburg, Ontario on February 24. Volunteers saved the organ, choir gowns and hymnbooks. The new kitchen in a wing at the rear was left intact.

Firemen from Erin fought the blaze for hours. It started in an adjacent house, which was completely destroyed.

Services are now being conducted in the Hillsburg community centre by the Rev. W. A. Douglas, stated supply minister.

Board deals with need For marriage counselling

Psychiatrists, social workers, professors, doctors, lawyers and a judge were among the 25 who met at Ewart College on January 27 for a consultation on marriage counselling. It was sponsored by the committee on family life of the board of evangelism and social action.

The consultation arose from the

authorization given to the board by the last general assembly "to conduct workshops for ministers on marriage coun-

selling."

The day at Ewart College was spent in an intensive examination of existing services and needs and an exploration of the relationship of the church to other agencies. It was agreed that while the minister is often called upon to counsel couples, he needs specialized training and the co-operation of professionals in this field of service.

With the insights gained at the consultation the committee on family life will proceed to develop workshops and provide materials for future use.

#### Death of Dr. J. Y. Ferguson,

Founder of Mackay Hospital Dr. James Young Ferguson, 90, a former Presbyterian missionary to Formosa, died in Toronto, February 22. The founder and first superintendent of Mackay Memorial Hospital in Taipei, Dr. Ferguson served there from 1905 to

On his return to Canada Dr. Ferguson was chief of staff and chief surgeon at Toronto East General Hospital for 18 years, then went into private practice. Dr. Ferguson was a graduate of Queen's University in arts and theology as well as medicine.

He is survived by a son, Dr. J. K. W. Ferguson, and a daughter, Mrs. (Prof.) Ross MacDonald, both of Toronto. Mrs. Ferguson predeceased him in 1960.

Gordon A. Hodge has been appointed regional field service secretary for Western Canada for the National Council of YMCAs. He is a Presbyterian.



#### Royal Conservatory sponsors An Institute of Sacred Music

The first Institute of Sacred Music is to be held July 5-23 at the Royal Conservatory of Music, at Toronto. Courses include church organ playing, choir training, choral literature and sight-singing. The school will stress the role of music as an integral part of every church service.

Detailed information can be had by writing to the Director, Summer School, Edward Johnson Bldg., University of Toronto, Toronto 5.

New venture at Sudbury

A School of Prayer will be held at Huntingdon College, Laurentian University, Sudbury, Ontario, May 10-14. Information may be had from the Rev. Byron Nevin, 1909 Hunter Street.

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However, the basis of CCF assistance is the "Person-to-Person" Adoptee Plan in which 90% of CCF income is designated for care of individual children who are "adopted" by individuals, families or group sponsors. The need is great. For just Ten Dollars a month you can help give some young child a new start and opportunity in life. Will you open your heart to a homeless child?

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#### French Bible and book store **Opened by Bible Society**

A positive contribution towards better understanding between English and French-speaking Canadians has been made by the Canadian Bible Society with the opening of La Librairie Chretienne in Montreal. This is the Canadian Bible Society's first French Bible and religious book store, situated at 1210 St. Catherine Street East in the heart of Montreal's French-speaking commercial district.

The society, which has been active in scripture distribution in Canada for over a century and a half, has made French Bibles available for many years — as well as Bibles in many other languages — but the opening of La Librairie Chretienne is the first venture in providing service exclusively for Frenchspeaking Canadians no matter where they live in the country.

Support for the library is broad-based and includes, in addition to the Bible Society itself, the Anglican, Baptist, Brethren, Pentecostal, Presbyterian and United Churches, the Women's Inter-Church Council of Canada and the highly representative group of French pastors and workers known as L'Union

Pastorale du Quebec.

#### **Budget Receipts**

At the end of February the receipts from congregations for the budget of general assembly totalled \$111,664. The expenditures for the first two months of 1965 were \$256,012.



Madame G. Vanier, wife of his excellency the governor-general of Canada, has sent a 50th anniversary message to all Canadian Girls in Training. After paying tribute to the leadership given by former members of C.G.I.T., Madame Vanier said to present members: "Through projects of craft, home nursing, Bible study and community benefit, you not only can enjoy yourselves and make close friends, but also learn to cherish health, seek truth, love God and serve Photo by Cavouk others.

#### Letters

#### The Situation in Ottawa

Your March editorial "Integrity In Government" in which you indicate that you are able to lay aside party politics and discuss parliament is a bit like saying we will now discuss stealing but leave sin alone. . .

In a democracy the people speak not only in elections but in parliament and they in the end will decide if they agree or disagree with the conduct of their representatives in parliament. It is neither up to the press, the prime minister or I might add the C.B.C. to ridicule the importance of the opinions of those who disagree with them. There are far too many crying commentators in Canada moaning about lengthy debates and the discussion of issues which may divide the country. Evidently they have little faith in democracy or Canada.

The prime minister is responsible in large part for the conduct of parliament—as he was for the introduction of the flag debate. He did or does not lack the necessary support to carry out such leadership as he has been well supported by minority parties in the house.

On the issue of "morality" I agree with you when you state that a "high standard of morality on the part of the individual — is linked more with what he does than with what he says." However it is impossible for me to "commend" any individual or church who would not reject in the name of Christ and world peace the introduction of useless atomic weapons into this country. Kingston, Ont. James W. Forbes

#### "The Comfortable Pew"

Dr. J. C. McLelland is to be commended upon his review of The Comfortable Pew. For here is one authortheologian who has caught a vision of truth regarding the basic need in our modern churches to discuss the burning issues of life. That is, the need for an informed, self-critical and responsive hope among ministers and congregations for a real future of The Presbyterian Church in Canada. With this vision of truth before him, Professor McLelland is able to present a very stimulating critique, which, in the light of the gospel of Jesus Christ, challenges his fellow ministers and brethren to supplant their usual narrow and rigid attitude towards critics outside the church institution with an attitude of self-understanding on their

Today, the minister and the congregation who are truly conscious of this vision of truth in Professor McLelland's review must not aim at achieving all of that truth but, rather aim at the truth continued overleaf



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which they should be achieving by the grace of God.

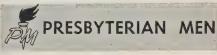
Professor McLelland, once again, has written in a manner which lends itself to a feeling that something special has been attempted in his critique... something which is perhaps best expressed in terms of its vision of truth.

Montreal Robert W. Johnson

#### The Curious Role of Chaplains

It would be most interesting to gain more information on what the Rev. Dr. Joseph C. McLelland means in the March issue of the Presbyterian Record, page 3, by his reference to "the curious role our military chaplains play." What is so "curious" about proclaiming the gospel from the free pulpit in the Protestant chapels to the people who come from Christian homes? Is it more "curious" than the ministry of university chaplains on the campus which he represents? This is a "curious" statement by the professor indeed. RCAF, Camp Borden

(Rev.) Hinson MacLeod





Murdoch E. McLeod

One of the stalwart members of our church in the Maritime Provinces is Murdoch Edward McLeod. Murdoch is a native of Cape Breton. Born in Englishtown, he was educated in

North Sydney, and during World War I served in the 27th Battery Canadian Field Artillery. On his return he became a purchasing agent with the Nova Scotia government. After retirement three years ago he took the position of office manager of R. W. Wright and Company, a firm of stationers.

An elder of St. David's Church, Halifax, Murdoch also served nine years on the board of trustees and has taught Sunday school. He has the almost unique honour of being one of the few laymen to serve as clerk of presbytery (Halifax and Lunenburg), a position he now holds.

Murdoch was honoured by being honorary treasurer of the Victorian Order of Nurses. A member of the PM movement since its inception, he represented his presbytery at the first conference in 1957 at Paris. He is a past president of the Maritime synod council.

His wife Katherine is a former school teacher who also served in the Sunday



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school. Their daughter Marilyn Louise is employed by the Canadian General Electric Company.

For relaxation Murdoch enjoys gardening and fishing. He also tries to bring happiness into the lives of others by his visits to patients in the local hospitals.

#### YOUTH NEWS



Three officers of Branch 217 of the Royal Canadian Legion, at left, presenting colours to the Boys' Brigade Company of Logan Geggie Memorial Church, Toronto, Captain Robert Miller, right, received the colours, which now stand in the sanctuary.



While guests of Y.P.S. members of Knox Church, Burlington, Ont., six overseas students from Toronto visited Niagara Falls. Shown are: Rev. H. G. Lowry, minister; Sataree Chitanon and Mrs. Chita Siwadit (Thailand); behind, Luella Moore, deaconess; Patsy Sucharitkul (Thailand); Comfort Ejere (Nigeria); Anna Puah (Malaysia) and Olive Yuen (Hong Kong).

Missionary work in India was the topic chosen by Rev. A. MacIntosh for his address to the Montreal and Ottawa Synod P.Y.P.S. missions rally, on February 20 at St. Matthew's Church, Ingleside, Ontario. Mr. MacIntosh, who has been a missionary for 14 years, outlined the problems which confront newcomers to the mission field. A panel discussion on missions was conducted by synod president Richard Strong, with Mr. Mac-Intosh, Jens Jensen, Ray Glenn, Ken MacDonald and Lloyd Fourney taking part. The film Bright Flame was shown. Following supper, an address was given by Yung Lee, a Korean who has been studying at McGill University.

A skit "Fashion Highlights through the Years" was featured at the C. G.-I.T. anniversary celebration at Calvin Church, Winnipeg, February 27, attended by 70 girls, from Elmwood, Calvin and St. James Presbyterian Churches. Miss Merle McGowan, on furlough from British Guiana, spoke at a candlelighting service.

Christian Endeavour members of Ontario met at Grace United Brethren Church, Sherkston, Ontario for a leadership training weekend, "February Freeze." The program included a course on long range planning, an address on "Planning with Prayer."



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The keys of the new St. Stephen's Church, Weston were presented by session clerk F. J. Johnson to West Toronto Presbytery moderator Rev. F. R. M. Anderson at the dedication, January 28. Others are: Rev. J. R. Graham, the minister and Dr. D. P. Rowland.



A transistor mantel clock was presented to Rev. and Mrs I. P. MacSween by N. J. Allison, right, on behalf of Strathcon Church, Edmonton, Alta., on February 9 Mr. MacSween has been minister there for 15 years



The session of the new Woodlawn congregation, Dartmouth, N.S. includes Ian Creaser, H. Sutherland, Rev. W. Sayers, D. Bruce, S. Reeves, G. Romkey and W. S. Simms (not shown).



—Wm. H. Luna After 75 years as communicant and 50 years an elder James A. McCallum of St. Andrew's Church, Danville Que., was honoured on his 97th birthday with presenta tion of plaque. Others are D. Kerr, W. Clark, J. R. Lunan J. Leckie, F. Smith and F. Austen, student minister



The mortgage on the manse of St. Andrew's Church, Dresden, Ont., built in 1963 for \$16,500, was burned at annual meeting. Shown are, from the left: Rev. Wm. Black, Roy Stevenson, Andrew Houston, Allan Elgie.



Fifty years as an elder at Knox Church, Kincardine, Ont., is the record of George Lampman, left. A plaque was unveiled in his honour by Rev. F. H. Cromey on January 31.



At Uxbridge, Ont. the moderator of Lindsay Presbytery, Rev. H. M. Buntain, knocks on the door of the new St. Andrew's Hal as the minister, Rev. G. H. Moore, looks on



At St. Andrew's Church, Moncton, N.B., the mortgage was burned at the annual meeting. Shown are, from the left: H. P. Collins, Rev. L. E. Blaikie, Rev. A. D. MacLean, former minister, R. D. MacLeod, J. Blackwood, and A. J. MacLean.



At Trenton, Ont. on February 28 a group charter was presented by Scout Commissioner James Page to group chairman Donald Hay. The Rev. D. A. Wilson is the minister.



On Feb. 28 at St. Giles Church, Calgary, Alta., a lectern was dedicated in memory of Mr. and Mrs. Wm. Shaw. Mr. Shaw was the first treasurer of St. Giles. Above are Rev. H. L. Simpson, H. Barton, G. Shaw and Mrs. E. Pointen.

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#### CHURCH CAMEOS continued

- At the annual Scout-Guide Service held on February 21 at New Westminster Church, Hamilton, Ontario, the minister the Rev. George W. Murdoch was invested as Scout chaplain. He was presented with a chaplain's scarf by the group committee. During the service one Brownie, three Cubs and six Scouts were presented with their Religion and Life awards.
- Royce Church in the Presbytery of West Toronto has installed a new steam furnace. When the emergency arose the congregation raised \$4,300 for the purpose in five days.
- A memorial organ was dedicated in Knox Church, New Carlisle, Quebec, presented on behalf of the congregation by Thomas S. Caldwell, clerk of session.
- Almonte Church, Ontario, has received a new organ, presented by Mr. and Mrs. Wilbert A. Fulton, and choir gowns, purchased with money raised by the choir.
- The extension congregation in Burl ington East, Ontario, has changed its name from Elizabeth Gardens to Pineland Presbyterian Church.
- Armour Heights Church, Toronto, has taken on a special project this year over and above local and budget commitments. The congregation, of which the Rev. W. Scott Duncan is minister, will raise \$3,000 to assist an extension charge, Calvin Church, Sudbury.
- Two pedestals and a baptismal font were dedicated in Dunbar Church, Ontario, given by the ladies' aid as a memorial gift for former members. The minister is the Rev. A. D. Sutherland.
- The Explorer group of St. Andrew's, Crescent Heights, Portage la Prairie, Manitoba has presented a slide and filmstrip projector with 50 hymn slides to their congregation.
- A communion set and table cloths were dedicated at Knox Church, Guelph, Ontario, by the minister, the Rev. D. Crawford Smith, in memory of Mrs. Irene Tyson, given by her husband Walter.
- A stained glass memorial window has been erected and dedicated in memory of Ruby Margaret Gordon, in St. Paul's Church, Hawkesbury, Ontario, given by her husband and daughter.
- A pulpit lamp was dedicated in memory of Mr. and Mrs. Archie Campbell from a gift of the estate of their daughter, Catherine, at St. Andrew's Church, Eldon Station, Ontario.
- A service of thanksgiving took place at St. Andrew's Church, Bolsover, Ontario after extensive redecoration of the sanctuary.
- A Presbyterian flag was given to the congregation of St. Andrew's Church, Kirkfield, Ontario by the young people.



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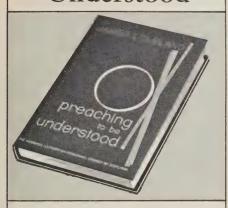
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CALVIN, by Francois Wendel

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#### **BIBLE READINGS**

April 1 — Luke 19: 28-40 April 2 — Luke 19: 41-58

April 3 — Luke 20: 1-12

April 4 — Luke 20: 19-26

April 5 — Matthew 21:33-46

April 6 — Job 15: 1-16

April 7 — Job 15: 17-26

April 8 — Job 15: 27-35

April 9 — Job 16: 1-5

April 10 --- Job 16: 6-13

April 11 — Job 16: 14-22

April 12 — Luke 22: 39-49

April 13 — Luke 22: 54-62

April 14 — Luke 23: 1-12

April 15 — Luke 23: 13-26 April 16 — Luke 23: 32-49

April 17 — Luke 23: 50-56 April 18 — Luke 24: 1-12

April 19 — Jer. 31: 31-34;

32: 36-42

April 20 — I Chron. 11: 15-19

April 21 — I Chron, 16: 7-22 (cont'd.)



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#### BIBLE READINGS, continued

April 22 — I Chron. 16: 23-36 April 23 — I Chron. 17: 1-15 April 24 — I Chron. 17:16-27 April 25 — I Chron. 22: 1-10 April 26 — I Chron. 22: 11-19 April 27 — I Chron. 28: 1-10

April 28 — I Chron. 28: 11-21 April 29 — I Chron. 29: 1-5

April 30 — I Chron. 29: 6-19

#### Anniversaries

11th - North Park Church, Toronto, Ont., Feb. 28 (Rev. George C. Vais).

#### IN MEMORIAM

BALLANTYNE, WILLIAM, 62, elder in Central Church, Galt, Ont., Feb. 15.

BEATTY, STEWART, 59, elder, St. Andrew's, Brampton, Ont., Feb. 16.

BUNT, FRANK A. A., 33, member of Knox Church, Dunnville, Ont., ordained elder of Hopedale Church, Oakville, died following a motor accident, Feb. 11.

GLOVER, MRS. STANFORD, W.M.S. president, Knox, Breadalbane, P.E.I., Feb. 19. GORSALITZ, JOHN J., 93, elder, Knox Church, Cranbrook, Ont., Feb. 7.

LESLIE, GEORGE H., 82, elder and board member, Union Church, Ont., Jan. 31.

MACDONALD, A. T., elder, Orillia Church,

McDOUGALL, HORACE F., 84, elder, St. Andrew's Church, Petrolia, Ont., Feb. 27.

McTAVISH, MRS. DANIEL F. (ADA E.), active in Paris Church, Ont., mother of Misses Kathleen and Helen, the latter of the overseas missions office of The Presbyterian Church in

ROBERTS, HUGH H., 82, elder, Central Church, Vancouver, B.C., Feb. 18.

STEWART, JOHN, 84, elder, Chalmers Church, Hamilton, Ont., Jan. 27.

TAFT, JOHN, 79, elder, St. Stephen's Church, N.B., Feb. 13.

THOMPSON, F. LaVERNE, 69, clerk of session, Union Church, Ont., Feb. 8.

WILEY, NELSON M., 58, elder, board member and church school superintendent, Ailsa Craig Church, Ont., Feb. 1.

#### CHURCH CALENDAR

#### INDUCTIONS

Brantford, Knox and Mt. Pleasant, Ont., Rev. R. F. Swann, March 17.
Fort St. John, Burch and Golata Creek, B.C., Rev. Larry W. Paul, Jan. 17.
Markham, St. Andrew's, Ont., Rev. Fred H. Cromey, Feb. 25.
Oshawa, St. Paul's, Ont., Rev. Walter Jackson, March 4.
Vancouver Central B.C. Rev. Don. Corbett.

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Neepawa, Man., Major J. D. L. Howson, Camp Shilo.

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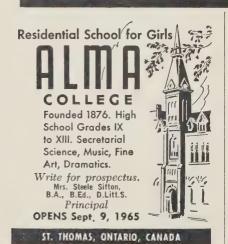
#### \* SPECIAL CONFERENCES

C.B.M.C. Eastern Conference - June 25-27 Pastors' & Christian Workers - June 28-July 3

World Vision's Focus on Missions - July 3-10

Prophetic Conference - Aug. 21-28 Young Life Conference - Aug. 28-Sept. 6 Closing Six Days - Sept. 6-12

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#### **PERSONALS**

Rev. Dr. Hugh MacMillan, moderator of the last general assembly, was among the Presbyterian delegates to the annual meeting of the department of overseas missions of the Canadian Council of Churches. It was held at Niagara Falls, February 16-18.

The Rev. Craig A. Criber of Chauvin, Alberta, has been called to St. Mark's

Church, Orillia, Ontario.

The Rev. Arnold A. Bethune of Melfort, Saskatchewan, has been appointed chaplain of the Ontario Boys Training School at Cobourg. The Rev. R. A. Davidson has taken over Mr. Bethune's duties as clerk of the Synod of Saskatch-

ewan pro tem.

Certificates of appreciation were presented by the Presbyterian congregation at Brigden, Ontario on February 28. A. A. Shaw, who has resigned as clerk of session after holding the office for 22 years, and Lloyd MacDonald, secretary of the board of managers for 22 years, received the tributes from the Rev. A. C. Aicken, minister.

The Rev. James W. Reaves has been appointed to Riverside Church, Medicine Hat, Alberta. He was ordained at the end of last year in Knox Church, Cannington, Ontario.

The Rev. Reid Thompson of Moose Jaw, Saskatchewan, has accepted a call to Kelowna, B.C.

Rev. Dr. James Dickson, principal of Taiwan Theological College, is now on furlough from Formosa.

The induction of the Rev. Larry Paul as minister of Burch Church, Fort St. John, B.C., is believed to be the first time that a call has been accepted and a minister inducted in the Peace River Presbytery. Mr. Paul has been the ordained missionary at Fort St. John since August, 1963.

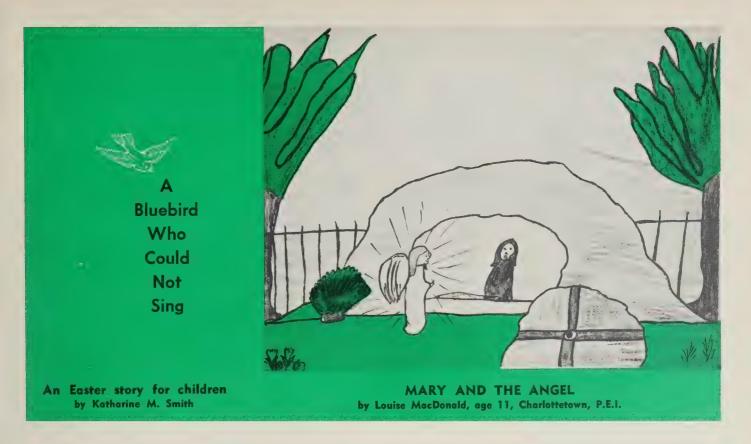
Miss Margaret Will, after nearly 40 years as teacher and eight years superintendent of the church school, was honoured by Royce Church, Toronto, and presented with an engraved watch. The new superintendent is John Crawford, a former pupil of Miss Will.

James W. Graham, an elder at Blueberry Mountain, has been elected clerk

of Peace River Presbytery.

In September the Rev. Chester M. Lewis will become assistant professor of philosophy at Waterloo University College, the faculty of arts and science of Waterloo Lutheran University. He is resigning as associate minister of St. Andrew's Church, Kitchener, Ontario.

To mark the completion of 50 years as a choir member, *Mrs. A. A. Cox* was presented with a gold pin by the choir of Knox Church, St Catherines, Ontario.



Benjamin was a beautiful bluebird with bright, sleek feathers which he always kept well brushed. He lived in sunny Palestine, a long, long time ago. You'd think then that he, being a beautiful bird in a beautiful country, would be happy. But he wasn't. He was absolutely miserable.

For Ben had a problem which very few birds ever have; he could not sing, just because he was so unhappy. He couldn't be happy when it rained and his feathers got wet and cold. He worried about all the cats in Palestine, probably prowling around on the lookout for a bluebird for dinner. couldn't be happy when he thought of those boys who throw stones at birds, or steal eggs, or pull out their tail feathers, just to be nasty. He could not be happy when he thought of things like that, and the trouble was, he thought of things like that all the time. He moped about in the treetops all by himself, and he grew sadder and sadder every day.

Ben had a little nest in a garden outside the city of Jerusalem, where he used to sleep at nights; not that he slept very well, mind you, for even his dreams were unhappy.

Now one spring morning he was up so early that not even the sun had risen. Still, you could tell it was going to be a beautiful day. The earth smelt damp and fresh, and the flowers and trees were stretching out their leaves, waiting for the sun to shine and warm them. It was

good to see the spring again. There had been such a storm a couple of days ago, and such an unhappy time in this garden! For there was a new-made grave in the garden now. Yesterday some people had sat beside it all day long and wept, because their friend lay in the grave; he was dead. Ben had watched the people and he saw how unhappy they were. He wanted to tell them he was sorry too, and how well he understood their sorrow. But he could not sing nor chirrup, nor even cheep. He could not tell them anything. He only sat and watched.

He was wondering if those people would come back again today, when suddenly there flew by the strangest bird that Ben had ever seen. It had wings, and was big and white and shining. It was an angel, but Ben didn't know that. He flew after it to see what it would do.

The angel flew to the new grave. He pushed away a large rock at its entrance, and a man stepped out, the one who had been dead, and for whom the people had wept. His name was Jesus. He was alive! And he was happy to be alive in the fresh green spring of the garden. You could tell by the way he smiled at Ben. It was such a kind, warm, happy smile that it warmed Ben's heart and made him happy too . . . yes, made Ben happy. He wanted to sing! The notes welled up in Ben's throat until they just had to come gushing out. There were

a few bad squeaks and squawks first because his vocal cords were rusty, but soon the songs came sweet and clear. Ben could sing! "Chirrup! Chirrup! Chirrup!" he sang, and beat time frantically with his wings. He swooped up on the high notes and down on the low notes, circling madly about on the trills. All the while he flew close to Jesus, who smiled encouragement to him. He was so happy!

Then Ben remembered the man's friends who had wept in the garden yesterday. They must still be sad even now, for they would not know the good news. Ben would fly and tell them! Now he could sing the news to them and they would understand. Whoosh! He was on

Ben soon found the people on the road to the garden. "Chirrup! Chirrup!" he sang joyously. They did seem to understand, for they hurried on their

When they saw Jesus, alive and smiling, their happiness was the greatest that has ever been on earth.

Ben flew and basked in the warmth of it, and he sang to join in it. He hadn't absolutely forgotten the things that had made him so unhappy before. They would still make him sad sometimes. But now Ben knew that the happiness in the world is greater than all its sorrows. He couldn't mope any more. He would sing. Because it was the first Easter. Jesus had risen!★





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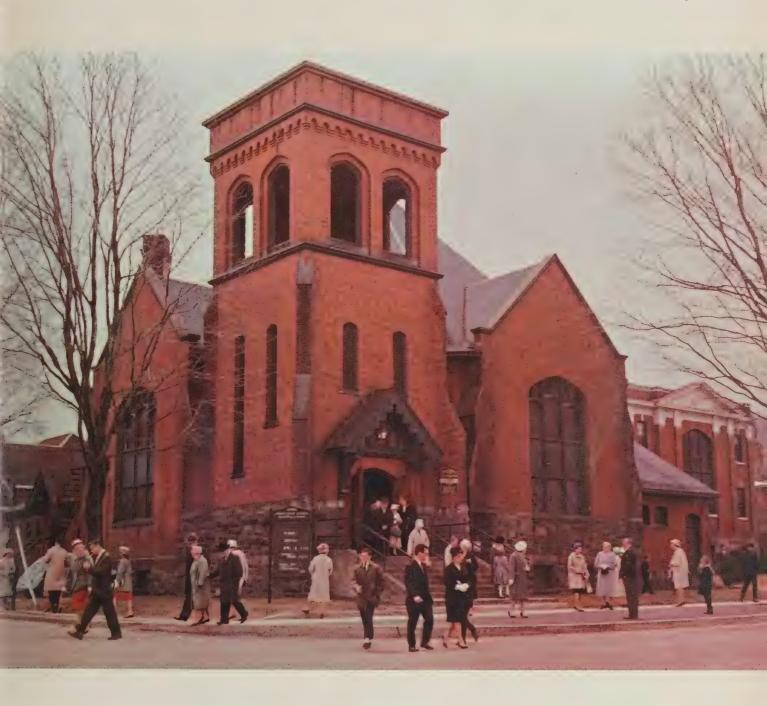
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# The Presbyterian Record

MAY, 1965



Knox Presbyterian Church
Midland, Ontario



# THE SHORTEST POSSIBLE PRAYER

Minton C. Johnston

from the book
"Washing Elephants and
Other Paths To God"

Copyright © 1965 by Abingdon Press, published by G. R. Welch Co. Ltd. ■ Some time ago door-to-door mail delivery was started where we live. In some ways I regretted it. There was a certain pleasure in going down to the post office each morning to pick up the mail, meeting others on the same errand. The present system is less work, for me, and more up to date, but it is also much more impersonal. However, that's what they did, and so we have to put up with the mixed blessings of becoming metropolitan.

When the mail delivery was instituted, they had a little ceremony in front of the post office. There were various officials there, including a member of parliament, two chief magistrates (Thornhill being in two townships), and the new mail carriers, loaded down with their first bags of mail and very self-conscious in their new uniforms. I was there too, self-conscious for another reason. Some time before, an official of the post office had called on me and asked me to take part in the ceremony. The way he expressed it was, "We would like you to offer the shortest possible prayer."

I knew what he meant and I sympathized. There is nothing quite so damping to the spirit of such an occasion as a prayer that goes on and on and on. All the same his request was phrased somewhat unusually. I have been wondering ever since what exactly is the shortest possible prayer.

I thought of it again some weeks later when a woman told me of the family problems she was facing. There was sickness at home, the death of a close relative in England, and also a rather serious moral problem in a branch of the family. The burden was heavy but what distressed her most was that when she tried to pray about it, she found she couldn't. She just couldn't form the words. That almost made her panic.

Maybe you have been there too. I have. It is not the shortest possible prayer we need then but any prayer, anything at all. Yet, as I thought about it, I wondered if there were really two problems after all, or only one, if the answer wasn't the shortest possible prayer at that.

For most of us the difficulty with prayer is words. Of course we think that prayer should have words, words in which we express definitely, persuasively, and, if possible, eloquently what we have to say to God. We think of prayer as if it were like a petition we were presenting, say to the governor general, the prime minister, or the president. We have something important to ask, so we make sure it is

worded as effectively as possible in order that the important person will know exactly what it is we want, why we want it, and why it would be best if he granted it at once, without questions. We feel we have a selling job to do. Prayer is, so to speak, our sales pitch.

Words complicate prayers in another way too. In church the prayers are spoken not only before the throne of God but also in front of the congregation. People are listening as well as God. At times it is difficult to know to whom the prayers are really addressed, to the Lord God Almighty or to the congregation. I fear we are often tempted to place more emphasis on the people than on God, and the result may be what the Boston Transcript once described as "the most eloquent prayer ever offered to a Boston audience."

However, to return to those desperate prayers we try to make in the night watches, those private personal cries of our hearts, like my friend tried to make without success, what about words in those prayers? How much do we really need to say, and how should we say it?

Well what are words anyway? They are simply the means by which we express our thoughts to other people who use the same words to describe the same things and the same ideas. Words are symbols, quite arbitrary symbols, as are the letters of the alphabet. Words can only express something to someone who speaks the same language. Try to order a meal in the heart of France, and see how far you get. You will probably have to resort to sign language. And it may work, for the important thing, even among people, is not the words but the thoughts and their communication. That is true with God also.

By the way, what language does God speak? Is it French. Latin, Greek? On earth Jesus spoke Aramaic, understood Hebrew, and possibly knew a little Greek. Do we have to learn these languages before he can understand us? Surely with God there must be something which transcends the languages and dialects of men, a universal language, or perhaps an intuitive understanding. God does not need words to comprehend what we mean. "Your Father knoweth what things ye have need of, before ye ask him," said Jesus, and Paul carried the idea forward in the eighth chapter of Romans. Here is the New English Bible translation, "We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us, and

God who searches our inmost being knows what the Spirit means, because he pleads for God's own people in God's own way."

No, God does not need words to understand us, nor is he deceived by the words we so often use to hide our real desires from ourselves as well as from him. "Prayer is the soul's sincere desire." That is what God hears.

However, prayer has another function besides trying to tell something to God. It also is the attempt to understand and realize God himself. Prayer faces two things, our burdens and the One to whom we bring them, and the latter is by far the more important. That is why, I believe, Jesus said we should pray in his name. It surely does not mean that he or anyone else can make an unwilling God do something we want done. It means, rather, that when we turn to God, we should think of Jesus. In Jesus we see and know what God is like. So to pray in Jesus' name really means to think of God as being like Jesus.

Now to return to the original question. What is the shortest possible prayer? I suppose that many would say it is the Lord's Prayer. But so often that isn't a prayer at all but simply a repetition, an example of the very thing Jesus was speaking against in the sixth chapter of Matthew. Perhaps we should stop short when we say it, thinking of what Jesus said to the disciples, "When ye pray, say, Our Father." If we do say Father, we should think about it and try to realize all that the word means in earthly understanding and heavenly revelation, then surely all the rest of the Lord's Prayer will follow as naturally as the sunrise.

But it will be more than that. If we say Father and really understand what that word means, we won't need to say another thing about our problems, our joys, our sins, or our successes. In the understanding of that word and through Jesus who gave us the word, we'll know in a flash that God understands. Then we'll rest, content that we can safely leave everything in his hands.

The shortest possible prayer is just one word, the finest word in all the world—Father ★

This chapter from the new volume of forthright messages from our day by Rev. Dr. Minton C. Johnston of Thornhill, Ontario, is available from your bookseller at \$2.50.

#### EDITORIAL

### The Election of Moderator

■ Some of the colour of opening night will be missing at the general assembly this year, since nomination speeches for the office of moderator are to be prohibited. The rules were revised by the last general assembly, on recommendation of a special committee.

So when nominations are called for on June 2 in Calvin Church, Toronto, only the names may be proposed from the floor. Then one of the clerks will read brief sketches of the nominees and the ballots will be distributed. Providing, of course, that more than one nomination is made.

The change was proposed after two years of study by a special committee. It was appointed first to look into some suggestions made by the administrative council and then asked to deal with an overture from the Presbytery of Macleod. The purpose of the no-speech rule is to give all nominees for the office equal and fair opportunity by eliminating any oratory that may influence the vote.

By recommending a simple change in rules the committee seems to have sidestepped the real issue. The Presbytery of Macleod asked for a better method of electing the moderator because the present one gives him insufficient time to prepare for the pastoral care of his congregation and for the strenuous duties involved in the moderatorial year.

The special committee itself requested the 1963 general assembly to enlarge its membership "with instructions especially to consider the advisability of a nominating committee for the office and to review the present regulations." In doing so, the committee, in its own words, recognized "the unhappiness of the church concerning aspects of the present method of electing a moderator of assembly." Yet when the committee reported in 1964 the only change suggested was to eliminate speeches and substitute written sketches of nominees.

In our opinion the dissatisfaction in the church goes deeper than that. It is concerned with the last minute election of one who is called without warning to the highest office in the church. He is then expected to lay aside all his former responsibilities and serve the church-at-large throughout the year. Other Presbyterian assemblies have systems that provide a democratic election coupled with some advance warning to the nominee.

For example The Presbyterian Church in Ireland has a rule that all presbyteries must meet on the first Tuesday in February. At that time each presbytery makes its own nomination for moderator of the general assembly. As soon as the results are announced the man with the most presbytery nominations knows that he is going to be proposed in June by the one with the second largest number, and that the nomination will be seconded by the third-ranking nominee.

In principle the Irish assembly can elect any commissioner to the office of moderator. In practice it always elects the minister who received the most presbytery nominations in February. It often happens that the runner-up is nominated by a majority of presbyteries the following year. A former moderator of The Presbyterian Church in Ireland comments: "We have found that this method works very smoothly and everyone knows from the previous February who the new moderator is going to be."

In fairness to nominees, and in order to discover the mind of the presbyteries, the Irish method might be worth a trial in Canada. Of course presbyteries do have the privilege of nominating now, but they would take this responsibility far more seriously if nominations were to be counted and thus were to become meaningful.

# cover story

#### Knox Church, Midland

• Ninety-one years ago the congregation of Knox Church, Midland, Ontario was organized in what was then a lumbering village on the shore of Georgian Bay. The salary of the missionary in charge of the area was \$75 a year, and he looked after five other preaching points as well.

A frame building was erected in 1879, then a larger church was built on the present central site nine years later. The building shown on the cover was dedicated in 1903, and a Christian education wing was added in 1926.

Over the years there have been seven ministers: The Rev. R. Scott, 1874-81, the Rev. David James, 1881-97, the Rev. J. J. Elliot, 1897-1920, Rev. Dr. John McNab, 1921-27, Rev. G. S. Lloyd, 1928-36, Rev. Dr. A. C. Stewart, 1937-50; and the Rev. J. L. Self.

Knox Church not only played host to the general assembly in 1939, but has since provided two moderators, Dr. Stewart and Dr. McNab. The present minister, the Rev. J. Leonard Self, has been reeve of the town of Midland for two years, and has headed many community projects and recreation programs.

Youth activities have always played a large part in the life of the congregation, which includes 865 members and adherents. There are 300 pupils and 27 teachers in the church school.

# The Presbyterian Record



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### the next issue

Cyprus, Past and Present will be described in the June magazine by a Presbyterian army chaplain on duty with the United Nations forces there, Capt the Rev. Stanley D. Self.

# in this issue

- **2** An inspirational article from a new book by Rev. Dr. Minton C. Johnston.
- **4 As the general assembly** draws near the editorial deals with the election of moderator.
- **6 Gambling, lotteries and the church,** by Rev. Dr. William Klempa of Victoria.
- 9 The Ewart College graduates in the class of '65.
- 11 Former editor Dr. John McNab offers some advice to travellers and tourists.
- 14 Christian nurture is the emphasis in Christian education, by Rev. Dr. Donald M. Warne.
- 15 A tribute to Rev. Dr. J. A. Munro, and the reports of major boards.
- 16 Pungent and Pertinent pieces from a minister and a missionary teacher.
- 17 A Presbyterian Profile from Brockville of William A. Campbell.
- **18 Formosa Today** → the second of the series on the centennial.

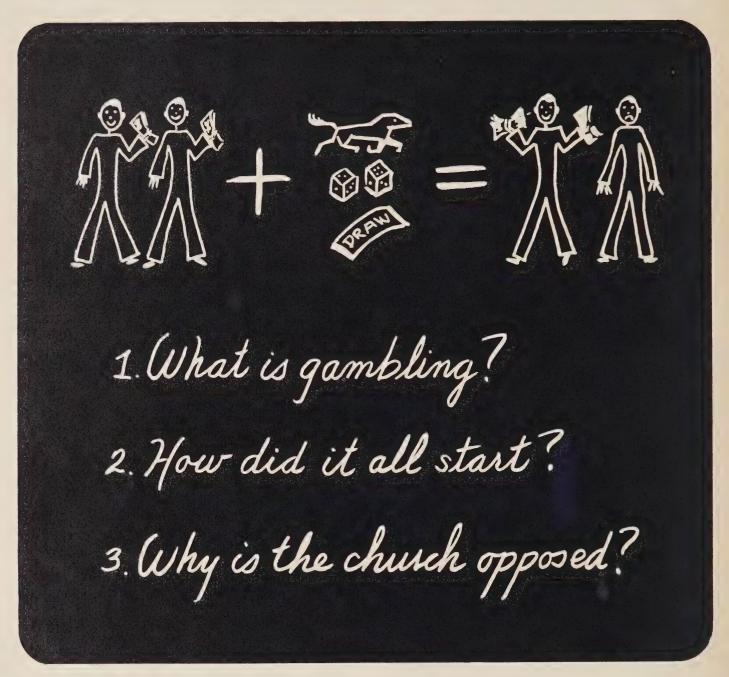
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GAMBLING is a topic of current interest in Canada. In this article Rev. Dr. William Klempa of Victoria, B.C., has expanded a statement on gambling, lotteries and the

church that was adopted by the Synod of British Columbia and Victoria Presbytery.

It is presented as a basis for further discussion in kirk sessions and study groups.



**GAMBLING** is one of the pressing social problems of our day. Its popularity, which has waxed and waned through the centuries with almost cyclic regularity, appears greatly on the increase. In our affluent society more money is being wagered and more people are gambling than at any other time in history.

It is estimated that in the United States about 60% of the adult population — some 80 million men and women — spend \$500 billion annually on all forms of gambling, most of it illegal. In Britain the total turn-over on all forms of

gambling in 1963 was \$3 billion — over \$50 per adult member of the population. A recent article in *The New Statesman* called Britain a nation of gamblers. In Germany all forms of gambling have quadrupled since 1950 and the increase was due to the introduction of lotteries and pools in 1955.

No accurate figures are available on the amount Canadians spend on gambling. The Gambling Act of 1954 made all gambling houses, casinos, clubs, and betting shops illegal. Bookmaking, the organizing of pools, and private betting

between more than ten persons, are forbidden. But the passing of the act has not put an end to the pastime. The report of an Ontario Royal Commission in 1963 indicated that many social clubs are used for gambling purposes, pinball machines are often operated illegally, and thousands of foreign lottery tickets are imported into this country annually. However, the act permits pari-mutuel betting on horse racing and in 1960, Canadians spent \$141 million in this way.

Traditionally, the Protestant churches have been strongly opposed to most, if not all, forms of gambling. (The Roman Catholic Church, on the other hand, has taken a softer line opposing only immoderate gambling.) Yet our church people pay little or no heed to statements which the church makes opposing gambling. They interpret the "official line" of the church on gambling as a hang-over from its "kill-joy" attitude in the past to most forms of entertainment. They can see little or no harm in it.

The well-known journalist, Walter Lippmann, once made the obvious point that it is not adequate to say that a certain practice is wrong; rather we must explain why it is wrong. For the most part the church has failed to explain to people why it is opposed to gambling. Its boards and committees have been quick to make pronouncements but they have not always been equally ready to study the history of gambling, to inquire into the reasons why men gamble, or to examine the effect of gambling on the social, economic, moral, and religious life of people. Thus, the bare pronouncements have fallen on stony ground.

WHAT IS GAMBLING? There seems to be some confusion as to what constitutes gambling. Gamblers are fond of justifying their actions by repeating the cliché, "All life is a gamble." Or they draw captious analogies between betting money on a horse and buying stocks or insuring one's life. To be sure, there is a kind of speculative investment in the stock market which is pure and simple betting. Yet while the market in stocks, bonds, and futures may facilitate gambling-as does any activity where the outcome of an event is uncertain-nevertheless the market does not exist for that purpose. Its purpose is to create new wealth. Gambling on the other hand is a non-productive activity. In Dr. Samuel Johnson's phrase, it is "a mode of transferring property without any intermediate good." Again, gambling and insurance are not the same thing. Insurance, unlike gambling which thrives on risk, seeks to counteract the inevitable risks of life by spreading them out.

Gambling can be defined as wagering or staking money or other valuables on the outcome of some event which is uncertain or determined by chance, and in such a way that one's gain is always at the expense of someone's loss. According to such a definition, tossing a coin to determine who has first stone in a game of curling is not gambling. Nor is playing a game of chance solely for the enjoyment one derives from it. On the other hand, gaming; the

practice of playing cards, dice, bingo, etc. for money, is gambling. So is betting or wagering money on a horse race or some other event of which the outcome is uncertain. So are lotteries, pools, and even raffles, church-sponsored or not.

THROUGH THE AGES Gambling is as old and widespread as humanity itself. Artifacts unearthed in archaeological excavations show that games of chance were played by early inhabitants of Egypt, Babylon, Greece, China, and India. Ivory dice have been found at Thebes dating from 1573 B.C. One of the chief amusements among people in India as early as 1500 B.C. was chariot racing, on the results of which great herds of cattle were staked. Excavations at Pompeii have revealed not only tavern signs advertising gambling tables, but also, interestingly enough, loaded dice.

Although the practice of gambling is ancient and widespread there is no evidence to suggest that it is a natural instinct. It is part of a cultural pattern, though an exceedingly ancient one.

The Israelites were not addicted to gambling. It is true that they cast lots to ascertain the divine will in regard to such problematic matters as apportioning the promised land among the tribes (Numbers 26:55; Joshua 14:2); detecting an offender (1 Samuel 14:42); and determining which of the two goats in the ritual of the day of atonement should be sent away into the wilderness (Leviticus 16:7-10). But as Proverbs 16:33 contends: "The lot is cast into the lap, but the decision is wholly from the Lord."

In all the denunciations made by Old Testament prophets against the vices of the people, there is no reference to games of chance. Probably it was not until the Israelites came under the influence of Greek and Roman civilization, after the fourth century B.C., that they began to gamble.

Apparently gambling was a problem in the early church. Instruments of gambling have been found in the tombs of early Christians. However the practice was strongly denounced by the early church father, Tertullian, who wrote in his De Spectaculis: "If you say that you are a Christian when you are a dice-player, you say what you are not, because you are a partner with the world." But by the middle ages gambling had become so widespread that the Fourth Lateran Council meeting in 1215 forbade clergy to indulge in it. King Henry III instructed his clergy that henceforth they were to concentrate on spiritual matters and leave "diceing and chesseing undone on pain of durance vile." A century or two later gambling made a comeback in the form of lotteries. These became for both church and government a favourite means of raising needed funds.

MOTIVES There has been little or no scientific study of the nature of gambling. Nevertheless we know there are two fundamental motives. Ask any gambler why he gambles and he will usually answer. "Because I want to win money."

continued overleaf

### GAMBLING continued

Or, "Life is dull—gambling is fun, and exciting."

It cannot be denied that many people gamble out of a desire for gain. The possibility of making "real money" by normal work is often restricted, if not impossible. On the other hand one hears or reads about people who have made a fortune quickly through gambling. Why not try that way?

Yet there is more to gambling than a desire to get rich quickly. The average person gambles, not because he expects to win a fortune, but because it amuses him. One gambler is reported to have said: "The next best thing to playing and winning is playing and losing. The main thing is the play." Or, as Lord Byron expressed it poetically: "In play there are two pleasures for your choosing—The one is winning, and the other losing." Man has a desire for excitement. Gambling, with its suspense, its thrill, its hope and surprise, provides all the elements of excitement.

The increasing popularity of gambling, as the report of the Royal Commission on Betting, Lotteries, and Gaming, 1949-51, pointed out, "is one of the symptoms of an age in which people have more leisure and cannot and do not know how to make good use of it." Since the industrial revolution, Western societies have moved towards the ideal situation where the ordinary person has a large margin of money, free time and energy to use as he pleases. Many choose to use these in gambling. This situation can only be remedied through education and provision of facilities and opportunities for more wholesome, creative recreation.

**ETHICAL IMPLICATIONS** The attitude of many people is that a little social betting over a hand of bridge or out on the golf course, a ticket on a car, or the Irish sweepstakes, is not harmful. Social betting is not wrong. Organized gambling or obsessive betting for big stakes are both harmful and immoral.

This is a level-headed approach. But is it a moral and theological one? The late Archbishop William Temple pointed out that the moral value of an act lies always in the personality of the agent and of anyone affected by the act. This can be tested by three things: the character expressed in the act, the principle involved, and the consequences resulting from it. He went on to say that gambling does not necessarily spring from an evil character. "It is possible," he said, "for people, simply through failure to perceive the bearing of the principle, to bet without any degradation of character at all." In fact, he said, he knew many people of whom this was true. Therefore, he disassociated himself from those who used extravagant language about the "sin" of gambling. Yet he felt it was wrong, and therefore sinful in principle, however small might be the amount of evil involved in "moderate and self-controlled gambling." He said it was definitely the case that gambling was often a serious cause of harm to the individual character and to social well-being. For this reason, he appealed to his clergy to have no lotteries or raffles at their church bazaars and he opposed moves to legalize gambling.

Why is gambling wrong in principle? In the first place, it is in contradiction to the Christian understanding of stewardship. According to Christian teaching everything a man has comes from God. God owns all our money as well as our time and talents. A man may not claim to do what he likes with them. Ultimately he is responsible to God for his use of them. Similarly he must also respect what belongs to others, because it does not belong to his neighbour but to God who entrusted him with it.

Secondly, gambling conflicts with the Christian law of love. Christ's commandment to love one's neighbour as oneself means that I should hesitate to win something, undeserved, at the expense of someone's loss, even if he is a willing partner. What is important is not that along with others I may be willing to risk a loss but rather, that I am willing to accept an undeserved gain at the expense of others.

THE LOTTERY QUESTION In the last few years agitation for provincial and national lotteries has been particularly strong. Overtures have been presented in both 1963 and 1964 to the Union of British Columbia Municipalities to set up a provincial lottery. Similar moves have been made in Quebec and Ontario.

Those who argue in favour of lotteries take the position that they are a good source of needed revenue for hospitals, education, medical care, and other needy services. Setting up our own lotteries would keep money at home that is presently being spent on foreign lotteries such as the Irish sweepstakes. Moreover, legalized lotteries would be a protection against rackets.

Yet, surely, lotteries are not the right way to raise money for such important services as hospitals, schools, and medical care. It has been established that participants in lotteries are mostly of the lower income group, who can least afford lotteries. As Henry Fielding expressed it in an aphorism: "A lottery is a tax upon all the fools in creation." Because the church is concerned about the welfare of persons and wants to protect them, we are opposed to setting up lotteries which will in effect tax a section of the population beyond what it is able to afford.

Secondly, we take issue with the principle underlying the view that lotteries be used to raise money for hospitals, education, and medical care. The principle is that lotteries are an easy and painless way to raise money. Yet, if, as we believe, schools, hospitals, and medical care are necessary for the welfare of the individual and of society as a whole, then these should be provided for out of the resources of the land and of its people. This could be done by an equitable system of taxation such as that presently employed by the federal government. Surely, the second richest nation in the world can afford to provide these essential services for its people without resorting to the use of a questionable method of supporting them.

Thirdly, it is doubtful that setting up our own lotteries would stop the flow of money to foreign lotteries. It is unlikely that any provincial or national lottery could compete successfully with the Irish sweepstakes. Most countries that have set up lotteries have later given them up, discovering them to be an unsatisfactory source of revenue. Furthermore, they have found that lotteries are not without their bad social consequences. Crime increases. And where lotteries are in operation demands upon welfare services increase.



JOANNE VAN BRUMMELEN of Calgary, a member of Grace Church, will be deaconess at Central Church, Brantford, Ont.



KOKOKOKOKOKOKOKOKOKOKOKOKOK

ISABEL J. ALLISON, a member of Knox Church, Roland, Man.



JUDITH ANN CRAIG of Hamilton, Ont., a member of New Westminster Church.



MARILYN DUFFIELD of Memorial Church, Sylvan Lake, Alta., will do Indian work in Lake of the Woods Presbytery, under the W.M.S.



MARGARET BALDERSTON, of Zion Church, Charlottetown, will work under the W.M.S. in Peterborough Presbytery.



DOLINA GRACE ADAMSON, B.Sc., B.Ed., of Bethel Church, Scotsburn, Pictou Co., N.S., will teach in West Pictou high school.



JUDITH ANNE YOUNG, a member of Essa Road Church, Barrie, Ont., will be Christian education director at St. Andrew's Church, Brampton, Ont.



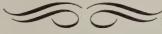
ANN B. DRUMMOND of Burwash, Ont., a member of Parkside Church, Sudbury, will study in preparation for overseas work.



RUTH MAE BENTLEY of Knox's Church, Galt, Ont., has been appointed to overseas work under the W.M.S. (W.D.)

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### YOU WERE ASKING?

Don't give me away — but our minister, in our opinion, is too long in his sermons. Can we do anything about it?

Very little. No person in your congregation has the right to tell the minister what to say in the pulpit, or how long to take in the saying of it. If he preaches heresy, you have recourse to your presbytery. The elders may take the matter of long sermons up with him, politely and affectionately, in the session, but knowing long-winded preachers I won't guarantee results pleasing to you. And I won't say how long I think a sermon should be!

We have had quite a friendly argument in our Bible class over what Jesus meant (St. Luke 10:42) when he said, "But one thing is needful." What do you think the "one thing" is?

A I believe that Jesus was referring to the menu, and expressed his preference for a very simple meal. Anybody taking sides with me in your class?

What do you think about the various experimental services conducted in some of our churches?

Give me the details of one of these services, and I'll give you my opinion — after checking with the minister concerned. "Purity of worship" in the church allows for variety, but the presbytery "should enjoin the discontinuance of novel practices calculated to cause division or strife in any congregation" (Book of Forms, Section 198).

When a minister takes Communion to a sick person should he be accompanied by elders?

This, in essence, is an unresolved question in our practice in Canada. The Book of Forms (109b) is definite that observances of Communion are appointed by the session. There are those who hold, within this, that

there is no obligation to take elders. There are others who hold that there should be a quorum of session in all cases. My practice, as a pastor, is not to decide the unresolved question, but to take at least two elders with me to make visible the fellowship of the congregation. I quietly explain the presence of the elders, in those terms, to those present. I have further questions relating to this inquiry on which I shall write later.

What is the size of The Presbyterian Church in Canada compared with other Presbyterian Churches?

In membership, etc., we are larger than the Presbyterian Churches in England, Ireland, Wales, South Africa, Australia and New Zealand. In Scotland we are exceeded by our mother church, the Church of Scotland. In the United States there are four Presbyterian bodies larger than we. In the approximately 90 member churches of the World Presbyterian Alliance (including the United Church of Canada, which is a member) we are seventh in size of English-speaking bodies, and about 12th in size of all the churches. These facts are not generally known, and we have laboured under the impression we are a "small" church (as if that made much difference!)

What is the meaning of 1 Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all?"

This verse is one of the greater New Testament mysteries. Over 30 answers have been given since the time of Tertullian, who died about 220 A. D. The reference must have been understood as a weighty one by the Corinthians, but it is lost to us. Ask your minister to let you read his commentaries on this to see what you can make out of the verse.

What do you think about ministers reading their prayers?

A I'd like to plead the Fifth Amendment of the Constitution of the United States, but I'm on the wrong side of the border. There is no ruling or law in the church on this. My own practice is, if I am ill or tired I read prayers; otherwise I don't.

Do Presbyterians believe whatever is must be?

This is a gross perversion of the Presbyterian doctrine of the sovereignty of God and of predestination which is involved in the idea of sovereignty. Presbyterians are inclined to believe that whatever is may be wrong, and we believe that God, who desires people and things changed, calls us to help him in the changing. Fatalism is no part of Presbyterian teaching.

Is it proper to address a minister in this fashion, "Good morning, Reverend"?

A It's hideously wrong. "Reverend" is an adjective. Would you address a member of the federal cabinet in this fashion, "Good morning, Honorable"? "Reverend Jones" is also wrong; it should be "the Reverend Mr. Jones" or "the Reverend A. B. Jones". This error has been found for generations, and my protest against it is futile, even in the pages of The Record.

Our congregation has often had differences of opinion as to the work that the minister's wife should do in the congregation. Do you care to express an opinion on this?

A In my opinion, madam, the minister's wife, within her abilities, should do neither less nor more than you do.

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.



### So you're going ABROAD



Japan's scenic beauty is reflected in this photo of Kofukuji temple, with Sarusawa pond in the foreground. It is situated in the city of Nara, which was the national capital in the 8th century.

Adventure lies ahead! Possibly new friendships, certainly wider horizons, fresh knowledge and probably a clearer grasp of the problems in lands hitherto strange and remote. During the past few years, Canadians have been going abroad in large numbers as tourists, technicians, or as business or government executives. Returning, they have brought back impressions from other lands. But this has always been a two-way street: for if they have become part of all they have met, so their new friends have come to think of Canada in terms of the influence that they have left behind, and the impressions that they have created for good or ill.

Ambassadors from our Dominion have gone forward in large numbers as soldiers during both world wars. Other important groups, while smaller in number, have also done much to make Canada better known in other countries. These include Canadians who have lived and worked abroad in consular and diplomatic services, or as representatives of western business firms, teachers in government services, and especially Christian missionaries.

Wherever you go in the world today, except Afghanistan, the missions of the Christian church have established themselves. Gradually these national missions are becoming self-governing and self-supporting. Nevertheless, the number of Christians in any one country is a relatively small percentage of the population, so these believers are still in the midst of a non-Christian environment.

Canada's External Aid program has been steadily expanded in the last four years. Teachers, technical experts, university staff, economic advisers and agricultural specialists have been doubled. New plans for upgrading are on the



The tea ceremony in Japan has been described as "a religion of the art of life." The Japanese appreciate the artistic atmosphere fostered by the delicate aroma of powdered tea.

(Japan Tourist Association photos)

drawing board.

The nations assisted are chiefly in Asia, Africa and South America. Under the Colombo Plan, Canadian aid has totalled 470 million dollars. Our representatives are building dams in India, erecting transmission lines in Pakistan and enriching the economic upswing of the West Indies. We are operating trades-training centres in Ghana and other parts of Africa. Over 500 skilled ambassadors are working across the world. What is more important is their daily contact with native personnel, who will be tomorrow's trained leaders in these nations. Dr. Frank Laubach, literacy expert who taught in 68 countries, says we need 50,000 technicians to teach them our know-how and our faith.

There are other avenues where our ambassadors abroad are touching the lives of the underprivileged. Businessmen and travellers are going forth to other lands to sell their goods. To expedite their acceptance they are studying in language schools in Montreal, Toronto, Winnipeg and Vancouver. Nor should we forget the 14,000 navy, army and air force personnel, with international responsibilities in the Middle East, Indo-China, Palestine, Pakistan, India, Ghana, Cyprus and Nigeria. They also are conveying the image of Canada as a Christian nation. Even if you are not among the thousands of tourists going abroad, the Commonwealth scholarship plans are bringing about 300 students yearly, from developing countries onto our doorsteps, if not into our homes. This also spells opportunity.

In countries like China and North Korea, assistance from western nations, in personnel and funds, has been completely cut off. Elsewhere, in the light of rising nationalism,

# How Christian lay men and women can make



A street scene in the city of Port of Spain on the island of Trinidad.

(Trinidad and Tobago Tourist Board photo)



In Borneo the mother and child health program is run by the government with U.N. help. Nurses are recruited to work in their home villages.

(U.N. photo)

cultural revival, the determined attempt to rekindle vital sparks in old religions, with the striving for a more equitable share of the world's goods, proceeds apace. These aspirations of awakening people will cause the wise missionary or business ambassador to show his sympathy with their desire for a better living and a more virile nationhood.

Nowadays, even larger numbers of Canadians are going abroad in organizations like World Health, technical aid, agriculture and UNESCO. Unfortunately, the effect of their influence for good or evil has not been fully realized by Christians who are going overseas in such services.

The first impression of Canadians abroad will be one of strangeness, as they encounter customs and practices, not only different, but which seem irrational. If, in entering these countries, we realize that our customs and practices seem strange and unreasonable to others, it will help to clarify relations in a new environment.

Religions will be found different, too. Because of this, their ethical standards may not have the compelling sanctions of our own. Canadians abroad should be careful not to adopt an attitude of expediency and indifference in the acceptance or rejection of native social customs and culture. Some may take refuge in seeking social life, recreation and cultural interests exclusively in their foreign club. Should Canadians abroad not make a serious effort to reach beyond and try to understand the "nationals," sharing the riches of our Christian outlook with the men and women of culture and intellect whom they are certain to meet? This will mean the sharing of the noblest and best we have in our Christian faith.

Before going abroad, prepare yourself in advance by

reading books on the geography, history, culture and religion of the land to which you are going. If a phrase-book in the language is available, it could be studied to advantage. Some have obtained a copy of the Psalms or the New Testament in the language of the land, and by going over familiar chapters, have found this helpful in gaining a knowledge of their way of expressing things. Most Bible Houses carry editions of the gospel in foreign tongues.

English-language churches are in many of the capitals and port cities of the world. Ascertain their location so that on arrival you may have the fellowship and helpfulness of those who are already there. Getting to know the leaders of the English-language church will give you an opportunity to see what Christian missions have accomplished. Avenues of service may be opened. Vision and knowledge will be enlarged by participation in social service or even by teaching English. Through such an outreach, acquaintance with nationals will develop naturally. By entertaining them or by being entertained by them, real friendships may develop.

Not all visitors or workers abroad will find themselves in large cities. Those on technical service may be far from English-speaking centres or missionary work. Under these circumstances, the finest Christian witness may be in terms of genuine respect for the personality of the national associates with whom techniques are shared. Such attitudes and relationships, although by no means universal in technical service abroad, are really necessary for hearty technical co-operation.

In two institutions in the United States, training courses have been set in motion for people who will act as buffers

### their witness count overseas



South African students preparing a textbook, others in the background discuss mass education.

(South African Information Service)



Typical of France is the street market, this one is at Guimper.
The saleswomen wear tall hats of lace.
(French Government Tourist office photo)

between the technical experts and the nationals they are serving. Often technical experts have the skills and the know-how without the essential Christian motivation. Their attitudes and relationships with the nationals, therefore, might often result in personal resentment long after the power plant, irrigation system, factory or pilot scheme has been completed.

A quatrain from the popular Irish song, Galway Bay, illustrates the technicians' danger:

"For the strangers came and tried to teach us their way, They scorn'd us just for being what we are.

But they might as well go chasing after moonbeams,

Or light a penny candle from a star."

It is a truism to say that the age of isolation is on the way out. Despite reactionary movements in such places as South Africa or China, we have a world society in the making. Communications and techniques are encouraging the growing demand made by people everywhere for a larger share in the good things of this life. All of this should make for the sharing of skills, greater equality and a world brotherhood.

This sharing and friendship will call loudly for the evaluating of all ethical standards and religious sanctions, and may bring demands for basic standards of conduct and high religious sanctions. Is it not reasonable to believe that among all the religions of the world, Christianity possesses not only the revealed truth and a firm rootage in history, but also proven powers of assimilation and adaptation to meet our global need?

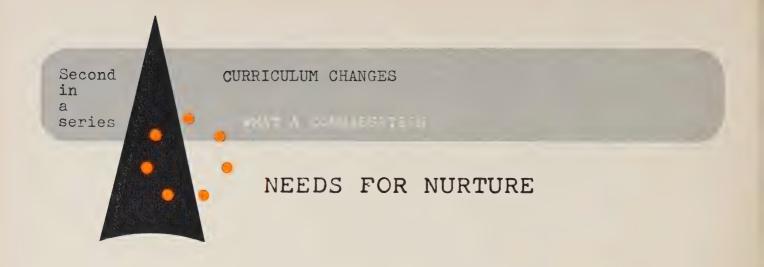
After a long era of concentration on dogma and emphasis

on denominationalism, there is coming gradually a consensus that the essence of the Christian faith roots in God's mighty acts in history, such as creation, providence and redemption, with the Lordship of Christ over all life bringing the world mission of the Christian Church and the empowering of the Holy Spirit to the final consummation of the sovereign rule of God on earth.

Here is an opportunity for lay men and women to bring their witness to the penetration of all life with the gospel message. Our missionary movement may be contracting, as evangelists and missionaries find it difficult to expand their witness among nationals in some areas. However, where missionaries are finding doors closing, laymen with their skills, if they are wise, may find doors as wide open as Dr. Laubach found in Afghanistan.

The experience of those already abroad may prove to be of great value in helping others who are proceeding overseas. These could give guidance in revealing needs and opportunities, and suggest means for further development of this lay phase of missionary obligation. Overseas we may have the chance of rediscovering this fellowship of witnessing lay persons who could help to bring nearer the establishment of God's kingdom here and now.

We should go abroad, therefore, remembering that we have the opportunity of taking the best of our skills and our North American way of life to other lands. Perhaps we shall also learn to look for the best in our new neighbours so that when we return to Canada we may interpret aright their longings, their needs and their potentialities in sharing with us the building of a new and better world.



• What does a congregation need for Christian nurture? As we think about the forthcoming change in our church school curriculum outlined in the last issue, we wonder, does the answer lie only in good materials?

Some would say that the solution is a dozen dedicated church school teachers. If they prepare their lessons carefully, are sensitive to the way people learn, and gain competence in understanding the scriptures, then the church school class can be something else than "the most wasted hour of the week." Yet the fact remains that in most cases the church school takes place only one hour a week, its teachers are lonely in their job, and often lose heart.

However, Christian educators are coming to a new understanding of the fact that the *whole* church teaches. This responsibility lies upon every member. We should not delegate it to the few who are willing and able to teach in the church school. We cannot avoid our responsibility. If our influence is not for good, then it is for evil. If we treat our membership vows lightly, if we are casual regarding our place in the Christian fellowship, then we teach our children and one another volumes of the wrong things.

Think for instance of teaching the thrust of the gospel—that the church exists for mission. The church has been entrusted with news it is to share—news of the mystery of God's will, his purpose to unite all things in Christ. Think of the potency of that message in a congregation such as the one at Antioch (Acts 11:23; 13:1-3). Yet, how dead the message sounds in some of the typical modern congregations which seek only to preserve themselves, and build up a self-centred institutional life.

Missionary education must be an integral part of the church's formal teaching. But the congregation itself, by its life and work, can be either the most effective means of communicating this theme or the greatest stumbling block.

Our doctrine of the church acknowledges that we are all members one of another. Therefore it is the responsibility of the whole church to support the few who engage in the specific task of formal teaching. What the teacher says cannot be separated from the less formal, or even unconscious teaching that occurs in congregational life.

How can we as members of the congregation support the teacher who is called to the very creative task of communication?

First — The congregation should be a community of worshippers who, because they are reconciled with God, are

willing to be reconciled with one another. Church fellowships are often marked by acutely personal animosities. This is not necessarily a negative characteristic. It may mark a stage of growth. In a church fellowship a person may be learning for the first time to deal with others on a profound level of human understanding. In the rough-and-tumble of this unique human encounter, the teacher can reach a firm personal conviction that Christ died for our sins and by his death is able to reconcile us to God, and to one another. The teacher learns the meaning of grace when the company of believers is an intimate fellowship, when they know one another and love one another just the same.

Second — The congregation must lay the foundations of teaching. A good teaching-learning experience is like a tall building. The footings, which don't show, really count most. The true teacher must wrestle with his subject. He must read well and wisely. He must seek to become fully aware of the important issues of our modern world. To avoid getting side-tracked into some irrelevant avenue of thought, and, indeed, to save himself from error, the teacher needs the supporting fellowship of a group of people who inquire with him into the meaning of scripture. Small, informal discussion groups are valuable for this purpose. Most congregations could do far more in laying solid foundations for teaching. We can be thankful for the tradition of high standards for pastors. But we must overcome our laxity in being satisfied with incompetence in church school teachers.

Third — A congregation must give serious thought to the selection of curriculum materials, making a choice only after thorough investigation. While it is true that materials do not teach effectively by themselves, and that the most important factor in communication of the gospel is the teacher, still we must confess that poor materials can hinder even a good teacher. Further articles in this series will discuss how congregations may "tool up" for the job.

So then we come back to the dozen dedicated teachers. Supported by a nurturing fellowship they can be equipped to communicate the gospel in relation to the deepest needs of human life. It is together that the church teaches and together that we must learn.

"So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God to mature manhood, measured by nothing less than the full stature of Christ." (Ephesians 4:13, New English Bible). ★

-D. M. Warne

#### ANNUAL MEETINGS

#### The Mission Board

The general board of missions met in Toronto for four days in March, attended by 70 members, visitors, and staff from Canada and overseas. It received reports of 1964 activities in overseas missions, home missions, and missionary education; considered plans for the future, particularly 1966, in the light of changing needs and expected financial resources available; appointed staff to serve at home and overseas; and made decisions about particular emergent matters. The moderator, Dr. Hugh Mac-Millan, was present throughout the meetings

The very small increase in budget givings in 1964 made it necessary to reconsider plans for 1966. Missionary salaries, rents and expenses are rising each year so a static budget will mean that the number of appointments must be reduced by vacancies left unfilled in home and overseas areas. New activities or development in existing ones, will not be possible if extra budget funds are required. This may mean that no new congregations could be started under the church extension program in 1966, as resources would be absorbed in maintaining those begun in preceding years.

**Appointments** Fourteen appointments of ordained missionaries to serve in Canada were made by the board. The majority of these are students graduating from Knox and Presbyterian Colleges. Rev. Desmond and Mrs. Howard, and Mr. and Mrs. Douglas Lowry were appointed for service overseas. Mr. Howard will go to the Bhil area in India. He is a graduate of Knox College, and has been minister at Mission City, B.C. for the last three years. Mr. Lowry, who is in his final year at Knox College, will serve as an ordained missionary in educational work in Nigeria. The overseas joint candidates committee approved the appointment by the W.M.S. (W.D.) of Miss Louise Gamble to Formosa, Miss Eleanor Knott to educational work in Jhansi, India, Miss Diane Petrie to public health nursing in Formosa, and Miss Rose Chambers for nursing education. The following overseas staff are being sought: a doctor and two ordained missionaries for India.

The board nominated the Rev. J. C. Cooper, national director of church extension, for the office of secretary for home missions, in succession to Rev. Dr. J. A. Munro.

The Church of Nigeria A major development overseas will be the inauguration in December, 1965 of the Church of Nigeria, made up of the present



-photo by Ronald Rowat

A witty tribute to Dr. J. A. Munro (right) is read by the Rev. J. C. Cooper at the testimonial dinner. Mission board chairman the Rev. D. T. Evans is in the background.

Canada were read at a dinner in honour of the retiring secretary for home missions, Rev. Dr. James Alan Munro, held in Toronto on March 17.

Members of the general board of missions, then in

TRIBUTES from across

Members of the general board of missions, then in session, and other representatives of The Presbyterian Church in Canada gathered at what the board chairman, the Rev. D. T. Evans, described as a national event.

A briefcase full of written tributes to Dr. Munro was brought to the platform by the Rev. J. C. Cooper, national director of church extension. Mr. Cooper read part

of the messages which had come from all areas of home mission work.

Dr. Munro was described as "a man of integrity who holds his honour as a shining thing" by Rev. Dr. G. D. Johnston of Brantford, former chairman of the board. In his address Dr. Johnston traced the career of J. A. Munro through the Italian campaign of World War II, where as a chaplain Munro won the Military Cross for valour, to the days when he was superintendent of missions in the West. In that period, and in the 16 years as secretary for home missions, Dr. Munro "served the church first, before anything else, as

a good soldier of Jesus Christ," said Dr. Johnston.

Another former mission board chairman, Rev. Dr. A. Lorne Mackay of Hamilton, presented an engraved silver tray to Dr. Munro on behalf of the

church.

The secretary for everseas missions, Rev. Dr. E. H. Johnson, voiced the appreciation of the staff of the general board of missions. The evening concluded with prayer by the moderator of the last general assembly, Rev. Dr. Hugh MacMillan.

Dr. Munro has been nominated by a large number of presbyteries for the

office of moderator of the 91st general assembly.

Presbyterian, Anglican and Methodist Churches in Nigeria. The board recognized this as a special opportunity to intensify challenges facing the developing church there, and to strengthen our distinctive witness during its formative years. It will recommend to the general assembly that it note the approaching inauguration and express our desire to maintain full communion with the Church of Nigeria and to continue to serve with it, as we at present serve with the Presbyterian Church of Nigeria.

Immigration The board accepted the resignation of Miss Frieda Matthews as director of immigration. The needs and development of immigration work will be studied in the next few months, so that suitable arrangements can be made to replace Miss Matthews later this year.

The Rev. H. J. Boekhoven of the Reformed Church of America brought greetings from their Canadian congregations (Dutch Reformed). A special leaflet for Dutch immigrants has recent-

ly been prepared jointly by our church and the Reformed Church of America.

The church at work Reports of activity in 1964 were a mixture of encouragement and disappointments. Features overseas included:

—completion of buildings at Jobat Hospital, India, for a new TB ward for the Isabel McConnell School of Nursing;

—disruption of community and church life in British Guiana by political and racial strife;

—turning over primary schools to the control of the government of British Guiana, and establishment of a lay training centre, St. Columba's House; —financial problems for hospitals in Uburu (Nigeria) and Jobat (India); —publication of the Gospel of Mark in the Tayal language, and inauguration of a program of Christian education among the Tayals led jointly by a Canadian and a Formosan;

continued on page 20



WHY DON'T MINISTERS WORK?

by Denis H. Mahood

■ Yes, of course I know they work now. They work long hours and they work a seven day week; indeed they are grossly overworked. But when I say "work," I mean real work with hands and arms and backs dedicated to the glory of God. Why shouldn't they don coveralls and go cutting down trees, or drive a truck, or serve in a store earning their keep and contributing to the economy of the nation like other men?

After all, our Lord worked. He worked ten times as long as he preached. It was as the carpenter of Nazareth that people knew him best. (Mark 6:3). In those days, a carpenter was unable to buy his wood from the local lumberyard. Jesus would have gone off to the hillside, swung his axe, and carried the tree home on his shoulder. The exercise was good for him; it developed muscles which enabled him to carry a heavy cross later on.

Paul worked. Paul was no armchair theologian who sat drinking tea with friends of the church. As a Pharisee he would have a trade, for no Rabbi could take money from the church for his upkeep. Paul chose tentmaking, or as the word really means, a leatherworker. As and when the opportunity presented itself, Paul was ready and willing to do an honest day's work to the glory of God.

Peter worked; he was a fisherman. Matthew worked; he was a civil servant. Luke worked; he was a doctor. Zacchaeus worked; he must have done to be so rich. (Luke 19:2). These men worked and preached too. Why shouldn't Presbyterian ministers do likewise? Indeed, a good day's work felling trees, stripped to the waist, might do wonders for sagging waist lines, apart from the financial help to the church, which we are constantly being told needs more money. Such devoted servants would come home at night physically tired but still mentally alert; they would be content to sit by the fire and develop a sermon for the following Sunday.

But who would type the Sunday bulletin? Who would visit the sick? What about the mail and the other pastoral work? The answer to these objections



lies with the fact that the minister does not have to do all the work around a church. After all there are others within a congregation who can turn a crank as well as the minister.

Better still, give some of the chores to the elders where such duties rightfully belong. These servants have succeeded in delegating their functions to the paid pastor; now they are out of work too. Why not give everyone a job? Some to visit the sick; some to take care of the correspondence; some to turn the crank—and then the minister would be free at last to go out into the world and work for his bread and butter, and if he didn't earn it, let him jolly well starve!

Whoops! What have I said? I am a minister. And God knows how busy I am. I'm too old and too busy and too fat to work; please don't throw me into the salt mines at my age.

But seriously, isn't it too bad that so many struggling groups of people are strangled in their missionary outreach simply because they are faced with a stipend month after month? And all the time the minister could hew out a living by the sweat of his brow, or at least make a contribution towards his keep. And think of the opportunities of communicating with people we never see in our churches — people who might come into our store or ride in our bus. And I have a hunch we would get more young fellows to consider the ministry if it demanded more of the "man" in us.

I'm just a little afraid that one day God will ask what did we do with the skills he gave; I hope he will be satisfied when I tell him I was a preacher — full time. He might just say, could you not have been a minister-bankclerk, or a minister-busdriver, or a minister-lumber-jack? And perhaps it might have been possible.\*

#### WHAT TO SEND OVERSEAS



by Jack Geddes

■ How can we help our missionaries overseas, apart from generous support of the budget? Jack Geddes, a teacher in Formosa, makes these suggestions:

"What can I send you for your work?" we and other missionaries are often asked. Many people are interested in their co-workers overseas, and pray for them. They are ready to go an extra step. If the missionary is too busy to make special suggestions, interest lags and dies. Most things we need, such as scholarships, buildings, and literature funds can only be answered in dollars and cents.

For those who are not able to give bigger sums, here are a few supplementary suggestions:

- (1) Food and Clothing are heavily taxed coming into Taiwan, and other countries where missionaries work. Please don't send these unless specifically requested. Ask the missionary what to send, how to pack and mail it. We are sometimes embarrassed by the need to pay heavy customs duty on unexpected parcels.
- (2) Christmas Cards are welcomed and used in Chinese Sunday schools. But be choosey not all cards have a Christmas message. Perhaps a class could convert a packet of lesson pictures or cards into a scrapbook for invalids and children in the hospital. Don't include too much English printing, and leave space for us to print Chinese sub-titles. Don't make the books too big (postage and invalids, you know). Mark them clearly as "printed material", wrap and tie securely, and send ordinary mail.
- (3) Magazines help keep Canadians abroad in touch. Local English-language newspapers have little Canadian news. Some thoughtful friends mail on their own magazines. MacLeans, Canada Month, Family Herald and women's magazines can be sent for a few cents an issue. After the missionary has read them, they can be used in English classes and for libraries.
- (4) Letters should be written often. Don't be discouraged if you seldom get an answer; either your correspondent is too busy or your letters aren't provocative. Send clippings and tie them to your church group and organization.

#### PRESBYTERIAN PROFILE lliam A. Campbell



When he retired as clerk of session William A. Campbell (centre) was presented with an illuminated scroll by First Church, Brockville. Tom Dailey made the presentation, at the right is Miss Mary Campbell, a daughter.

Almost every congregation has an individual whose life is an example and whose service is marked by a devotion that goes far beyond human expecta-

In Brockville, Ontario that description fits William Alexander Campbell, who was honoured by the people of First Presbyterian Church when he retired after 17 years as clerk of session last November. A retired teacher, Mr. Campbell has lived in Brockville since 1929, when he came as head of the classics department in Brockville Collegiate Institute and Vocational School.

He had been an elder in Iroquois, Ontario prior to that, and soon became involved in the life of First Church. He sang in the choir until 1960, taught in the church school and became superintendent for 16 years, and was elected a trustee of the congregation in 1943.

William A. Campbell has been a model elder since his induction in Brockville in 1932. The scroll presented to him at retirement as session clerk states: "You have helped people in need; you have, with Mrs. Campbell, been most faithful in visiting the sick and the needy, and have been an inspiration to young and old alike."

The scroll refers to the fact that Mr. Campbell had frequently taken over the pulpit "with dignity and blessing to many." In his youth he spent some summers as a student minister, in fact met his wife when he was serving the church in that capacity at Stone's Corners.

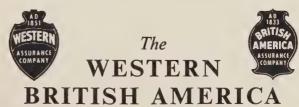
Mr. and Mrs. Campbell are familiar figures on the streets of Brockville, both of them tall and straight as they walk together almost daily. William A. Campbell has not retired from the service of his Master, he has simply given over some of his duties to another while he continues as a leader and example in First Presbyterian Church. \*



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UST AS the island of Taiwan is no longer "far Formosa," so has its importance increased in the eyes of the world. During the whole period of Japanese rule in Formosa, and all the years prior to that, Formosa was little known to other people, even those in Asia.

Now because Formosa is the seat of Nationalist China's government, and because of the increasing interest in China and the Chinese people, Formosa is becoming widely known.

Progress and change are evident wherever you turn in Formosa. Since the end of World War II there has been a marked improvement in the economy of the island, in education, and in other aspects of national life. Agriculture has been developed so that Formosa now feeds a population that has doubled in the last 20 years. Exports of sugar, pineapple, mushrooms and other products provide funds for the imports that are needed. Industry and hydro power are utilized to produce consumer goods to the point where some of these are exported. In fact the standard of living in Formosa is said to be the second highest in Asia, next to Japan.

#### THE GROWTH OF THE CHURCH

A phenomenal increase has marked The Presbyterian Church of Formosa in the past decade, due largely to the great emphasis upon evangelism. In 1954 the Formosans embarked upon a "Double-the-Church" movement and the number of congregations has more than doubled in ten years.

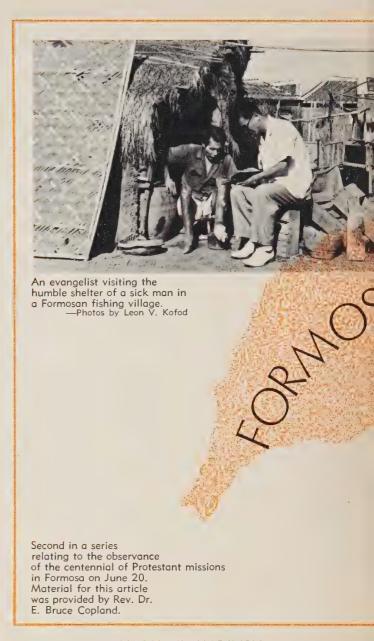
There are now 459 churches on the plains and 397 churches in the mountains, a total of 856 congregations. While over-all membership had not quite reached the objective at the end of 1964, there are today more than twice as many communicants in the mountain churches.

The remarkable thing about this figure is the fact that 20 years ago there was not a single baptized Christian among the tribes in the mountains. Yet at the general assembly early this year there were ministers and elders voting as commissioners from three tribal presbyteries. Together they formed an impressive portion of the assembly.

"One of the most amazing stories of modern missionary history" is the way in which Rev. Dr. James Dickson describes the growth of Christianity among the tribal peoples in his booklet, Stranger Than Fiction. Back in 1929 Dr. Dickson found a frail woman on the east coast who was a believer in Christ. She was the first aboriginal person he had met who could speak Chinese, and Dr. Dickson persuaded her to attend the two year course of the Bible Institute in Tamsui. Chi-oang was reluctant to go because she was past middle age and her face bore the distinct tattoo marks of the Tayal tribe.

It was Chi-oang who started little groups in the Tayal villages, in spite of the attempt of the Japanese police to stop her activities. Soon she was joined in this ministry by a Tayal young man, Dowai, who had also taken the course at Tamsui. The Bible was banned, and Dowai was put in prison, but Chi-oang continued her witness.

Then World War II drew a curtain over the scene, missionaries were withdrawn, and nothing was heard of this movement for five years. Men and women were imprisoned, tortured and persecuted. In 1945 when the missionaries returned to Formosa they found about 4,000 believers and 12 church buildings on the east coast. God had worked through courageous lay leaders in the face of strong official opposition to start what has grown into a Christian cause of increasing significance and strength.



#### FORMOSAN EVANGELISM

Of course there is another side to church life in Formosa. A large proportion of congregations are mainly interested in the maintenance and improvement of the local church. Many of the members are Christians because they were born into Christian families. There are second and third and fourth generation Christians in some Formosan churches.

Yet a concern for evangelism has increased during the "Double-the-Church" movement. Members and pastors alike are making efforts to reach those who do not know the Saviour. At least 12 new congregations have been started from one strong church at Lotung, in the north-eastern part of the island. In many cases city churches have given members the responsibility of founding what we would call extension charges. For example, the city of Tainan had four congregations in 1945, now there are more than 20.

In Kaohsiung Presbytery, the largest and strongest, there were only a few aid-receiving churches a decade ago. Now over half of the 85 congregations receive aid, yet all the funds for this extension work are raised within the presbytery. Not one cent from abroad has been used. Christians in



that presbytery are largely responsible for the mission in the Pescadores Islands, and in addition they contribute towards what we would call the budget of The Presbyterian Church of Formosa, the support of its general work.

#### THE CHURCH'S MINISTRY

There are over 500 young Formosans in training for full-time service today. In addition to the established theological colleges in Tainan and Taipei there is a Presbyterian Bible School at Hsin Chu. At Hualien on the east coast Mount Morrison Theological Institute has begun to train tribal young people for the ministry. Many young women are taking courses in Christian education and a small number are preparing to teach kindergarten.

Industrial evangelism has become a concern of the Formosan Church, and some remarkable experiments have been carried out. Christian drama is a new field in which a start has been made. Last summer students staged Pilgrim's Progress in 18 centres in North Formosa. Puppets are also being used to dramatize the Christian message.

Lay people in Formosa have always taken a more active part in leadership in the church than most of our members in Canada. Now they are being challenged with the obligation of every Christian to witness in his daily work.

Less than seven years ago The Presbyterian Church of Formosa appointed its first overseas missionary. Now there are Formosan missionaries in Malaya, Thailand, Japan and Mauritius. While they are chosen carefully from among applicants in Formosa, they are maintained largely by the church where they serve.

#### SCHOOLS AND HOSPITALS

The government is responsible for education, and the increase in enrolment in secondary schools and universities has been phenomenal. There are three Presbyterian secondary schools, one of which is experimenting with a shift to vocational education. An agricultural school has been opened at Hualien, affiliated with Mount Morrison Theological Institute. About 60 tribal Christian young people are now getting a high school education on scholarships from abroad. Many of these were made possible by the Sunday school project in the Canadian armed forces last year, which was devoted to this purpose.

The Presbyterian Church has always been renowned for its medical work in Formosa, and the tradition is maintained today. It is worth noting that while only 5% of the people are Christian, 25% of the medical doctors are church members. Mackay Memorial Hospital and Changhua Christian Hospital both provide medical services of the highest standard for their thousands of patients. Medical and health services have been extended to isolated areas through the use of mobile clinics. There are now three of these in constant operation. Formosan Christian doctors initiated this service and provide staff on a voluntary basis.

No description of the work in Formosa today is complete without a reference to translation of the scriptures and the production of Christian literature. Even the provision of a simple reading primer is a necessity if the written word of God is to be used by those who are seeing their language in print for the first time.

The wide range of languages in use in Formosa is illustrated by reference to the annual report to the mission board. Mention is made of a magazine in Japanese for church workers, a Bible commentary in Japanese, a gospel in Mandarin Chinese (romanized) for the Ami tribe, Mark's Gospel in Tayal for those who use that language, the Book of the Acts in Paiwan, the gospel of Mark in Yami, the New Testament in Bunun, and hymn books in Sediq and in Pyuma.

The wide range of activity in The Presbyterian Church of Formosa is a challenge to church members in Canada. Not only to learn what is happening, and to measure its significance to the Christian cause. But we must acknowledge the fact that it was a Canadian missionary who pioneered in North Formosa nearly a century ago, and Canadians have inherited a responsibility for continuing support to a cause that has prospered beyond all human expectations.

Can the Formosans with their limited resources be left to bear alone the increasing demands of a rapidly expanding work? Are we in Canada content to do no more than we did last year in terms of staff and financial aid?

Perhaps, too, we can learn from the Formosan Church as it feels its way through a new era. There is need for more reciprocity, the mission of the church today is a two-way process. Canadians and Formosans together are linked in a great world mission, and we will accomplish more for Christ's cause when the bonds of fellowship and mutual understanding are strengthened. \*



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#### ANNUAL MEETINGS from page 17

—beginning of the first Presbyterian congregation in Lagos, federal capital of Nigeria, with Rev. Dr. J. A. Johnston as minister;

—the Christian Literature Fund, a world-wide effort to help churches producing Christian literature, was set up by the World Council of Churches;

—many Protestant churches in Taiwan (Formosa) combine in preparing for centennial celebrations, and plan for missionary advance as they move "Into the Second Century Together."

Reports from Canada showed:

—11 congregations established in new areas of development, making a total of 25 church extension charges; these include Wabush, Nfld.; Dartmouth, N.S.; West Riverview at Moncton, N.B.; Chambly and Fabreville, Que.; Parkwood Hills at Ottawa; North Peterborough; Don Valley Village; University Church in West Toronto; and Pineland, all in Ontario; St. Albert and Jasper Place, Alta.

-long-continued vacancies in some

areas, particularly rural;

—difficulties in Italian and Ukrainian work in part relieved with the Rev. Walter Kutcher sharing his time with St. Enoch's Church, Hamilton;

-dedication of the new church at Shoal



Rev. Desmond and Mrs. Howard with Rev. D. T. Evans, general board of missions chairman, after being appointed to overseas work.

Lake Reserve, and additions to the Kenora Fellowship Centre;

—continued weakness of missionary education activity because of lack of staff and resources.

#### **Evangelism and Social Action**

■ Since God has committed to the church of Jesus Christ the privilege of making his love known, and since evangelism and social action are the words used by the church to describe its responsibility to those who do not know Christ and its witness to the lordship of Christ over the world as well as the church, it should not be surprising that in the main two questions engaged the

attention of the members of the board of evangelism and social action at their annual meeting held in March, namely: A. How can those outside the Christian fellowship be reached for Christ and the church? B. How can the church identify itself with Christ in his concern for the oppressed and underprivileged people of Canada and the world?

For far too long responsibility for evangelism has been left to the professional ministers, and congregrations have waited for people to come to the church building to hear the gospel. This is not to minimize the contribution of the ordained minister or to depreciate the value of the church building. The simple fact is, however, that the great majority of non-Christians never come near the church building. If we are to reach these people for Christ, the church must think in terms of going where the people are. For residential areas Friendship Evangelism Visiting is recommended. This is something that lay people can do well when they are trained, and almost without exception their visits are welcomed and appreciated.

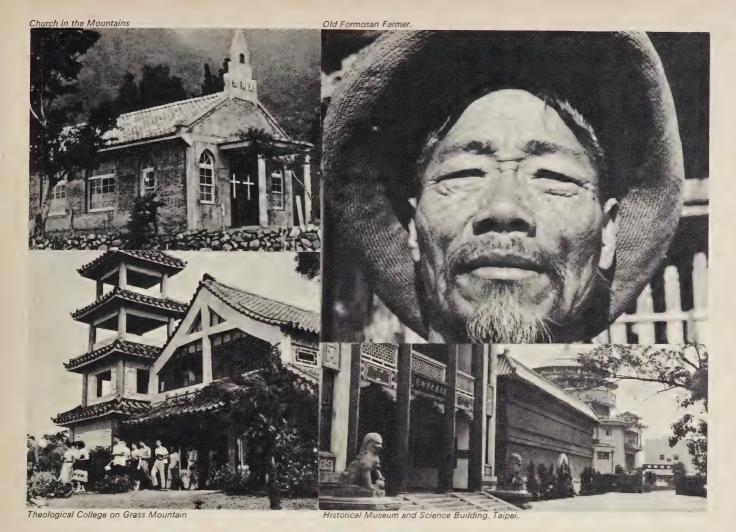
During the past year the boards of evangelism and social action of the Anglican, Presbyterian and United Churches sponsored three institutes on the church and industry with a view to helping clergymen and lay people to witness to people in their place of work, and to spell out what the gospel has to say to the power of structures of our industrial society. The question of the church's witness to the people in tourist areas was also discussed and recommendations will be made to the 91st general

assembly.

Papers were presented by the study committee of the board on the following questions: racial and ethnic discrimination, the immigration of coloured people, racial intermarriage, bilingualism and biculturalism, automation and its impact on persons, the strike at the three Toronto newspapers, alcoholism and alcohol problems—especially drinking and driving, juvenile delinquency, prison chaplains, the rehabilitation of prisoners, half-way houses, sex education, premarital information, marriage counseling, divorce and remarriage, poverty in Canada, euthanasia, the abolition of capital punishment, the observance of the Lord's Day in modern society, the use of increased leisure, the church and healing, the church and older persons, friendly visiting to older persons, the church's responsibility in the changing rural scene, the adoption of children by people of non-Christian faiths or no religious faith.

Since these were prepared for presentation to the next general assembly, it is not possible to discuss them in detail

continued on page 20



# Special 1965 tour to Formosa-Tokyo-Hong Kong

17 inspiring days visiting Taipei • Tainan • Tokyo • Hong Kong

This year is the centenary of Protestant missions in Formosa. To help celebrate this event a special tour departs Toronto on

### FRIDAY, JUNE 11th, 1965

Accompanying this tour will be the Moderator of the General Assembly, Rev. Dr. Hugh A. MacMillan.

Rev. Dr. Hugh A. MacMillan has spent 38 years in Formosa and describes it as "an island unsurpassed in scenic beauty".



The Formosan itinerary will include a visit to the mountain churches on Formosa's east coast. In addition, there will be a visit to the Korean Christian Church in Tokyo and centres of Christian interest in Hong Kong. You'll fly non-stop across the Pacific on a Canadian Pacific Airlines' Super DC-8—daylight all the way. Avoid disappointment, make your reservation now.

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May, 1965 21

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#### CANADIAN BIBLE SOCIETY

Auxiliary of The British and Foreign Bible Society National Office, Suite 200, 1835 Yonge Street, Toronto 7

#### ANNUAL MEETINGS (continued)

here. However, it is imperative that the people of the church understand that these social action questions are their responsibility also. The general assembly by its pronouncements seeks to express what our church believes to be the mind of Christ on these questions, but it is at the congregational level that social action really takes place. For example, it is important that the church affirm its belief in the worth and dignity of all races, but the real test of what the church believes is what happens when people of another race or ethnic group buy property on our street or come to our church.

It is the conviction of the board that an evangelism and social action council is a must in every congregation. Such a council makes it possible to deal with urgent community questions with despatch, and provides lay people with the training and fellowship which are so essential for the effective carrying out of the church's mission in and to the world.

A highlight of the meeting was a joint study conference with the board of Christian education on "Automation and Its Impact on Persons." The guest speakers were: Prof. Arthur Porter, head of the department of industrial engineering, University of Toronto; and John Aitken, chairman of the bargaining committee of the Toronto Typographical Union.

Another area of responsibility of the board of evangelism and social action is that of eldership training. The fact that ruling elders by means of rallies and training at the local session level are seeking to know more about the church and its mission in the world is one of the most encouraging signs of renewal

in the church.

The national committee of Presbyterian Men, a committee of this board, reported that 1964 was a year of real progress. The first business meeting of the whole committee was an uplifting experience for the 30 members who were able to attend. Everyone was convinced that the training offered at the presbytery training sessions was excellent. Much discussion took place about the student leaders making better use of their training at the congregational level, and the need for a vigorous, sensitive witness to Christ in the situations of everyday life.

If your congregation is interested in reaching the unchurched in your community for Christ, why not try Friendship Evangelism Visiting? Manuals for the training program for evangelism and study papers on social action questions are available from the office of the board, 229 College Street, Toronto 2B,

Ontario.

Christian education In a changing world

The quality and depth of education in the congregations of the Presbyterian Church were central concerns of the board of Christian education at its annual meeting in March. Reports came from every synod of the efforts which are being made to prepare persons for responsible leadership in the educational task of the church.

More than 30 observation schools have been held during the past year. Presbyteries and synods have grasped the challenge and opportunities provided by the decisions of the 90th general assembly authorizing the Christian Faith and Life curriculum for all church schools. Action has been taken to make available to synod committees of Christian education certain grants of money for still more intensive training programs. This has been a direct response to the expressed need of many congregations who wish to measure up to the demands of a curriculum of such excellence.

During the past two years major attention has been given to a study of education for adults in the church. This has not meant a diminishing of emphasis upon the nurture of children and youth. Rather it arises directly out of the conviction that effective Christian education of children and youth can only take place where there are informed and mature adults in every congregation. Through the Consultation on Christian Nurture for the Whole Church, the program boards of the general assembly have joined together to establish a co-ordinating committee on adult education.

There is a deepening conviction that missionary action, evangelism, social action, stewardship and Christian education belong together in the life of Christians and of congregations. The continuing education of every adult Christian is essential if the church is to be involved in a responsible and relevant way in the life of the world today. Adult education must become rooted in a serious way in every congregation, the total membership of the church must be engaged in it.

Through its committee on higher learning, the board has been searching for forms of authentic ministry and witness in the rapidly expanding universities of Canada. Sixteen new universities have been established in the past eight years. In the next 11 years, university enrolments will increase from 150,000 to 480,000 students. In the face of such expansion and the urgent need for effective Christian presence in these strategic centres of Canadian life, the board is seeking ways by which joint action can be taken by all the churches and the Christian student groups.



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However, the basis of CCF assistance is the "Person-to-Person" Plan in which 90% of CCF income is designated for care of individual children who are "sponsored" by individuals, families or group sponsors. The need is great. For just Ten Dollars a month you can help give some young child a new start and opportunity in life. Will you open your heart to a homeless child?

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#### **NEWS**

#### Seventy million scriptures, Not enough for new readers

Sixteen more languages have at least one book of the Bible, it was reported to the general board of the Canadian Bible Society at its March meeting. Scriptures are now available in 1,232 languages, and 70 million were distributed last year. At the present time over 3,000 men and women in various parts of the world are working under Bible Society supervision in 500 different lan-

Contributions to the Canadian Bible Society in 1964 reached an all-time high of \$776,006. Towards the world budget of five million dollars in 1965 Canada has pledged \$800,000.

The hope that the time is not far distant when Roman Catholics and Protestants will agree upon an accepted text of the Bible was expressed by Canon H. M. Arrowsmith of Australia, speaker at the board meetings. The British and Foreign Bible Society has already granted the use of its texts to the Roman Catholic Church in three languages, all in Africa. Consultations on the use of others are taking place.

In countries like Canada where the church exists to expound and explain the Bible there is no need for "aids to readers," the speaker said. But where this condition does not prevail, then the Bible Societies should be entitled to give simple aids that will help the reader interpret the book for the day in which he is living.

Every hour 8,000 people are learning to read, the Rev. E. A. Cline, secretary for Vietnam, Cambodia and Laos, told the board. There will be 350 million new readers in Asia in the next five years. Hinduism, Buddhism and communism are providing large quantities of literature for these new literates, but Christianity is not beginning to measure up to the need.

Dr. Henry D. Hicks, president of Dalhousie University, Halifax, was elected president of the Canadian Bible Society. Prof. C. Ritchie Bell of Montreal is one of the three newly-elected vice-presidents.

#### **Proposal on Vietnam** Offered by World Council

Southeast Asian countries not directly involved in the Vietnamese crisis should be used to help negotiate a settlement in Vietnam, the World Council of Churches' commission of the churches on international affairs declared in March. In the statement signed by Sir Kenneth Grubb, chairman, and Dr. O. Frederick Nolde, director, the "artificial isolation" of Red

China from the United Nations was also seen as hampering the work of the UN in resolving the crisis.

The objective of any negotiation, said the statement, should be to ensure that the people of Vietnam are "permitted to seek what seems to them to be the best solution for their problem and one which satisfies the demand for peace and security in Southeast Asia."

The quest for a solution must be shifted from the battlefield to the conference table, the statement said, "Justice will be more fully served and world order under law better advanced by processes of powerful settlement."

#### **Budget Receipts**

On March 31 the receipts from congregations for the budget of general assembly totalled \$257,-331 compared to \$218,323 at the same date last year.

Expenditures for the first three months of 1965 were \$380,718 as against \$422,049 last year.

#### History prize offered

The committee on history offers a ten dollar prize for the best article on some aspect of church life. Submissions for 1965 are to be sent to the Rev. T. M. Bailey, 81 Cloverhill Rd., Hamilton, Ontario by December 31st.

#### **BIBLE READINGS**

May 1—I Chronicles 29: 20-30 May 2—Mark 1: 14-20; 35-45

May 3—Acts 2: 1-4; 22-41

May 4—Mark 12: 1-12

May 5-Mark 12: 13-17

May 6-Mark 12: 18-27

7-Mark 12: 28-34 May

May 8-Mark 12: 35-40

May 9—Mark 12: 41-44

May 10—Acts 13: 1-4; 13-15; 42-52

May 11-Mark 13: 1-11

May 12-Mark 13: 24-31

May 13-Mark 13: 32-37

May 14-Mark 14: 1-9

May 15-Mark 14: 10-16

May 16-Mark 14: 17-26

May 17—Ephesians 4: 17-32

May 18—Ezekiel 20: 10-20

May 19-Ezekiel 20: 33-44

May 20-Ezekiel 24: 15-27

May 21—Ezekiel 33: 1-11

May 22-Ezekiel 33: 12-20

May 23—Ezekiel 34: 1-10

May 24—Ezekiel 34: 11-19

May 25—Ezekiel 34: 20-31

May 26—Revelation 19: 11-21

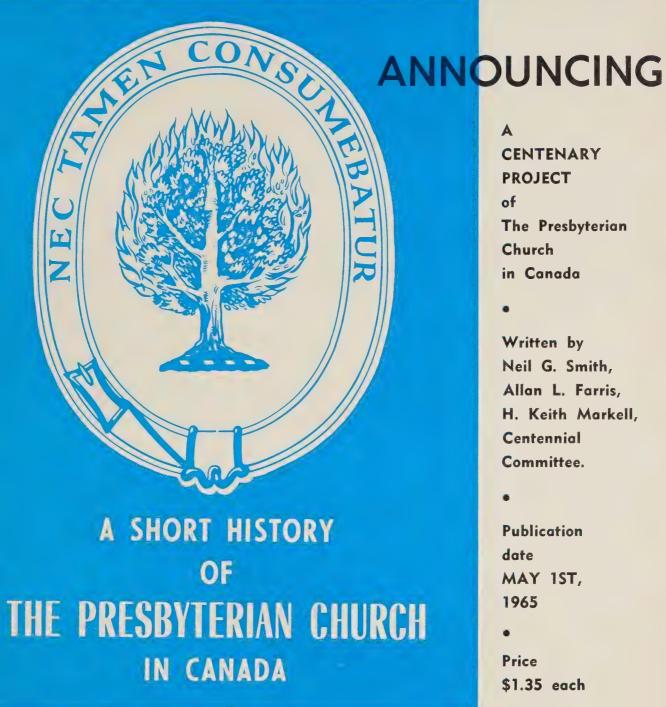
May 27—Daniel 10: 1-9

May 28-Daniel 10: 10-21

May 29—Daniel 11: 1-8

May 30-Daniel 11: 9-22

May 31—Daniel 11: 23-39



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Written by Neil G. Smith, Allan L. Farris, H. Keith Markell, Centennial Committee.

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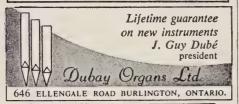
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#### YOUTH NEWS

Echoes of former years resounded from Knox Church, Dundas, Ontario when 85 former provincial P.Y.P.S. members held a reunion on March 27, coming from Ottawa, Cobourg, Windsor, London, Niagara-on-the-Lake and other centres. The Rev. William Lawson of Windsor recalled the early days of the P.Y.P.S. and the first provincial conference in St. Paul's, Hamilton in 1936. He noted that a great many ministers, deaconesses and active church workers are former members of P.Y.P.S. Others taking part in the program were Roger Johns of Toronto, Doug Hunter, Niagara-on-the-Lake and Rev. George Malcolm of Hamilton. A banquet was provided by the Ladies of Knox Church.

A new senior high fellowship group has been organized at St. Andrew's Church, Brandon, Manitoba. There are 20 members.

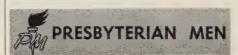
The Synod of Toronto and Kingston P.Y.P.S. Thanksgiving convention will be held this year in Glenview Church, Toronto. The Rev. Max V. Putnam of St. Andrew's Church, Kingston, will speak on the theme, "First They Gave Themselves" (II Cor. 8:5).



Members of the national P.Y.P.S. at their winter executive meeting in Winnipeg are: (front row) from left, Olive Jones, First Church, Winnipeg, missions convener; Marilyn Bruce, Fairview, Vancouver, vice-president; Lynne Coxford, St. Andrew's, Edmonton, secretary; Remmelt C. Hummelen, Central, Hamilton, president; (back row) Rev. Gerald Rennie, representing the board of Christian education; Murray Alary, St. David's, Halifax, treasurer; Robin Ross, University Hill Church, Vancouver, editor; and Elgin Wilson, First, Brandon, vice-president.



At the investiture of Rev. Douglas Fox as battalion chaplain for Toronto of the Boys' Brigade, he was presented with the official scarf by Capt. Thomas White. In the picture are three members of the B.B. Company in Mr. Fox's church, St. James, Long Branch.



One hundred and seven men attended a fellowship dinner following a "Partnership in the Gospel" visitation, in St. Paul's Church, Ingersoll, Ontario, March 23. As a result of the visitation the men became concerned about others on the fringe of the church activities, so each visitor brought one of the men he had visited, to the dinner. W. B. Cross, chairman of the national committee of PM spoke on the subject "Being a Christian at my work."

\*

The use of films as a means of involving men of the church in discussion is most valuable, "Above and Beyond," a 35 minute film relates the story of Burt Elliot, who attends a national conference of Presbyterian Men. Not only is he challenged personally but he goes back to his home congregation and there begins to make a significant witness and be a great inspiration to others.

The film is available from the audiovisual department.

#### Hamilton and London Synod

The 91st meeting of the Synod of Hamilton and London will open at 8 p.m. on Monday, May 3, in Paulin Memorial Church, Windsor, Ont.

#### Anniversaries

40th — Glenview, Toronto, March 21 (Rev. J. H. Williams).

38th — Knox, Campbellton, N.B., Feb.

#### CHURCH CAMEOS

■ The following gifts were dedicated in Beaverton Church, Ontario on March 7: a pulpit fall, Communion table runner and lectern, given by the W.O.C.; a pulpit light, from the W.A. of the old stone church; a lectern Bible, the gift of Mrs. Samuel Hamilton in memory of her mother; and a vase, given by the senior choir.

■ A pulpit lamp was dedicated in St. Andrew's Church, Arnprior, Ontario, in memory of Myron Graham Watson.

■ The congregation of St. John's, Kapuskasing, Ontario has organized a building committee, looking forward to the erection of a church. They are presently holding services in Eastview school.

Fifteen copies of The Book of Praise were given to Knox Church, Tiverton, Ontario, in memory of Mrs. Willard

Avery, by her family.

The congregation of *Melrose Park Church*, *Toronto*, presented a clerical gown and scarf to the minister, the Rev. J. H. Marshall, and a gift of money and flowers to his wife, at the 27th anniversary supper, March 15.

On March 14 the Presbytery of Peterborough erected the new congregation of St. Stephen's, with 88 charter members. The minister is the Rev. Keith

Wilcox.

At Knox Church, Thedford, Ontario the Rev. E. S. Hales dedicated a pulpit copy of the Book of Praise given by the W.M.S. in memory of Mrs. James Gordon, who until her death was a member of the local auxiliary for 77 years.

continued page 28

#### **LETTERS**

#### Afraid of the Church?

I visited the Holy Cross Fellowship Centre recently. It is an Anglican enterprise where men may come off the streets and have coffee and mingle with their friends and Christians, Someone suggested that it would be nice if more of these could be set up, possibly by The Presbyterian Church in Canada. When I suggested that we could use the basement of some of our churches, it was said that most of the men would not feel free to enter these churches for coffee and fellowship.

Why? Why is it these men feel unable to come into a Christian institution? Isn't Christ for everyone? What is it that makes these men not desire free coffee and fellowship, a warm dry place instead of the cold, slushy street when that place is a church? Is our method of communication wrong?

Toronto Ron Dancey

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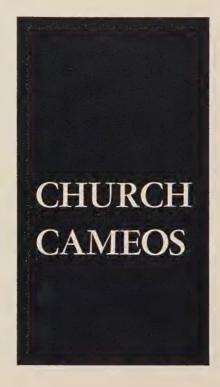
Toronto Montreal Winnipeg Vancouver Halifax Saint John Quebec Ottawa Hamilton Kitchener London Regina Edmonton Calgary Victoria London, Eng. New York



A plaque was dedicated in St. Andrew's Church, St. Lambert, Que. honouring those from the congregation who have gone into full time service: Rev. Jesse E. Bigelow, Rev. Owen W. Channon, Rev. Francis A. Crook (retired), Mrs. Dorothy Roberts (nee Preisler, Nigeria), Rev. Malcolm A. McCuaig, Mr. and Mrs. S. W. Harder and Rev. Graeme E. Duncan. Shown above are Lorne McCuaig, Rev. Kenneth S. Barker, the minister, Mrs. E. Preisler and W. L. Duncan.



The highest award in scouting, the Queen's Scout badge, was presented at Knox Church, Dundas, Ont., to four Presbyterians. Shown are from the left: Scout Master John Vanbodegum, Queen's Scouts Gordon Blackburn, Frank Tester, James Newitt and James Royce, Assistant Scout Master Andy Charman.





Ladies of Zion Church, Wellwood, Man., presented a cheque to the congregation at Thompson, for their building fund. Mrs. C. Caithness, guild president, (second from right) is shown handing the cheque to Rev. R. Mulchey of Thompson, as the secretary, Mrs. C. J. McKinnon and the Rev. M. McCuaig of Wellwood look on.



Jack Parker (right) presented S. J. Bays with a New Testament on March 28 for his 96th birthday, on behalf of Chalmers Church, Toronto. Mr. Parker received a similar gift on his 95th birthday last year. Both are members of long standing, Mr. Bays since 1929 and Mr. Parker, an elder, since 1902.

- A lectern for use in the church school was presented to Alma Street Church, St. Thomas, Ontario in memory of William Jack. It was given by his grand-children and was made by a member, Gordon Doan.
- A desk set was presented to T. Harold Cummings by the *Presbyterian Church* of the Town of Mount Royal, Quebec, in recognition of 20 years of faithful service on the session.
- The Rev. A. Donald MacLeod has been inducted as first minister of the Hopewell-East River charge, Nova Scotia, which includes six preaching points. Under Mr. MacLeod's supervision as an ordained missionary the Presbytery of Pictou amalgamated two charges containing 300 families and extending over a 20 mile area last year on a trial basis. Now it will be served by a team ministry, with Martyn Thomas as full-time lay assistant.
- At St. Andrew's Church, St. Catharines, Ontario, furnishings were dedicated by the Rev. Thomas C. Mulholland. Mr. and Mrs. Sydney Symondson provided the chancel furniture, vases were given by Mr. and Mrs. Walter Bennett, and a brass stand for the Bible was donated by the choir.
- St. Andrew's Presbyterian Home, Montreal, is filled to capacity, with 47 senior citizens living there, it was reported at the annual meeting on March 29. Miss Margaret Philip is the superintendent, and Mrs. W. Roland Kennedy is chairman of the board.
- A new organ was dedicated in *Bethel Church*, *Scotsburn*, *N.S.*, on March 14 in memory of those who gave their lives in two world wars. Board chairman H. William Stewart presented the organ, it was unveiled by Capt. Catherine Smart.





TOP: The new Knox Church and Christian education building, Preston, Ontario was dedicated March 28. Closing the door of the old church are, left, Rev. A. H. Vair, the minister, and William Blaschke, session clerk. BOTTOM: The new church seats 325, and 58 in the choir chancel. There is a church school auditorium and 13 classrooms, minister's study, office, kitchen, parlour and kitchenette, and choir gown cupboards.



"Your Window on the World" was the theme of a successful mission weekend at Willowdale Church, Toronto, March 26-28. Speakers included the moderator, Dr. Hugh MacMillan. Nigerian costumes were worn by Bruce Fairley, Jim Roycroft and Ken Clark.



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#### THE HEART OF THE VILLAGE, by Elizabeth Corbett

 This is a pleasant story of a bookseller husband and wife in New York's Greenwich Village in 1927. Alice and Harry Martin are represented as a happy couple who have established their book-shop as a going concern and are now enjoying the friendship of an assorted group of people who frequent the shop. Alice and Harry become the centre of this group and seem to enjoy getting involved in the lives of their friends. Everything works out beautifully. There are no stresses and strains, nothing controversial or challenging, but unfortunately little that is amusing. The conversation throughout is pleasant but dull; much by way of platitudes and obvious remarks. (General Publishing, \$4.95) Mrs. B. H. McNeil



#### SUMMER CAMPS Maritime Synod

Camp Keir, French River, P.E.I. Registrar: Mr. Hugh Lowry, The Manse, Marshfield, P.E.I. Ministers and workers retreat, June 28-30; W.M.S. conference, July 1-4; Senior boys, July 6-14; Junior boys, July 15-23; Presbyterian Men's conference, July 23-25; Presbyterian Men's service of witness, July 25; Senior girls, July 28-Aug. 5; Junior girls, Aug. 7-15; YPS, Sept. 3-6; YPS annual rally, Sept. 6.

Camp Geddie, Merigomish, N.S. Registrar: Miss Christine Shaw, 805 Maritime Building, New Glasgow, N.S. Boys

(9-11), June 30-July 7; Boys (12-14), July 9-17; Girls (9-11), July 19-26; July 28-Aug. 4; Girls (12-13), Aug. 6-14; Girls (14-16), Aug. 16-24; Boys and girls (15-17), Aug. 25-Sept. 1; PYPS (18+) Sept. 3-6; Ruling elders, Sept.

Camp Mira, Presbytery of Cape Breton. Young people, July 1-14; C.G.I.T., July 6-14; Senior girls, July 16-24; Junior girls, July 26-Aug. 3; Senior boys, Aug. 5-13; Jr. boys, Aug. 16-24.

Montreal-Ottawa Synod

Gracefield Presbyterian Centre, R.R. 1, Blue Sea Road, Gracefield, Quebec; "Church groups" weekends, May 21-June 26; Sept. 6-Oct. 30; Convener: Miss Ruth Botelho, D.C.E., 192 Holmwood Ave., Apt. 12, Ottawa 1, Ont. Int. boys (12-14), July 3-July 10; Junior boys (9-11) July 10-17; Int. girls (12-14), July 17-24; Junior girls (9-11), July 24-31; Sr. high co-ed (14½-17½), July 31-Aug. 7; Registrar: Rev. R. A. Sinclair, 37 Gladstone Ave., Smiths Falls, Ont. "Church Groups" conferences, June 26-Sept. 6-Miss Ruth Botelho. Family-individual, June 26-Sept. 6; Convener: Rev. P. A. Ferguson, 7110 de l'Epee Ave., Montreal 15, Que.

Toronto and Kingston Synod

Camp Iona, Harts Lake, Bala, Ont. Registrar: Mrs. W. L. Fulton, 13 Eastdale Ave., Toronto 13, Ont. Senior high (No. 1) (high school age), June 23-July 3; Senior girls, 14 up, July 7-17; Int. boys (No. 1) (11½-14), July 21-31; Boys' Canoe trip weekend (15 and up) July 30-Aug. 2; Int. boys (No. 2), (11½-14), Aug. 3-13; Int. boys (No. 3), (11½-14), Aug. 14-24; Senior high (No. 2), (high school age), Aug. 25-Sept. 4.

Glen Mhor Camp, Lake Simcoe, Beaverton, Ont. Registrar: 227 Moore Ave., Toronto 17, Ont. Junior girls (No. 1), (9-111/2), June 30-July 9; Junior girls (No. 2), (9-11½), July 10-19; Junior girls (No. 3), (9-11½), July 20-29; YPS retreat, (18-25), July 30-Aug. 2; Junior boys (No. 1), 8-11½), Aug. 3-12; (No. 2), Aug. 13-22; Int. girls (11½-14), Aug. 23-Sept. 1.

Hamilton and London Synod

Kintail Camp, Lake Huron, north of Goderich, Ont. Registrar: Rev. D. G. Archibald, Tara, Ont. Ladies' camp, June 18-20; Senior girls and CGIT, June 22-29; Junior girls (9-11), June 30-July 9; Int. boys (12-14), July 10-19; Junior girls (9-11), July 20-29; Family camp, July 30-Aug. 2; Int. girls (12-14), Aug. 3-12; Junior boys (9-11), Aug. 14-21; Junior girls (9-11), Aug. 21-28; YPS (17 and up), Aug. 28-Sept. 6.

Camp Goforth, Lake Erie, Dunnville, Ont. Registrar: Rev. D. C. MacDonald, 103 Lot Street, Simcoe, Ont. Ladies'

camp, June 25-27; Int. girls, (12-14), June 30-July 9; Junior girls (9-11), July 10-19; Junior, int. and senior boys, (9-17), July 20-29; Family camp, July 30-Aug. 2; Family camp, July 30-Aug. 7; CGIT (12-17), Aug. 9-18; Junior girls, (9-11), Aug. 19-28.

Manitoba Synod

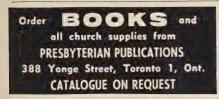
Simonhouse Lake Camp, Cranberry Portage, Man. Registrar: Rev. C. Johnson, 11 Windsor Ave., Flin Flon, Man. Boys and girls (15 and up), July 5-12; Boys and girls (9-11), July 14-23; Boys and girls (12-14), July 26-Aug. 5.

Saskatchewan Synod

Camp Christopher, Christopher Lake, Sask. Registrar: Miss I. Bailey, Clouston, Sask. Boys and girls (9-11), July 10-21; Boys and girls (12 and up), July 21-31; Boys and girls (9-11), July 31-Aug. 11; Girls (12 and up), Aug. 11-21.

Alberta Synod

Camp Kannawin, Sylvan Lake, Alberta. Registrar: Miss Gwen Zeegers, 1230 -18 Ave. N.W., Calgary, Alta. PYPS (18-25), May 21-24; Registrar: Miss Thelma Nutt, Ste. 3, 124 - 16 Ave. N.W., Calgary, Alta. Presbyterian Women, June 18-20; Registrar: Mrs. John Yoos, Box 328, Sylvan Lake, Alta. Family Camp, July 1-9; Boys and girls (8-9), July 11-19; Girls (10-11) July 21-29; Boys (10-11), July 31-Aug. 8; Boys and girls (12-



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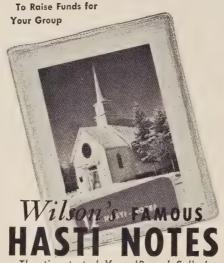
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15), Aug. 10-18; Boys and girls (15-17) Aug. 20-28.

#### British Columbia Synod

Camp Douglas, R.R. 1, Gibson's Landing, B.C. Registrar: Miss Marlyss Middleditch, 1224 - East 15th Avenue, Vancouver 12, B.C. Boys (15 and up), June 28-July 2; Boys (12-14), July 3-9; Girls (14 and up), July 10-16; Girls (13-14), July 17-23; Girls (9-11), July 24-30; Girls (9-11), July 31-Aug. 6; Boys (9-11), Aug. 7-13; Boys (9-11), Aug. 14-20; Retarded chldren, Aug. 23-Sept. 1; Registrar: Mr. Alan Lind, 4093 West 13th Avenue, Vancouver 9, B.C.; PYPS, Sept. 3-6.

Camp Wasa, Kootenay Presbytery, B.C. Int. mixed (12-14), July 3-10; Junior mixed (A), (8-9), July 10-17; Junior mixed (B), July 17-24; YPS (15 and

up), Aug. 29-Sept. 4.

CAMPS continued

#### IN MEMORIAM

MacEACHERN, MRS. NORMAN A.-the widow of Rev. Dr. Norman A, MacEachern, who was minister of First Church, Winnipeg before he founded Presbyterian Publications, at Toronto on April 1. Mrs. MacEachern was a member of Calvin Church.

Surviving are two sons, Alex of Thorn Press, Toronto and Ian of Presbyterian Publications; and two daughters, Mrs. S. G. U. Shier (Margaret) of Horning Mills, Ont. and Mrs. J. S. Ross (Donalda) of Kingston, Ont.

MONTGOMERIE, THE REV. A. P. - The death occurred at Corner Brook, Newfoundland, on March 21, of the Rev. Andrew P. Montgomerie, 51, minister of St. Paul's Church. He had served at Corner Brook since 1959, and the new sanctuary was built during his ministry.

Other pastorates were at St. John's, Windsor and St. James', Noel Road, N.S., and North River and Shore in Cape Breton. Prior to that Mr. Montgomerie was with the Moravian mission on the Labrador coast.

Born in Scotland, Andrew Montgomerie studied at Trinity College, Glasgow, and took a course in medicine in London. His studies were interrupted by service in the British army medical corps in World War II during which he was wounded in Egypt and as a result had been in failing health for some years. Nevertheless he was exceptionally active in the community of Corner Brook and within the Presbytery of Newfoundland.
He is survived by his wife, Margaret, and

three children, Stewart, Joan and Sheila.

CLARENCE M .-- A devoted lay leader of The Presbyterian Church in Canada, Clarence MacLeod Pitts, 71, of St. Andrew's Church, Ottawa, died in Toronto on April 10. Mr. Pitts was attending a meeting of the executive of the administrative council on March 16 when he suffered a heart attack and entered hospital.

A graduate in civil engineering from Mc-Gill University, Mr. Pitts was a director of Canadian Oxygen Limited. In recent years the greater part of his time had been devoted to The Presbyterian Church in Canada as a member of the administrative council and a number of boards and committees, In the World Presbyterian Alliance he was on the

executive of the North American Area.

Mr. Pitts was greatly concerned about the welfare of men in the ministry, and had

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served as chairman of the pension board since 1946. He was largely responsible for placing the fund on a sound basis. Pensions for ministers and the widows of ministers more than doubled while he directed the fund.

In the Masonic order C. M. Pitts held several high offices, including that of grand master of the Grand Lodge of Canada in Ontario, AF and AM.

His wife, Elsie Georgina King, died in 1958. Surviving are three sisters-in-law, Mrs. Gordon M. Pitts of Montreal, Mrs. Mansell R. Dickinson of Toronto, and Mrs. Randolph Hartin of Ottawa.

RANSOM, THE REV. A. B.—The minister of St. Andrew's Church, Puce, Ontario, the Rev. Arthur B. Ransom, 79, died suddenly in the military hospital in London on March 28. Mr. Ransom was a graduate of Queen's University who served with the Canadian army in World War I. His early ministry was in the U.S.A., and he was received by our general assembly in 1933.

From 1934 to 1940 Mr. Ransom was minister of Runnymede Church, Toronto. Then for four years he was a chaplain, retiring with the rank of major. In 1945 he was called to St. Andrew's, Puce. When the old church was condemned a new sanctuary was erected during his ministry.

Surviving are his wife; two sons, William in Calgary and John in California; and three daughters, Mary in Vancouver, Jean in Montreal, and Martha in Inglewood, Ontario.

BALL, STUART H., 68, representative elder, St. Andrew's-Chalmers Church, Uxbridge, Ont., March 5.

BROWN, MRS. MARION F., a member of Calvin Church, Toronto, daughter of the late Rev. Dr. J. Wilkie of India, March 4.

CAMPBELL, W. W., 74, Knox Church, Campbellton, N.B., March 6.

CLELAND, W. HARDIE, elder, Atwood Church, Ont., March 22.

DOUGLAS, DAVID, 75, clerk of session, Caledonia Church, Ont., March 21.

ELDER, GEORGE D., 82, elder, Elgin Church, Que., March 25.

GORDON, MRS. C., charter member of St. Cuthbert's Church, Hamilton, Ont., March 12. HYDE, CHARLES A., 91, elder, St. Andrews Church, St. Andrews East, Que., March 20

JANES, RAYBURN BAIRD, elder, Paterson Memorial Church, Sarnia, Ont., March 7.
MacDONALD, MRS. JANET SMAIL, 86,
Elgin Church, Que., March 7.

MacDOUGALL, HARRY A., 76, elder, Zion Church, Charlottetown, P.E.I., March 2.

Church, Charlottetown, P.E.I., March 2.
MATHESON, GEORGE W., 79, elder, St.
Andrew's Church, Maple, Ont., March 30.

McCREADY, MRS. RALPH, 73, active women's worker, choir member, Saint Stephen's Church, N.B., March 18.

McINTYRE, A. CAMPBELL, 60, elder, Morningside Church, Toronto, March 3.

McWHIRTER, JAMES, 88, elder, Erskine Church, Hamilton, Ont., March 15.

PENHALE, MAHLON, elder, Knox Church, St. Thomas, Ont., March 15.

REID, DR. JAMES, 84, elder, Knox Church, Leamington, Ont., March 19.

ROGERS, FRED T., 85, elder, Erskine Church, Victoria, B.C., March 27.

SMITH, ALLEN ROSS, elder and member of the board, Lakevale Church, Fowler's Corners, Ont., March 12.

STALKER, WILLIAM S., 81, elder, Argyle Church, Crinan, Ont., March 12.

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### CHURCH CALENDAR

### INDUCTIONS

New Glasgow, St. Andrew's, N.S., Rev. James S. Roe, May 6. Kelowna, St. David's, B.C., Rev. S. Reid Thompson, March 8.

VACANCIES & INTERIM MODERATORS

Synod of Maritime Provinces:

Alberton and West Point, P.E.I., Rev. L. R. Files, New London.
Barney's River-Merigomish, N.S., Rev. H. M. Creaser, 214 Washington St., New Glasgow.
Boularderie, St. James' and Knox, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney Mines.

Mines.

Brookfield, Glasgow Road, Hartsville and Hunter River, P.E.I., Rev. Basil C. Lowery, Box 71, Montague.

Campbellton, Knox, N.B., Rev. Murray M. Graham, 259 King Ave., Bathurst.

Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.

Elmsdale, Hardwood Lands and Dean, N.S., Rev. A. O. MacLean, 2761 Robert Murphy Dr., Halifax.

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N.S., Rev. A. D. MacKinnon, Little Narrows.
Port Elgin, Sackville and Dorchester, N.B.,
Rev. Lawrence Blaikie, 156 Highfield St.,

Rev. Lawrence Blaikie, 156 Highfield St., Moncton.

Rose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.

Summerside, P.E.I., Rev. Geo. R. Tannahill, Box 178, Kensington, P.E.I.

Westville, St. Andrew's, N.S., Rev. M. Y. Fraser, Pictou.

Synod of Montreal and Ottawa:
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver,
Box 178, Maxville.
Lachute, Margaret Rodger Memorial, Que., Rev.
Dr. C. Ritchie Bell, 3495 University St.,
Montreal 2.

Dr. C. Ritchie Bell, 3495 University St., Montreal 2.

Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior. Montreal, Fairmount-Taylor, Que., Rev. J. J. Edmiston, 6765 Ninth Ave., Montreal 36.
Spencerville, Ventnor and East Oxford, Ont., Rev. J. H. Greene, Box 278, Cardinal.

Synod of Toronto and Kingston:
Bobcaygeon and Rosedale, Ont., Rev. E. G. MacDonald, Box 266, Fenelon Falls.

Bowmanville, St. Andrew's, Ont., Rev. W. H. T. Fulton, 26 Princess St., Port Hope. Colborne, Brighton and Lakeport, Ont., Rev. A. E. Toombs, Box 114, Campbellford. Toronto, Grace, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3. Madoc and Tweed, Ont., Rev. Douglas A. Wilson, 46 Marmora St., Trenton. Norwood, Havelock and Westwood, Ont., Rev. Alex Calder, 1307 Hazeldean Ave., Peterborough.

borough.
Centreville and Millbrook, Ont., Rev. A. M.
Duncan, 518 Arndon Ave., Peterborough.
Toronto, Park Lawn, Ont., Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.

Synod of Hamilton and London:

Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hincks St., St.

Thomas.

Hamilton, Calvin, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.

Hamilton, Chalmers, Ont., Rev. J. K. West, c/o Central Presbyterian Church, Charlton and Caroline St., Hamilton.

Hanover and Ayton, Ont., Rev. C. McK. Eadie, Chesley.

Milverton, Burns, and North Mornington, Ont., Rev. Harry E. Waite, Box 124, Atwood.

Ridgetown, Ont., Rev. R. D. A. Currie, 520 Eligin St., Wallaceburg.

Southhampton and Elsipore Ont. Rev. Fred A.

Elgin St., Wallaceburg.
Southhampton and Elsinore, Ont., Rev. Fred A.
Miller, 1295-4th Ave. W., Owen Sound.
Thamesville, St. James and Knox, Kent Bridge,
Ont., Rev. Trevor J. Lewis, Duart.
Waterdown and Nelson, Ont., Rev. Peter J.
Walter, 107 Brentwood Drive, Hamilton.

Synod of Manitoba and North Western Ontario: Hartney and Melita, Man., Rev. Stephen Hayes, 1102-6th, Brandon. Lenore and Breadalbane, Man., Rev. I. L. Jack-son, Virden.

Synod of Saskatchewan:
Swift Current, St. Andrew's, Sask., Rev. Graeme
E. Duncan, 936 McIntosh St., Apt. 9, Regina.
Weyburn, Knox, Sask., Rev. I. S. Wishart, 1850
Parker Ave., Regina.

Synod of Alberta: Edmonton, Rupert St., Alta., Rev. G. J. Mac-Willie, 8715-118 Ave., Edmonton.

Synod of British Columbia:
Burnaby, Gordon, B. C., Rev. N. G. Robertson,
4206 Dumfries St., Vancouver.
Nanaimo, St. Andrew's, B.C., Rev. Dr. Donald
C. Smith, 1106 Bute St., Port Alberni.
Victoria, Knox, B.C., Rev. A. G. Faraday, 882
Hotham St., Victoria.

### **PERSONALS**

At Victoria Harbour, Ontario the community held a testimonial dinner March 10 for Dr. D. W. MacKenzie, who retired last year after practising medicine there for half a century. Dr. MacKenzie has served St. Paul's Church as clerk of session for over 40 years.

On March 21 the congregation of Knox Church, Fort Erie, Ontario, paid tribute to the Rev. E. Carson McLarnon and his wife on their 25th wedding anniversary, presenting them with a return trip to Northern Ireland.

Rev. Dr. Alexander Rattray has resigned as minister of Knox Church, Victoria, B.C., due to ill-health. Knox Church was built and the congregation became self-sustaining during his min-

A call to St. Andrew's Church, Lethbridge, Alberta has been accepted by the Rev. L. D. Hankinson of Burnaby,

Prof. W. Stanford Reid will move from McGill University this summer to become chairman of the history department of the new University of Guelph, Ontario.

Rev. Dr. J. L. W. McLean has been elected president of the Greater Victoria Council of Churches, British Columbia.





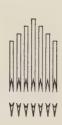
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# A children's story by Ann C. Peckover. PRILLIUM

• Sally was unhappy, to say the least. Her family had just moved to another town and she missed her old friends. At first, her new classmates had been very friendly, for a new classmate is always a novelty. But when, after they grew used to her, she didn't return their overtures of friendship, her classmates left her alone. This made her cling more than ever to her family—but five days of the week were school days and she must be away from her parents.

Her parents were worried. Sally should be getting out with people her own age. What could they do to help her make friends in the community?

Then, one Sunday in May, Sally and her parents went for a walk in the woods. Suddenly they came upon a patch of ground simply covered with white trilliums.

"Why look!" cried Sally. "There are three petals, three little leaves, and three big leaves on each flower! I wonder why."

Her father smiled. "The flower needs that arrangement of big and little leaves. The big leaves come first and help make food so that the little leaves may grow. The little leaves help make food so that the petals can unfold. The petals protect the part of the flower which makes the seed."

"It's the same way in our life," spoke up Sally's mother. "The family is the first group you meet in life, just as the big leaves are the first part of the flower we see. The family helps you grow until you can meet people in your school and church (like the little leaves and the petals). This helps you prepare for later life."

"May I pick some trilliums?" asked Sally.

Sally's father shook his head, "This is a flower you must leave for other people to see. You see, if you pick the flower, the root can't get any food from the plant and must make a new plant. That takes seven years."

That takes seven years."
"Daddy," said Sally, "am I like the root? I was just thinking—if I don't make friends at school and church won't things be pretty lifeless for me?"

"That's a very good idea," declared her father. "If you're a root, you have to work to bloom."

"I will," replied Sally. "And I'm not going to take seven years to do it, either!"



—photo from Ont. Dept. of Travel and Publicity

# **CURRICULUM:**





Many congregations face a change in church school materials this year by action of the General Assembly. Choosing a curriculum for the church school is a serious business, requiring an adequate standard of judgment.

- Avoid the "cream puff" type of evaluation.
- Ask some solid questions about what you hope to accomplish.

### A CURRICULUM CHECK-LIST FOR YOUR CONGREGATION

### **NOT THIS:**

- Can a lesson be prepared in half an hour or less?
- Will the material keep the pupils busy?
- Is it cheap?

### RATHER THIS:

- Is it relevant to the world in which we live?
- Does it agree with understanding of the Bible, of the church and of theology widely held in The Presbyterian Church in Canada?
- Does it lead the pupil toward commitment to Christ?
- Are the suggested methods of instruction varied, practical, interesting, and in keeping with modern principles of education?
- Does it offer: sound scholarship? dependable interpretation? adequate resources for teaching and learning?
- Does it take account of: God at work in the history of the church? God at work in the world today? the relation of Presbyterians to the ecumenical movement?

"A curriculum is a carefully devised channel of communication used by the church in its teaching ministry in order that the Christian faith and the Christian life may be known, accepted and lived."

-D. C. Wyckoff.

### THE GENERAL ASSEMBLY RECOMMENDS:

For nursery through senior high: Christian Faith and Life For adults: resources in Victory

Copies of a prospectus are being sent to your congregation this month.

# The Presbyterian Record

**JUNE, 1965** 



Christian Education Building
Taipei, Formosa



# FORMOSA FACES THE

Centenary emblem

■ About 20,000 Christians are expected to gather in the city of Tainan in southern Formosa on June 16 for a service of thanksgiving that will open a week of centenary observances.

From June 16 to June 22 the representatives of more than 20 churches and Christian organizations will come together in various centres to mark 100 years of Protestant witness on the island.

Here in Canada the Formosan centennial will be observed on Sunday, June 20 from coast to coast. The Presbyterian Church in Canada will be represented at the celebrations in Formosa by the moderator of the 90th general assembly, Rev. Dr. Hugh MacMillan, and a party of 15 or more delegates from our church.

### FIRST SERVICE IN TAINAN

Tainan has been chosen for the opening mass service of witness because it was there on June 16, 1865, that the first English Presbyterian missionary, Dr. James L. Maxwell, preached the gospel. The service on June 16, exactly a century later, will be a Protestant, as distinct from a Presbyterian, service of thanksgiving. Representatives of many denominations in Formosa will take part, and distinguished guests will bring greetings from all over the world.

Among those present will be the moderator of the five churches which co-operate with the Presbyterian Church of Formosa. Delegates will be there from the World Council of Churches and the East Asia Christian Conference. Sister churches in Korea, Japan, Hong Kong, the Philippines, Thailand and Malaya will be represented.

On the evening of June 16 special services will be held in 15 or more Tainan churches, with addresses by local people and guests from abroad. When these services are over, all will join in a torch light procession through the streets of Tainan.

Thanksgiving to God for the success of the double-thechurch movement will be given at a Presbyterian service on the morning of June 17. Music and drama will feature the evening programs in Tainan churches that day. Since about two-thirds of the Presbyterian membership is in the southern part of Formosa, the observances in Tainan will be predominantly Presbyterian.

On June 19 and 20 there will be great services on the east coast, in and near Hualien, where there are many tribal Christians. Joint services will be held in Hualien on Sunday morning, June 20. Two additional events will be in centres of tribal Christianity near Hualien on June 19 and 20, with dancing and drama in addition to church services. June 20 is to be observed as Centenary Sunday in every Protestant

church on the island, and there are to be offerings for the expenses of the centenary committee and their work.

### CLIMAX IN TAIPEI

The final two days of the centennial celebrations are to be in Taipei, Formosa's largest city and the seat of the government of the Republic of China. The public will be invited to a meeting on the night of June 21 to hear about the work of the Protestant church. Addresses will be given by leading Christians in Taiwan and from abroad. Representatives of the national government will be present. This public meeting in Taipei is expected to be the climax of the centenary in publicizing the event in the whole community.

Other celebrations in Taipei will include a rally of church women on the afternoon of June 21 and a choir concert on the evening of June 22. Historical and other exhibits will explain the church's work to the public during these final days in Taipei.

In the months prior to the centenary celebrations evangelistic campaigns have been held in more than 40 cities. A number of denominations have participated, and the speakers have included well-known Chinese evangelists from Hong Kong and the U.S.A.

Youth conferences will mark the centenary during the summer, and there will also be an island-wide athletic meet. For the planning of all these events, and for the reception and entertainment of guests, the centenary committee has had 15 sub-committees, all of them interdenominational. Leadership has been given by Dr. Chow Lien-hwa, chairman of the centenary committee, Dr. C. H. Hwang, moderator of the general assembly, and the Rev. W. T. Hwang, general secretary of The Presbyterian Church of Formosa. Much of the material for this article had its source with these three active and distinguished Christian leaders.

### THE SECOND CENTURY

When plans for the centenary were first formed about five years ago, the leaders of the Formosan Church did not limit their thinking to a week of celebration. They have been conscious that the coming of the first missionaries was due to God's grace, that the growth of the church has been through God's presence and guidance and that the only proper Christian response is an act of thanksgiving. The centenary celebrations are therefore one great and varied manifestation of thanksgiving. But after 100 years no more than four percent of the people belong to the Christian community. Therefore, the centenary is a time for heart searching, as well as for thanksgiving, and a time to lay plans for the future.

# SECOND CENTURY

as it observes the first - by E. Bruce Copland



The chapel of Taiwan Theological College, Taipei.

# FORMOSA



Tam-kang Middle School at Tamsui.

The theme, "Into the Second Century Together" was put into words by the present moderator, Dr. C. H. Hwang. The content comes from the *fact* of beginning the adventure of a new Christian century, and from the *experience* of being bound together with other Christians, in Formosa, in East Asia and in the world.

Since 1960 there have been frequent informal meetings between the leaders of the Presbyterian, Methodist, Episcopal and Lutheran churches in Formosa. When plans for the centenary started in the Presbyterian Church in 1961 it was discovered that friends in other communions were anxious to have a part in the observances. As early as 1961 the decision was made to mark the centenary as a hundred years of Protestant Christian witness in Formosa. Meantime, the informal meetings of Christian leaders began to result in joint action in various projects, in work together in Taiwan Christian Service and other interdenominational agencies.

In the spring of 1963 the three Christian Situation Conferences in Asia had as their theme "Joint Action for Mission." In Formosa, there had been consistent effort to discover what this means in concrete terms for the church here. Dr. C. H. Hwang conceived the plan of a meeting in October, 1965 to gather together the fruits in experience in cooperation in recent years, and to lay plans for entering the second century together.

### THE OCTOBER CONFERENCE

In 1963 the Tainan Theological College inaugurated its research centre. Its resources are being used this year to make studies about church and community in Formosa. Some preliminary conferences on aspects of the church's work have already been held. By October next there will be a wealth of factual data which will include a depth study of





Left: Rev. W. T. Hwang, general secretary; right, Rev. Dr. C. H. Hwang, moderator.

the church during the period of the double-the-church movement from 1954 to 1965. This information about the church, plus studies of population growth, on the increase in educational facilities, and industrial and agricultural change, will provide a factual background for a conference about how the churches can plan together for the second century of Christianity in Formosa.

To the October conference will come the secretaries of mission boards related to The Presbyterian Church of Formosa. This group meets once a year, usually in North America. The board secretaries and delegates from The Presbyterian Church of Formosa will be joined by representatives of the Methodist, Episcopal and Lutheran churches in Formosa and abroad, and there will also be representatives of the World Council of Churches and of the East Asia Christian Conference. The aim of the conference will be to understand the state of the church and to know what its human and material resources are and then to consider prayerfully how these, and new resources can be used for the future, in meaningful witness and service.

### NEW WAYS FOR A NEW DAY

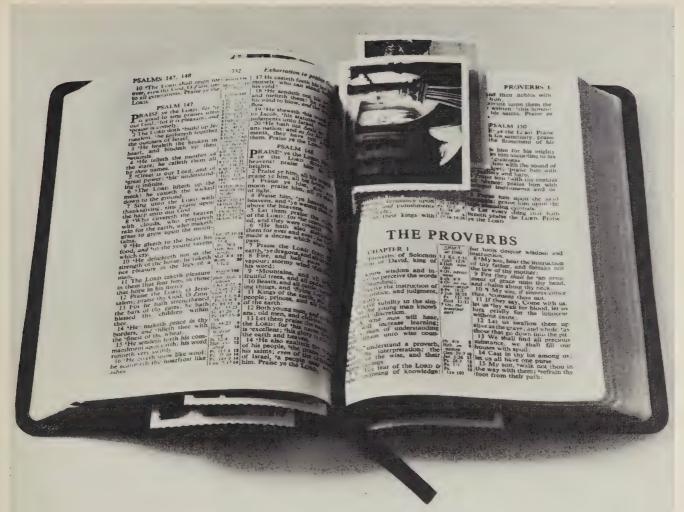
What are the most urgent Christian tasks in a time of rapid social change? Are the present resources of the churches, in personnel and funds, being used in the most effective ways, or is there some overlapping and waste? Is the organized church exercising a dynamic ministry among its members, is it really communicating the gospel to those who have not yet heard it? These are some of the questions which will be studied in the October consultations on "Into the Second Century Together."

At least three issues will receive special attention. One is the matter of how to present Christian truth to university students, and to university teachers. Present day students are the nation's future leaders. Far too little has been accomplished as yet in making a Christian impact upon this important group in society.

The shift of population from the country to the city has weakened the formerly strong and influential rural churches. Formosa is still an important agricultural society, even amid the changes of recent years. The church must find new ways to exercise a relevant and responsible ministry among country people.

The responsibility of the Christian layman and lay woman in home, social life and business life is only beginning to be understood in Formosa. Much has already been accomplished through the formation of a number of Christian groups by vocations, more than in many western countries. But if the church is to be a leaven in society, as it has been in other countries at other times in Christian history, the Christian laity must be challenged to new tasks.

As the Protestant churches in Formosa joyfully celebrate this month God's goodness in the first century, they ask for the prayers of fellow-Christians in other lands — prayers of thanksgiving for what God has done, and prayers for God's guidance and power for the tasks of the second Christian century.\*



# Illustrate it with the memories of your trip to the Holy Land.

Visit Israel. And in the cool of a late afternoon, climb the worn steps of Mt. Zion in Jerusalem. At the summit, walk through the dim passageways, across a medieval courtyard to the upper story of an ancient stone building. And enter the room which is the traditional site of the Last Supper.

"And he will show you a large upper room furnished and prepared: there make ready for us." (Mark 14:15)

You will never read that passage again without vividly recalling the vaulted ceiling, stone walls and narrow windows of the Coenaculum.

When you've soaked up the rest of the Bible pictures in Jerusalem, you can add to your collection by going outside the city to the hillside town of Ein Kerem where St. John the Baptist was born. Or by strolling through Nazareth. (The miracle of turning water into wine took place in Cana, only  $4\frac{1}{2}$  miles away.)

On the shore of Galilee, the Church of the Beatitudes marks the site where the Sermon on the Mount was delivered. And a little farther on is Tabgha and its 4thcentury Church of the Multiplication of Loaves and Fishes.

Israel is rich in biblical shrines. But you needn't be rich to see them. Group trips are within the reach of most budgets.

Start to plan your pilgrimage now by sending for your free brochure on the Holy Land. Mail your request to:

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## EDITORIAL COMMENT

### A Thank-Offering for Formosa

Congregations across Canada are expected to join on Sunday, June 20 in services of thanksgiving for the first century of Protestantism in Formosa, an era in which Presbyterians have given strong and dedicated leadership. Many individuals and congregations may wish to further the work in Formosa in a practical way, by contributing to a project over and above the provisions of the general assembly's budget.

At its April meeting the administrative council approved a request from the general board of missions "that any congregation so inclined could participate further in the celebrations of the centenary in Formosa through a special collection." The proceeds of this thank-offering are to be used to develop leadership in The Presbyterian Church of Formosa, to strengthen it

as it moves forward into the second century.

We can think of no better way of sharing the centennial with our Formosan brethren than by offering them financial assistance for the training of future leaders. Particularly since the thank-offering is invited as a contribution over and above what Canadian Presbyterians are now giving for the work of the church. Once in a hundred years is not too often to be a little more generous in our aid to a daughter church of which we have good reason to be proud.

# We'll Soon Be 90 Years Old!

■ We have been so busy keeping track of other anniversaries in the church that we almost overlooked an important date of our own. Next January The Presbyterian Record will be 90 years old.

After The Presbyterian Church in Canada came into being in 1875, with the merger of four branches of Presbyterianism, it was decided to replace the four separate magazines with one that would be the official

journal of the new church.

The first issue was published in Montreal in January, 1876, and by April the circulation had reached 35,000. Many changes have taken place since then, in the magazine as well as the church. Today the number of paid subscribers has reached 93,113, and The Record is read more widely than at any time in its long history.

### Government Advertising Policy

■ Now that the government of Canada has indicated that it is serious about encouraging national publications in this country, the church press has repeated its request for consideration when government advertising is placed.

In a statement issued from the annual meeting of the Canadian-Church Press, the major religious publications expressed concern about "the continuing policy of discrimination against the church press by govern-

ment agencies and departments in their advertising programs."

In the past we have been told that our circulation was too small, that our request was divided, and that Protestant and Roman Catholic publications are in competition with one another. None of these reasons hold today. Two years ago the editors of the major Protestant and Roman Catholic papers and magazines were granted an interview with Prime Minister L. B. Pearson. They presented a co-operative brief that showed a 400% increase in circulation in the past decade, and combined subscriptions totalling more than one million.

The church press seeks no special status in Canada. It simply asks that its member publications be given advertising on the strength of circulation. The Canadian government should look again at the market potential of the church press. By cleaving to the prejudices of the past it is missing a sizeable reader audience in a medium that has undergone drastic change in format and has increased tremendously in readership.

# The Presbyterian Record



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The subscription rate is \$1.50 per year to any address. Single copies are 20c each. Change of address should be accompanied by your label code number or name of your congregation.

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### cover story

This Christian education building was a centennial project of the Presbyterian Church of Formosa. Built for \$50,000, it contains four classrooms, ten organ practice rooms, and the Taiwan Theological College library. Photo by Rev. Dr. James Dickson.

### in this issue

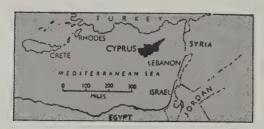
- **2 Rev. Dr. E. Bruce Copland** tells how the Formosan Church plans for the second century as it celebrates the first.
- 6 Editorial Comments see opposite page.
- 8 Our chaplain in Cyprus describes the island as it is and was.
- 10 Convocation reports from the three colleges together with photos of all the graduates.
- **14 Pungent and Pertinent** pieces by an engineer and a student for the ministry.
- 16 I'm for the church, an inspirational feature by the Rev. D. Glenn Campbell of Hamilton, Ontario.
- 17 The Rev. Jack McIntosh sent this report of an Asian youth conference.
- 18 Staff member Valerie M. Dunn presents a picture of an active group of Explorers.
- 20 Rev. Dr. A. E. Bailey of Waterloo, Ontario writes about the church and curriculum.

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A fascinating picture of Cyprus, with emphasis on its contribution to the early church, is given by Capt. the Rev. S. D. Self, chaplain serving with the Canadians in the U.N. contingent, there, and a Presbyterian.

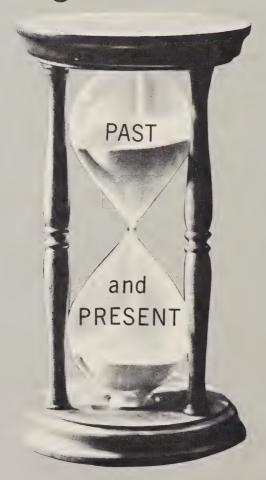
LEFT: The church at St. Barnabas' Monastery in Salamis, the home city of Barnabas. MIDDLE: The pillar where Paul is said to have been







**CYPRUS** 



■ The fact that Canada has been contributing to the United Nations force on the island of Cyprus has drawn the attention of the Canadian public to the island that was once well-known to the apostle Paul.

Cyprus is about the same size as Prince Edward Island, but the population of 578,000 is six times that of P.E.I. Greeks outnumber the Turks better than four to one, and there are several other small racial groups.

From ancient times Cyprus has been a bone of contention among the surrounding maritime powers. The proximity of the island to three continents, and its strategic place in the Mediterranean ocean, have made Cyprus a target for conquest. So the island has been under foreign rule more or less continuously through the centuries.

It was first occupied by the Egyptians in 1450 B.C., then by the Assyrians, Persians, Ptolemies, Romans, Byzantines, Richard I (English), Templars (Crusaders), Lusignans, Venetians, Turks and British. In 1960, Cyprus was granted her independence by agreement with Greece, Turkey, Britain and the Greek and Turkish Cypriot representatives.

The Roman period is of the most interest to us. At the time of Christ, Rome ruled the world. One of the unwitting contributions of such widespread control was that the early church could use the same imperial channels of communication and influence to spread the Christian faith. In view of the proximity of Cyprus to Palestine and of the existence of a great Jewish community here, the news about the messiah soon reached the shores of the island. Some of the persecuted Christians came here for protection after the stoning of Stephen and preached the word to the Jews only.

However, the first official introduction of Christianity was made by Paul on his first missionary journey in 45 A.D. On his departure for Cyprus from Antioch, he was accompanied by two Cypriots, Barnabas and his cousin, John Mark.

beaten, in the ancient Roman capital of Paphos, RIGHT: A large part of the island is occupied by two mountain ranges running east and

west, divided by a plain. The highest peak towers over 6,400 feet.
——Photo from Department of National Defence.



(Acts 4: 36-37, Acts 13: 1-12). These zealous Christian missionaries, opposing the party of the circumcision among the early church fathers in Jerusalem, preached a new standard of life wherever they went. Their doctrine was summed up in these words: "—there is neither Greek, nor Jew, circumcision nor uncircumcision, barbarian, Sythian, bond nor free, but Christ is all in all." (Col. 3: 11) Again, "For the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." (1 Cor. 1: 22-24).

Paul and his companions landed at Salamis on the eastern end of the island. Salamis, a great commercial and cultural centre, was the home city of Barnabas. They immediately began to proclaim the new gospel among the Jewish community and as opportunity provided, among the Gentiles. Barnabas appears to have had a special zeal to seek the conversion of his fellow Jewish Cypriots in Salamis.

After spending some time in Salamis the missionary team travelled west around the island, preaching and teaching in the local synagogues on their way to Paphos, the Roman capital. Here, in spite of opposition and a public beating for Paul they were rewarded with the conversion of Serguis Paulus, the Roman governor. This conversion of such a notable Gentile led to a serious conflict with those who taught that certain Jewish legalisms must be maintained within the Christian fellowship.

It is observed that until this historic event, the name of Barnabas preceded that of Paul in the scriptural account of the early church. It was at Paphos too, that Paul finally dropped his Jewish name Saul, and took the Roman form Paul. From then on he eclipsed all the rest of the early church personalities.

Some time after the missionary group had returned to Antioch, Paul and Barnabas had a disagreement over the young John Mark. Paul discounted him from further work because he had deserted on a previous mission, but Barnabas with his rare gift of discerning merit in others, determined to take Mark with him back to Cyprus. Thus in 52 A.D. Paul took Silas and departed into Syria and Silecia, and Barnabas took Mark and returned to Cyprus (Acts 15: 36-41). No more is recorded in the Bible about Barnabas, but it is commonly accepted that his kindness and understanding made a deep impression on the young evangelist, John Mark and his interpretation of the gospel events. According to church tradition Barnabas became the first bishop of the church in Cyprus. He was martyred by the Judaizers at Salamis in 75 A.D. and was buried there by John Mark.

The discovery of the remains of Barnabas near Salamis, in 478 A.D. marked the beginning of the history of the independent church of Cyprus (Greek Orthodox) and confirmed Barnabas as patron saint of the island. The remains of St. Barnabas and a copy of St. Matthew's Gospel in Barnabas' own handwriting were so highly esteemed by the Emperor Zeno as to cause him to bestow certain privileges on the church of Cyprus and its archbishop. These privileges are still retained today. The Orthodox Church is autonomous and the archbishop may sign in red ink, wear a cope of imperial purple and carry an imperial sceptre. The correct form of address of the archbishop is "His Beatitude, The Archbishop of Nova Justiniana and of all Cyprus."

The archbishop is also leader of the Greek community and in this capacity is known as the ethnarch. The present archbishop, Mikarios III, is a graduate of the University of Athens in theology with two years post-graduate work in law. He also took scholarship studies at Boston University. He was elected the first president of the Republic of Cyprus in 1960.\*

# **GRADUATIONS: 1965**



ROBERT CELLUS JONES, a member of St. Andrew's Church, Belleville, Ont., and graduate of Waterloo Lutheran University, will serve in Garden of Eden, Blue Mountain and East River, N.S. with his wife Marie and daughter.



STUART CWEN Mc-ENTYRE of Ft. Frances, Ont., a member of St. Andrew's Church and a graduate of Waterloo Lutheron University, will go with his wife Jean to St. Paul's, Moose Jaw, Sask. and Knox, Briercrest.



WILLIAM CAMPBELL of St. John Church, Hamilton, Ont., and a graduate of Assumption University, Windsor, will go with his wife Maureen Jean and their three children to St. Andrew's, Atikokan, Ont.



MARION RAE WEB-STER of Kimberley, B.C., a member of St. Andrew's Church, is a graduate of McMaster University and Ewart College.



ROBERT B. SALTERS of Ireland, a member of Ballysillian Church, Belfast, and a graduate of Dublin University, will be assistant to the minister at St. Andrew's Church, Victoria, B.C.



DONALD J. HERBI SON of Pattersor Church, Toronto, edu cated at the Univer sity of Toronto, wil go with his wife Mur iel and their thre sons to Erin and Os pringe, Ont.

### - FROM KNOX



ROBERT JOHN P. FOULIS of West Point Grey Church, Vancouver, a graduate of the University of British Columbia, will go to St. Andrew's Church, Nanaimo, B.C.



DAVID A. WHITE-HEAD, a member of Beaches Church, Toronto, will serve in Thompson, Man. with his wife Linda and their two daughters.

### KNOX COLLEGE

■ Tradition and freedom was the theme of Dr. James D. Smart at the 121st convocation of Knox College, held in the convocation hall of the University of Toronto, April 27. Dr. Smart is Jesup Professor of Biblical Interpretation, Union Theological Seminary.

"We live and think and act always in the context of a tradition . . . is it to be a source of strength, support and guidance, or a set of invisible chains, paralyzing us, immobilizing our church and robbing us of our freedom . . . in new situations," the speaker said. Even the best traditions become a curse when considered unchallengeable, although some are needed to give life roots.

Dr. Smart discussed three studies of the church and its ministry which pointed to dangers in rigidity of patterns, theologically and sociologically. Tradition is inescapable, he said. "It is always easiest to do the thing we have done before and to think the same thing today that we thought yes-

terday." However, he advised graduates not to expect change overnight, but be prepared to spend a life time of effort. It is important to seek freedom to face new situations with an open mind. Paul's weapon against tradition in the early church was God's word. "Where the truth of the gospel was at stake no deference could be paid to even the most hallowed tradition," he said. A Christian community must bring traditions under the scrutiny of scripture. That is the reason for today's renewal of the Roman Catholic Church.

Dr. Smart said the only tradition we dare recognize is that linking us with the prophets and apostles, with Christ at the centre. He emphasized that God has a particular task for us, we must recognize it and find freedom to do it, in faith. "We are not called to be successful as the world counts success," he concluded. "We are called only to be faithful, but to be faithful we must be free."

The honorary degree of doctor of divinity was conferred upon the Rev. Arthur W. Currie of St. Andrew's Church, Ottawa, and the Rev. T. H. B. Somers of the Kirk of St. James, Charlottetown, who received it in absentia. The Rev.



MRS. J. W. DAVID-SON, Reg. N., of St. Paul's Church, Peterborough, Ont., is a graduate of McMaster University, Hamilton.



PAUL DOUGLAS SCOTT, a member of St. Andrew's Church, Hespeler, Ont., is a graduate of Waterloo Lutheran University.



R. CAMPBELL TAY-LOR of Victoria Church, Toronto, a University of Toronto graduate, plans a year of further study. His wife, Anne, is from Glenview Church.



FREDERICK H. REN-NIE of Knox's Church, Galt, Ont., a graduate of Waterloo Lutheran University, will do post-graduate work for his M.Th. degree. He has a wife, Johneen.



HELEN LOUISE GOG-GIN, a member of St. Andrew's Church, Port Credit, Ont., and a graduate of the University of Toronto, will be Christian education director at Knox Church, Oakville, Ont.



GLENN A. NOBLE of St. Andrew's-Chalmers Church, Uxbridge, Ont., a graduate of Waterloo Lutheran University, will go to Kitimat, B.C., following his marriage to Miss Lois Faux.



DOUGLAS BRADLEY LOWRY, a member of Westminster Church, Scarborough, Ont., a graduate of the University of Toronto, will serve in Nigeria with his wife, Margaret



DAVID R. NICHOL-SON of Shakespeare, Ont., a graduate of Waterloo Lutheran University, will go to Melfort, Sask. with his wife Marie Betty, and their three sons.



IRENE J. DICKSON, a member of First Church, Winnipeg, and graduate of the University of Manitoba, will join the staff of Ewart College.



PETER F. GILBERT of Oshawa, Ont., Knox Church; a graduate of the University of Torcnto, will work on his M.A. degree. He has a wife, Catherine, and daughter Barbara.

James M. Drennan of Toronto, the Rev. George A. Malcolm, Hamilton, and the Rev. Alexander M. Zeidman of Toronto's Scott Mission, received the degree of master of theology.

Diplomas were awarded to graduates shown on these pages, and Donald Herbison received the certificate of the college. Peter F. Gilbert and Frederick Rennie each received a \$1,500 travelling scholarship for graduate study. Mr. Gilbert also won the Barbara O. Grey prize and Mr. Rennie the W. W. Bryden prizes for history and philosophy of religion, and church history. Irene Dickson and Helen Goggin received the Agnes and Lindsay Torrance endowment, and the Burgess scholarship went to Paul D. Scott and R. Campbell Taylor, the latter also receiving the Smith prize.

Other graduates winning scholarships and prizes were Douglas B. Lowry and Paul D. Scott, who each received two; Robert B. Salters, Marion R. Webster and Glenn A. Noble. Of the undergraduates, L. E. Siverns received three awards, and D. M. Bowring, A. P. Booth, R. M. Wilson and R. R. Robinson each received two. Others went to P. G. D. Kerr, B. P. Penny, G. A. Tattrie and G. C. Griggs.



ROBERT HILL, a member of St. Andrew's, Prescott, Ont., and graduate of Sir George Williams University, will go with his wife Nancy Jane and two children to Dawson Creek, B.C.



WALLACE JOHN
MURRAY of Knollwood Park Church,
London, Ont., a graduate of the University
of Western Ontario,
will go with his wife
Eva Audrey and
daughter to Westport,
Ont



RAYMOND EDWIN GLEN, of Knox Church, Briercrest, Sask., a graduate of the University of Saskatchewan, will do Indian work at Shoal Lake, Ont., with his wife Kathleen and daughter.



ROBERT WARREN JOHNSON of Denver, Colo. and Montreal, a graduate of Denver and Sir George Williams University, expects to serve a congregation in Ontario.



REV. RAYMOND LES-LIE GILLIS, special student, a graduate of Barrington College, Rhode Island, U.S.A., will continue to minister at Central Church, Clyde River, P.F.I.

The degree of bachelor of divinity was conferred upon Irene Dickson, Rev. Stanley Gentle, Peter Gilbert, Helen Goggin, Rev. Bruce Herrod, Rev. Clifford Johnson, Robert Jones, Douglas Lowry, Rev. Bruce Molloy, Rev. David McLelland, Fred Rennie, Rev. John Robson, Rev. Victor Rothenberger, Robert Salters, R. Campbell Taylor and Stuart McEntyre.

Principal J. S. Glen stated that a total of 49 were enrolled in undergraduate courses during the year. The opening exercises were conducted by the Rev. James Jack of Cobourg, Ont.

### MONTREAL COLLEGE

"Our English-speaking universities are turning out thousands of graduates who do not believe anything, that and not the hydrogen bomb is the continued threat to our civilization," Prof. Murdo Ewen MacDonald told the 98th annual convocation of The Presbyterian College, Montreal.

"We must take our preaching seriously," he told the graduates, "it must never reflect the foolishness of man, it must always reflect the foolishness of God. One thing we must emphasize, the absolute pre-eminence of Christ. 'No man cometh unto the father but by me' is the message we must declare."

Dr. MacDonald, who is professor of practical theology in Trinity College, the University of Glasgow, received an honorary D.D., together with the Rev. Howard A. Doig, assistant secretary for home missions.

The degree of bachelor of divinity was conferred upon Raymond E. Glen, one of the five graduates shown on this page. Mr. Glen was awarded the Calvin gold medal for the highest standing in all three years, the R.C.A.F. scholarship for excellence, the Marion Campbell prize in pastoral theology, and the Alumni Association prize.

Robert Hill won the third year prize in homiletics, the Niall Hope Burnett prize, a prize in pastoral theology, and an Alumni Association prize. Robert W. Johnson was given two awards in pastoral theology.

The Morrice scholarship for highest standing in second year went to John P. Morrison, while the Forsyth scholarship for proficiency was awarded D. Lawrence Mawhinney, who also won the prize in Old Testament. Murdoch MacRae stood first in the first year, winning three prizes. James Dickey won two, while G. Harvie Barker was given one. Other awards went to R. Lewis Inglis and George Philps, in second year, and to Robert Cunningham in first year.

Principal Robert Lennox presided and the opening devotions were conducted by Rev. Dr. W. L. MacLellan of Cornwall.

The principal of McGill University, Dr. H. Rocke Robertson, brought greetings to the college on the centenary of the granting of its charter.

To commemorate the centenary the alumni met the following day under the chairmanship of the Rev. John Simms for lectures and an address by Prof. Murdo Ewen MacDonald who spoke on the need for robustness in the ministry.

### EWART COLLEGE

Our own personalities can be the greatest barrier to communication of the gospel, Professor J. C. Hay told young women graduating from Ewart College at the service held on April 22. He discussed three barriers: (1) Unrealistic idealism that becomes a basis for judgment instead of motivation for action. "If this is your primary motive, God help you and your work," Dr. Hay said. "All those with whom you work will continually be judged and found wanting." He advised the graduates to be open to those whom they serve and accept them as they are. (2) Taking yourself too seriously. The speaker suggested that the antidote is to accept ourselves for what we are, even laugh at ourselves occasionally. (3) The desire to manipulate and control others. He emphasized that true influence comes only in a relationship where it is not desired.

Referring to scripture portions in I Cor. 12 and 13, Dr. Hay said that what will most definitely open the door to significant communication is openness... that will enable us

### sier to do the thing we have done before..." Dr. Smart

to listen and stand where others stand, acknowledging the reality of their problems.

Before a large audience in Knox College chapel, diplomas were awarded to the following who had completed the three

### RECEIVE D.D. DEGREES



Dr. Currie

Dr. Doig

Dr. Somers

year course: Margaret Balderston, Judith Craig, Marilyn Duffield, Ann Drummond, Joanne Van Brummelen, Judith Young; in the two year course, Isabel Allison and Ruth Bentley; and in the special course for university graduates, Dolina Adamson, B.Sc. (H.Ec.), B.Ed. The principal, Miss Margaret Webster, paid tribute to Mrs. Grace Tsai of Formosa who spent the year in graduate study.

The service was conducted by the Rev. R. D. A. Currie of Wallaceburg, and Miss Agnes Roy, chairman of the Ewart College board, presided. She announced that the principal will this year receive her master's degree in education, and welcomed Miss Irene Dickson to the staff as special lecturer. The board is continuing its curriculum study and at some future time may train men as well as women in special areas of work. Miss Webster reviewed work done at the college during the past year and paid tribute to the contribution of its staff. Anthems were sung by the Ewart College choir under the direction of Henry Rosevear.

General proficiency scholarships for those with the highest and second highest precentage in each year were awarded as follows: first year, Helen Linkletter, Dorothy Brown and Comfort Ejere; second year, Lois Cooke, Jean Gardner

and Jean Smith; third year, Ann Drummond and Joanne Van Brummelen. The Alumnae scholarship for the highest percentage in biblical courses went to Ann Drummond, for the second time. Judith Young and Ina Adamson shared the Gwendolyn Langford memorial scholarship for the highest standing in missions courses.

The Muriel Jennings Gray scholarship for the third year student with the highest mark in Christian education subjects went to Marilyn Duffield, and Jean Smith received the Evelyn B. and Donald B. Cram scholarship, for the top second year student in Christian education. A similar award for the first year, the Isabel Ross memorial scholarship, went to Comfort Ejere of Nigeria. The Jennie and Bell Hossack memorial scholarship for practical work went to Annabelle Wallace, the Katherine A. Gray scholarship for a special project in missions, to Marilyn Duffield; the Isabel Glenn scholarship for an appointee to overseas, Ruth Bentley. The Elizabeth Scott McKay memorial scholarship, recommended by the students for an outstanding contribution to college community life, was awarded to Jean Gardner.

The gold pin of the Order of Deaconesses was presented to Miss Isabel Scott.

13



**EXPO 67,** A CHALLENGE TO PRESBY-TERIANS by Dr. W. C. Leith

As a member of one of the design teams working on the theme exhibits for the Montreal Exposition in 1967, may own handiwork on display, such as: I suggest that all Presbyterians everywhere should consider this opportunity to present an open house of the Presbyterian family, utilizing the physical facilities of every Presbyterian congregation on the island of Montreal, together with display contributions and vacationing talent from every Presbyterian Church in the world.

The Montreal Presbyterian College seems the logical focal point to initiate every Presbyterian visitor to Expo 67 into the theme that the Presbyterian family is as important in 1967 as it was in 1867! The history of the past hundred years of our church could be con- to provide church bulletins at a reduced tained in a film or series of slides viewed rate which could illustrate various phases daily during July and August of 1967, of this project such as a road map to and then made available later on a loan the Cote des Neiges church hall and a basis for interested congregations. Mis- photo of Rev. E. I. McPhee extending sionary students, ministers and layworkers in various native dress could to the poster display - nursery class. illustrate Eskimo and Indian projects in Expo 67 will offer many Presbyterians Canada, as well as overseas projects in the opportunity to visit the Montreal India, Nigeria, Taiwan, etc. Young Presbyterian College, let us start now to peoples conferences should be scheduled plan a Presbyterian family project for several days at the college, so that utilizing our available facilities and they can eat, talk and sleep within the talents, that will be a contribution to college walls.

A centennial cairn may be practicable Canada. to contain a small rock from every the college grounds could be arranged Family. \*

so that qualified organists and willing choirs from outlying presbyteries like Kootenay and Pictou could plan their itineraries at Expo 67 to include one day for the Presbyterian family project, which could include noon or evening quiet times in our college chapel.

It may be feasible to arrange a display for every church hall, afternoons only, in the Montreal Presbytery so that all facets of our Presbyterian family can be portrayed in a humble, dedicated ■ If you are wise, red-blooded, advenfashion. Visiting families might see their

(a) poster competitions for every age group in Sunday school

- (b) photo jigsaw puzzles of each province in Canada and every other country, which will show a small photographic portion of every church in our Presbyterian family
- (c) hobby craft exhibits and a location map of every summer camp
- (d) organ demonstrations and free lessons for qualified pupils
- (e) building advice for small congregations

During early 1967, it may be possible the hand of fellowship to the first visitor the centennial of Presbyterian life in

I would like to become one of the Presbyterian church, to symbolize each many doers that would be required to congregation's part in a challenge of de- undertake any project correlated to the dication to the teaching member of the critical-path schedule of Expo 67, such Presbyterian family. Outdoor recitals on as a centennial of the Presbyterian

aaniningan maanaan ahaan a

Pungent and Pertinent



PRUDES, **PATTERNS** AND **PASTORS** by L. E. Siverns

turous, and still alive, don't read this article, for it is written by a candidate for the ministry. You know what I mean! It has been expressed many times and in many ways, but the consensus is that to be a minister it is necessary to have certain characteristics, all of which begin with "no" or "not."

Take his appearance, for instance, is it bright, gay and cheery? Goodness no! Colour him grey and long-faced. Then locate him any place where it is dark and dreary, for he seems to be the very embodiment of gloom and uselessness. He looks as out of place in the world as an ornate rocking chair in a Tudor home. It is this vocation that I am connected with and talking about, so let me repeat, if you are alive, if you really know what it means to live, and if you are convinced that the minister does not, then don't waste your time. Use the page for something practical, like a paper aeroplane or windmill.

All of us are aware of the stereotype of the minister. He has been described as a praying mantis (harmless but something of a nuisance). He has been called a creature proud of his humility (I have a wonderful sermon on pride!) He has been referred to as a knockout at a funeral and a washout at a wedding; that's how some people think of the minister. Not at all complimentary, but then critics don't stop there. Following the old adage that birds of a feather stick together, there are those who describe the minister by association. Someone has talked of "nice, calm, sedative subjects, such as little birds and clergymen and sunflowers and the purity of the English home." George Eliot wrote of two ladies who had "the same preference in silks, patterns for underclothing, china-ware and clergymen."

If it is true that there are ministers

who fit these descriptions, then it is also true there are doctors who are medicine-men at heart and in practice. Men too often fall short of their calling! Indeed, far from being a retreat from life, the ministry is a call to a challenging and exciting life. There is no place in the ministry for those who are not willing to live in the full sense of that word. That is a part of what the gospel means: it reaffirms the value of life-God created it and it is good. It reaffirms that this is God's world and the forces of evil have already gone down to defeat. The resurrection of Jesus Christ means that we are to share in this reaffirmed life through him.

So what has this got to do with the ministry? The minister is in an unique way able to declare this message. He is in a novel position to declare that Christ came, "that men may have life, and may have it in all its fulness." (NEB John 10:10) And since this is the commission of all Christians, the minister is also a minister unto ministers, a servant of servants. He is at once evangelist and teacher, combining all of the knowledge and experience at his disposal for the glory of God. No talent can go unused in this exacting vocation. There is no job so persistently demanding and vet so rewarding.

All of this is true because the minister is dealing with people, you and me, our relationship to God and to one another. Most young ministers (and students) are surprised that congregations actually consist of human beings - regular people. Let's not flatter ourselves, most of us are neither angels nor devils. It is exciting to deal with just such people, people like you and me. It is also demanding and at the same time rewarding. The ministry is no place for young men and women who are afraid to enter into personal relationships. This is no calling for those who shy away from the deep longing and the earnest searching of people. The call is for those who are not afraid to cry and to laugh with others. It is for those who dare to be servants of God and yet modern men. It is for those who dare to be alive to the needs of others and the demands of God. Doesn't this sound like living life to the full? Could it be that with God's help you might be up to this challenge? ★

### **LETTERS**

**Centennial Project?** 

In the November, 1964 issue there appeared an article by the Rev. Walter Donovan of Shoal Lake, proposing a centennial project to improve the status and living conditions of our native Indian population.

The members of Grace Presbyterian Women's Circle of Kinnaird have been concerned with this problem, and were so impressed with his suggestions that we decided to send a memorandum to the national centennial committee in Ottawa, urging their serious consideration of his ideas.

We feel that this expression of opinion would be more effective if backed up by a larger group, so are suggesting that other women's groups in the church consider sending in a similar resolution. Kinnaird, B.C. Mrs. D. A. McIntosh

### "You Were Asking?"

It would be a pity if interested enquirers were discouraged by evasive, inadequate or flippant replies to questions which appear under the heading "You Were Asking?" In making this observation I particularly refer to questions relating to the interpretation of the scriptures and vital doctrine. Because a passage is difficult, or a truth has been distorted by bizarre interpretations or otherwise, there is all the more reason to deal with the question raised as adequately and frankly as possible . . . It is a matter of great regret to me to see a magazine, so well produced, so widely read containing so little for the soul, because so little of Christ.

Don Mills, Ont. S. T. Garside

### Working Ministers

I was much interested by the article "Why don't ministers work?" by the Rev. Denis H. Mahood in the May issue. When I was still a minister of the Church of Scotland I did exactly what he suggests for several months; I was in fact a minister-bus driver. Therefore, may I answer his question quite simply by saying, "Because (a) the courts of the church won't let him, and (b) it really does not have the cheering effects he supposes"?

For purely economic reasons, I considered using one of my minor skills and becoming a bus driver with a large company. I began by consulting the office bearers of my own congregation. Almost without exception, they were working men, engineers, shipyard workers and so on. They were all in favour of the idea. So I took regular employment as a full-time bus driver, while still endeavouring to carry out my clerical duties. A bus driver's shift was eight hours daily; early shift (about 5 a.m.

to 4 p.m. with breaks) one week, late shift (4 p.m. to 1 a.m.) the next. Once in a while I had to have shifts rearranged to allow me to take a funeral or something of the sort; I always had Sundays off—there was no problem about that, because most of the other drivers preferred Sunday shifts, since these were paid at time and a half rates.

Physically, it certainly was tiring; when the ordinary bus driver finishes his shift, he does no more work that day; my ministerial work just began then. After a spell, I had to go to hospital, and while I was there our presbytery took up the questions of ministers engaging in extra-ministerial remunerated employment, and decreed that no minister was permitted to engage in this without the previous sanction of his presbytery. The presbytery clerk visited me in hospital to assure me that if I made such application it would probably be granted. I declined, however, to apply, on a matter of principle, as I felt that even a minister was entitled to some free hours and ought not to have to ask anyone's permission as to what he did with them, assuming, of course, that what he did was not something generally considered incompatible with his profession, such as being a bartender or bookie. The presbytery, however, assumed that no minister is ever off duty at all, which is a perfectly defensible position. They found it impossible to decide whether a minister, however, was entitled to write books or engage in journalism, so the position remained obscure.

Mr. Mahood should disabuse himself of the idea that doing manual work alongside men improves "opportunities of communication." It doesn't, although I found my fellow drivers magnificent fellows to get along with, by and large. A fellow minister who had been a combatant officer in World War II told me that although he had in his parish a fair number of old comrades from the army, and always found himself heartily received at British Legion meetings, the bond had not the slightest effect in drawing the said old comrades into the

church.

I am sorry to add that I do not feel Mr. Mahood's scriptural citations are much to the point. It was certainly not as the obscure village carpenter that people knew our Lord best, but as the rabbi who "spake as never man spake" and as the Saviour on the cross. St. Paul had little time for tent making once he was committed to his whole-time ministry, and it was he who insisted that it was a duty incumbent upon the congregations to take up collections for the support of the full-time ministry. Matthew, of course, lost his job as a civil servant when he walked out on it to become a disciple.

continued on page 32



"I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD." (PS. 122:1)

■ I'm for the church! That doesn't surprise you? You're right, of course; I am a minister of the church, and I've been ordained to "preach the word" and "dispense the sacraments." I ought to be for the church. And so ought you!

Granted, it might appear that we are somewhat of a minority, but that's nothing new. It sometimes appears that no one is much in favour of the church now. The spate of articles and books critical of the church continues. And surely the time has come for some of us to declare: "I'm for the church!"

I'm for the church and its preaching. You expected me to say that, too; didn't you? I am a preacher. I don't object to religious drama, if it is properly done, in the sanctuary. I've no quarrel with panel discussions, and dialogue between minister and people, and question and answer periods. After all, some of our Lord's most effective teaching was done under such circumstances. But I just don't believe what some people keep telling us that "the sermon has outlived its usefulness." While I remember that the best sermons are lived and not merely preached, I cannot forget how Paul said: "We conclude that faith is awakened by the message, and the message that awakens it comes through the word of Christ." (NEB, Rom. 10:17)

I'm for the church and its worship! Wherever in our churches the Communion table is located, and in whatever manner or posture we say our prayers, I believe in the church as a place of worship. As a duck needs water and a bird air, so a man needs worship. The atmosphere of worship is his proper element, for man is not God but God's creature. And people who excuse themselves from church to worship out of doors are only making excuse. Man often needs to be alone, to be sure, and often alone for his worship. The worship, however, that most often leads on, as it ought, to service, is worship in a company of people. God made us social creatures, every man his fellow man's brother. We are members one of another. "Our Father," Jesus taught us to pray as we worship together with others. We need to worship together in a building that creates a spirit of worship, and helps to shut out some of the distractions of the outside world. I believe in the church for worship!

And I'm for the church's fellowship! "Fellowship," you say, "in the church!" "Where the president of the ladies'

aid won't speak to the president of the guild, and where the casual worshipper feels as though he were worshipping in the world's largest freezer chest!" Fellowship in the church!," you say. I know. And I don't like this or approve of it any more than you do. But underneath all this, you'll find, if you're something more than a casual worshipper, there is a fellowship. It's a fellowship of human beings, to be sure, none of whom is perfect. It's a fellowship of faith, however imperfectly they believe. They worship God, however badly they sing and mumble their prayers. And they have a sense, however dull it may have grown, of being in this business of serving God together. From the very beginning the church was a fellowship. It may not seem much like it today, sometimes, and it may often have to be called back, but I'm in favour of this kind of church.

You're right: there may well be lots of things about the church that need changing. And it's a saving grace when we can talk about the church not only as "reformed" but as "self-reforming." It is always in need of reforming itself, and criticize the church sometimes we must. But that criticism is most valid which is "criticism in depth." It must be more than mere surface thinking of a few non-church panelists. It must well up from within the church itself and among those who know they have come far short of their high calling, and are willing to ask, "Lord, what wouldst thou have me to do?" It's not the pseudo-intellectual who can best tell us what the church needs, but he whose body the church is, and of which still today he is the only head.

The church is a place for hearing the word. It is a place for seeing God, as Isaiah saw him of old, "high and lifted up." It is a place where like-minded people, meeting in Christ's name, remember the fellowship of love to which they belong. I'm for that church! Aren't you?

"Christ loved the church, and gave himself for it." (Eph. 5:25)

### Prayer:

O God, who hast founded the church of Jesus Christ, be with us who are its members today. Help us within the church to hear and obey thy word, to maintain the spirit of worship and the fellowship of Christian love. We ask it in Jesus' name. Amen. \*

BY D. GLENN CAMPBELL

■ About 600 young people and their leaders came from 16 Asian lands to the Philippines for the first Asian Christian Youth Assembly, early this winter. They lived as a community on the campus of Silliman University, Dumaquete City, meeting there for about two weeks and closing the conference in Manila.

"Christ the Life — Life and Service of Christian Youth in Asia Today" was the theme of addresses by the Rev. D. T. Niles, secretary of the East Asia Christian Conference. "For faith, hope, obedience, remember from where you came, from what you are hewn, from what we are brought," he said. "We are called to practice death in the midst of life . . . life in the midst of death." Other addresses were given by leaders from the sponsoring organizations — the E.A.C.C., World Council of Churches and the World Council of Christian Education. Informal discussion and Bible study, panels and seminars gave delegates opportunities to examine what was being said, and discover practical appli-

cations.

Study of the situation in Asia today, the place of the church and sources of faith were stressed at the conference. Emphasis was also placed on the life Asian youth are to have in Christ, the implications of this for youth and society, and working this out as individuals.

Panel groups discussed the values and meaning of life; the church and the problem of indigenization, Christian responsibility for peace, the Christian style of life, and Christian views on sex, marriage and family life. Thirteen seminars explored the meaning of vocation in relation to the professions, and Christian witness and service on the job.

On four evenings each country gave presentations of its cultural gifts, in the past and today. Two plays, "Youth" and "The Invader" were performed. Delegates visited parishes in the Dumaquete area and in Manila, the young people were billeted in both Protestant and Roman Catholic homes, attending their hosts' church on Sunday morning.\*

# A Unique Assembly of Asian Youth



Delegates to the Asian Christian Youth Assembly stand in national groups and dress at a rally, saluting the people at Dumaquete for their hospitality.



An assembly chaplain, Bishop Chrysostom, of India's Mar Thoma Church, chats with some friends during the Dumaquete rally.



The Roman Catholic bishop of the Dumaquete diocese brings greetings. On platform second from right is theme speaker Rev. D. T. Niles.



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### CURRICULUM CHANGES:

### THE CHURCH AND CURRICULUM

■ "Johnny won't let us miss a Sunday. He can't wait to get back to his church school class."

"Oh, we can't go back to the way we used to do things. I did think that was the only right way, but now I see we were just putting the children on edge and it puts me on edge too. It's so much better the way we are teaching now!"

These are typical reactions after two years of Christian Faith and Life curriculum in a congregation. The first was repeated by several families as the minister visited. The second came from a teacher who one year earlier was so upset by the change to a new curriculum that she thought she would have to resign.

Pupils, parents and teachers may like it, but what objective evidence is there of good results? Take this evaluation at an observation school where teachers of junior highs watched a class session:

Observers: "But aren't those junior highs unusual? Ours wouldn't enter into a session like that. Nor would they have such a background of knowledge. Why, these young people know much more than we do!"

Superintendent of the school which provided the class of teen-agers: "This shows the result of 13 years of Christian Faith and Life. This is the first class brought up on this curriculum. There is even a marked difference between this class and last year's. They are better able to grapple with issues which Christians must face today."

Does this suggest an answer to that drop-out problem so many church schools have?

### What should a church demand of curriculum?

Confessional: A curriculum must accord with the church's confessional standards and be subject to review and modification by the church's governing body if the church is to truly confess its faith. A responsible church cannot use a commercial curriculum which tries to please various confessions and is the responsibility of no one except a management which must be guided by the profit motive to survive.

Furthermore, curriculum must not be related to confessional standards as ancient history, simply parroting the church's witness to past generations. It must be dynamic and evangelical, forcing the church to make its confession anew and vigorously today.

Educational: Curriculum must be true to the best educational insights, with deep understanding of how persons grow through changing experience (which is learning); not just in terms of general education and growth, but of how the Holy Spirit uses the means of grace in his saving, sanctifying work.

Biblical: The Bible is the historical dialogue between God and mankind. Our confessional standards and our educational insights provide the additional perspective of God and

mankind within which this dialogue must be understood and interpreted today.

A Biblical curriculum cannot simply quote Bible passages (perhaps to show how God helps people succeed, as one "all-scripture" curriculum does.) Nor can it simply repeat static literalisms from bygone days, even clothed in illustrations appying them to modern life, as another popular curriculum does.

Biblical curriculum must present the word of God as a living word which is good news *today*.

Purposeful: A curriculum must be purposeful, seeking the fulfilment of God's will in and through the life of his people in the world. Personal salvation is an essential beginning, but it can never be the goal. The church's life must not centre upon itself but upon obedience to our Lord. Full discipleship in the mission to which Christ calls us in our baptism must be a part of curriculum at every level.

## What demands should curriculum make upon a church?

Confessionally: Curriculum should demand that those called to share in the teaching ministry must not only study to know the faith of our fathers but must be actively engaged in confessing it to their fellows so that it becomes a living faith. This means much study on their own, combined with regular study under the direction of their teaching elder (the minister), plus active engagement with the world.

Educationally: Curriculum should demand responsible teachers who will seek to understand the pupils, know their home environment, be familiar with their day schooling and with the forces of culture in the community which are shaping their lives. It should present a challenge to the indifferent or ill-informed, to require them to use tested and effective teaching procedures.

Biblically: Curriculum should demand a prophetic teaching ministry. It should discourage salesmen of second-hand, predigested religious "truths". It should not tolerate purveyors of "instant religion" harping on one string. It should resist scribe and priest who ultimately reject Jesus because they only know "Thus said the Lord."

A Biblical curriculum should force teacher and pupils to wrestle with the historical revelation and with the issues of life until the Bible comes alive in their souls and they hear "Thus says the Lord."

Purposefully: Curriculum should not allow teacher and pupils to merely talk about the application of truths to issues. It should demand that they become involved in the issues, joining together in discipleship. It should demand that the whole congregation truly become the living Body of Christ in the world, a partnership in mission. —Albert E. Bailey

### **NEWS**

### **Operation Beaver to build** New church at Whitefish Bay

The church architecture committee of the general assembly has approved plans for a church on the Indian Reserve at Whitefish Bay. It will be built this summer by Operation Beaver, the international work camp sponsored by the Canadian Council of Churches. Our church will be responsible only for the cost of the building materials, and will provide supervision and guidance for the work camp committee. Site for the new church was chosen in consultation with Indian leaders at Whitefish Bay who are co-operating in plans for the work camp.

### With 93,113 subscriptions The Record reaches a new high

Paid subscriptions to The Presbyterian Record were at an all-time high in May with the addition of three congregations to the Every Home Plan.

Total paid subscriptions now stand at 93,113, which is 682 more than the figure for March 31 given in the report to general assembly.

### Conventicle at Glen Mhor On Sunday, June 6 at 4 p.m.

The delegate from the Church of Scotland, the Rev. Alex R. Shillinglaw, will be the speaker at the seventh annual conventicle at Glen Mhor Camp on Sunday, June 6 at 4 p.m. Mr. Shillinglaw is minister of Newton St. Boswells in Roxburghshire.

All Presbyterians are invited to attend this outdoor service under the auspices of the Synod of Toronto and King-

### Church music workshop To be held in July

The fifth annual church music workshop of the Department of Extension, University of Waterloo, will take place on July 5, 6 and 7. For details and brochures write: Paul Berg, University of Waterloo, Waterloo, Ont.



The Rev. D. T. Evans, (second from left), chairman of the mission board, received a \$620 cheque from the Missionary and Theological Society of Knox College, for Formosan theological students. It was presented by past president Peter F. Gilbert. Looking on is Helen Goggin, past secretarytreasurer, and the Rev. Donald Powell.



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# PRESBYTERIAN MEN

SYD JONES



Our PM personality this month is from the Island of Cape Breton on the Atlantic coast.

Syd Jones was born in Moncton, N.B., a direct descendant of a United Empire Loyalist family. He later moved

to Sydney Mines, N.S., and lived for a time in Pittsburg, Pa. and Toledo, Ohio. He is now in Baddeck, Cape Breton, where he is an elder in Knox Church and has been active in Trail Ranger, Tuxis, Boy Scout and young people's

He often supplies vacant charges on the island. Syd attended classes at Presbyterian College for part of two terms following church union in 1925, when there was an extreme shortage of ministers, and served on Maritime mission fields for four years. Since 1958 he has been a tower of strength to the PM movement in his synod, serving as council president in 1962.

Within the island, from a Gaelicspeaking home, Syd found a wonderful life partner in Nellie MacDonald. Their son David, a teacher, is taking post graduate studies at the university for his B. Ed. degree.

Syd has his own electrical and general service business, and in his spare time enjoys gardening and wood working.

Men of Guelph Presbytery held their annual supper at Westminster St. Paul's Church, Guelph, Ont., on March 29. The 70 present saw the film Freedom in their Souls and heard an address by the Rev. E. J. Heuer, audio-visual secretary of the Canadian Bible Society, who filmed the scenes in Africa.

About 60 men travelled to Sarnia through a blinding snowstorm to attend the spring rally in St. Matthew's church, April 1. George Fernie, assistant to the national director of PM, gave an address on the responsibilities of the layman to his church. A banquet was served by the ladies.

An increase of 40% in registration was reported at the first of the 1965 conferences for Presbyterian Men at Truro, N.S., May 7-9. Of the 130 in attendance at least 19 were under the age of 25.

Other regional conferences were held last month at Ottawa and London, Ontario. The first western conference will be held in Winnipeg, June 18-20.

### **BOOK CHAT**

COMMUNION TOKENS OF THE PRESBYTERIAN CHURCH IN CANA-

DA by Fred Bowman

• The author has made an exhaustive study of the subject, and has produced a valuable book that will be of interest to many Presbyterian congregations because it contains an account of their origins and early history. There are 276 reproductions of communion tokens, and an introduction explaining their use. (Canadian Numismatic Association, see classified advertisement.)

THE BOY WHO COULDN'T TALK, by Lulu Hathaway

 An exciting story for primary children about San Lin of Burma who couldn't talk — and why. San Lin paid no attention to anyone until John Po and his father visited the refugee camp. In the weeks that followed, although he became a satisfactory companion for John Po, the sounds of San Lin grew very exasperating. Out of the growing trust and understanding between two boys the author develops a moving, adventurous story. (Ryerson, paper, \$1.75)

Mabel Booth



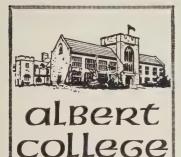
Rev. Dr. J. A. Munro was made a life member of the Women's Missionary Society (W.D.) when he spoke at the opening of the annual council meeting at Ewart College on May 10. Mrs. A. Glenn Thompson, left, presented the certificate, and the president, Mrs. A. S. Curr gave Dr. Munro a well-filled wallet to mark his retirement as secretary for home missions. Looking on is Miss Giollo Kelly, director of national missions, who worked for Dr. Munro for nine years.

In his address Dr. Munro advised the church "to get its hands dirty—get down there with the problems of our age." He told the 120 delegates that too often the church stands aloof from the problems that are trying the souls of national leaders.

### World mission conferences

Three international world mission conferences will be held this summer sponsored by the Canadian Council of Churches. They will be the Atlantic Con-

ference, June 28-July 2 at Halifax, N.S.; Prairie Conference, July 12-15, at Jamestown, North Dakota; Pacific Northwest Conference, August 9-13, at Tacoma, Washington.



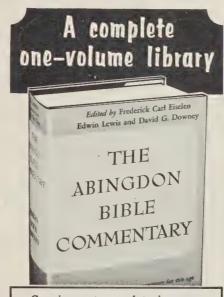
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Some of the 3,900 girls who filled the civic auditorium at Winnipeg for the 50th anniversary rally of 200 Manitoba C.G.I.T. groups. The program took the form of a C.G.I.T. meeting with provincial chairman Mrs. Margaret Buhr presiding. Girls from the Lakehead told of the many parts of the world in which C.G.I.T. has provided help.



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Over 525 girls from the Cape Breton area attended a giant birthday party, in honour of the 50th anniversary of C.G.I.T., coming from United, Baptist and Presbyterian churches. Above are girls from Bethel Presbyterian, Sydney; left, Judy MacKinnan, Jacklynne Menzies, Karen and Janice Mudge.



THE C.G.I.T. has received this friendship plaque from the girls of Indonesia, in appreciation of the \$50,000 being raised for a Christian youth centre in that country. This is a special project, to mark the 50th anniversary of C.G.I.T. this year.

About 250 C.O.C., Explorer and C.G.I.T. members and leaders of the Montreal-Ottawa Synod participated in visitor's day at Tyndale House on Easter Monday. They represented 13 congregations. Singing, viewing slides of Tyndale activities, sharing in worship, touring the building, refreshments and meeting Tyndale members who acted as hosts and hostesses all combined to make a pleasant afternoon.

Summer Camps
Superior Presbytery, Sandstone Lake
Camp — Registrar: Rev. R. Witt, 108
Juniper Dr., Pt. Arthur, Ont. Co-ed boys
and girls, (8-11), Aug. 8-14; Co-ed (1214), Aug. 8-18.

Temiskaming Presbytery, Dorothy Lake Camp — Registrar: Mr. E. A. Smith, Box 85, Englehart, Ont. Boys (10-14), July 18-23; Girls (10-14), July 25-30.

St. Andrew's Church, Swift Current, Sask. was host to 56 high school students from Yorkton, Regina, Moose Jaw, Briercrest and Swift Current who attended a three day rally there during the Easter holiday. "A Faith to Live By was the topic of an address by the Rev. R. Courtenay of Yorkton, who also organized the rally. Rev. P. Ruddell of Moose Jaw spoke on "A Relevant Faith" and Rev. R. C. Spencer of Assiniboia led discussion on "Being a Christian Does Make a Difference." These general subjects were focused more sharply in the final discussion on gambling. Mike Keaschuk of Yorkton showed slides of Hawaii, including views of some of the oldest churches in the islands. The group also toured the new central building at the experimental farm and saw the latest methods of growing plants under controlled atmospheric conditions. On one evening a dance was held.

An Easter sunrise service was sponsored by the Hamilton Presbytery P.Y.P.S. at 6:30 a.m. in Chalmers Church. Afterwards the 132 attending had breakfast at Chedoke Church, served by the young people and ladies.



One hundred and thirty young people turned out at 6 a.m. for an Easter sunrise service conducted by the Chippawa, Ont. P.Y.P.S., in Niagara Falls' Seagram Tower, 325 feet above the cataract. The minister, Rev. P. G. MacInnes, is shown addressing the group.

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# CHURCH CAMEOS



The founder of St. Laurent Presbyterian Church, Montreal, the Rev. R. E. Mumma, now chaplain at Harvard University, turned the sod for the new sanctuary on May 2. Jack Sharples, left, is chairman of the design committee.



Presentations were made to Mr. and Mrs. Alex Ingles, left, at Rogers Memorial Church, Toronto, May 2. Mr. Ingles, former student assistant, has moved to Nestleton and Ballyduff, Ontario. Rev. Dr. Hugh MacMillan was guest preacher that morning. Others in the photo are Mrs. MacMillan, Mrs. Milroy, and the minister, Rev. James Milroy.



Three shovels held by long-time members turned the sod for the new West Vancouver Presbyterian Church. Shown are: Miss C. Williams, Miss M. Ross, Rev. S. L. McIntyre, Mrs. J. A. Davidson and Mr. Davidson.



—Packet and Times photo

Fifty gowns were given choirs in Orillia Presbyterian Church by the Ladies' Aid. Here Mrs. Eldon Reid, mistress of the gowns, is shown with four junior choir members. The junior choirs won two first awards at the Orillia music festival on May 5.



Presentations were made to Mrs. W. A. Crowley and Harry Rolston at Kenora, Ont. in recognition of the long service of each to First Presbyterian Church. Both have served in a number of offices.





On May 2 the loan papers were burned at St. Stephen's Church, Creston, B.C. and a history of the congregation compiled by the Explorers was presented. In the photo are M. J. Boyd, left, Rev. R. C. Garvin, and R. Roebuck.



At Elphinstone, Man. the keys to the new manse are handed by contractor M. Kawa, left, to elder Wm. Gerrard, right, in the presence of Rev. J. P. Jones, presbytery moderator, Rev. J. M. Laurenson, minister, and Rev. A. F. MacSween, mission superintendent.



C. C. Warren, the organist and choirmaster of St. Andrew's Church, Victoria, B.C. for 25 years, was honoured by the congregation. Rev. Dr. J. L. W. McLean made a presentation to him, while Mrs. McLean, left, made one to Mrs. Warren.



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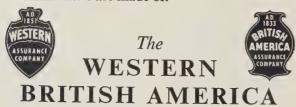
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### CHURCH CAMEOS

- A baptismal font was dedicated in St. Andrew's Church, North River, N.S., made and given by A. D. Carmichael in memory of Elizabeth Carmichael. The minister is the Rev. Joseph Cathcart.
- At Blytheswood Church, Ont., on April 11, memorials were dedicated in memory of the Rev. Hugh Cleghorn; a Communion table and chair given by the evening association, and a Bible lectern from the Cleghorn family.
- On April 16, a lectern Bible was dedicated at Calvin Church, Kitchener, Ont., in memory of Mrs. Beatrice Ann Goodwin, given by her husband. The following Sunday the 5th anniversary was marked by dedication of the new Canadian flag and retirement of the Red En-

On April 18, at St. Andrew's Church, Spencerville, Ont., 15 choir chairs were dedicated, given by Dean Cook, and six hymnbooks, the gift of the ladies' aid.

- At St. Columba Church, Kirk Hill, Ont. a baptismal font was dedicated on April 25 in memory of Catherine Ann (MacIntosh) MacRae. It was made of oak by the donor, John D. MacRae.
- On April 28, tributes were paid and a gift presented to Mrs. May Andrew, marking 45 years' service in the choirs of St. Andrew's Church, Pickering, Ont.
- In First Church, Brandon, Man., a pulpit lamp, the gift of George Stewart, and Psalm books, given by the junior young people, were dedicated on May 2.
- Communion plates in memory of Mrs. Ernest Erwin were dedicated at St. David's Church near Niagara by the Rev. M. Tubb. They were given by Mrs. Evan Parnell.

### **Budget Receipts**

On April 30 budget receipts from congregations of The Presbyterian Church in Canada totalled \$410,980, as compared with \$415,413 last year.

Expenditures for the first four months were \$598,916 as against \$596,921 in 1964.

### **Anniversaries**

127th-Bowmanville, St. Andrew's, Ont., May 2.

114th - Orillia Church, Ont., May 30 (Rev. Eric Beggs) 40th—St. Enoch Church, Hamilton,

Ont., May 10 (Rev. W. Kennedy). 31st-York Memorial Church, Toronto, April 11 (Rev. D. P. Rowland).

13th—Grace Church, Kinnaird, B.C. May 16 (Rev. S. H. Kerr)

### Evaluation of the church Theme at synod meeting



Rev. William Lawson

The 91st meeting of the Synod of Hamilton and London in Paulin Memorial Church, Windsor, elected as moderator the Rev. William Lawson, of St. Andrew's Church. His term will perhaps be one of the shortest in the synod's history since in a close vote the time of meeting was changed from the spring to the fall, the last of the synods to adopt this season.

A special committee was set up to explore the possibility of appointing a Presbyterian chaplain for the four universities within the bounds and another one to study

the feasibility of appointing an extension officer.

The synod institute, sponsored by the committee on the state of the church opened with a panel discussion and later heard the Rev. Dr. F. G. Stewart on "The Timeless Ministry

in Revolution."

The theme of the need for re-examination and evaluation of the role and place not only of the ministry but also of the whole church in its outreach in the world was also stressed by other speakers. Rev. Dr. Hugh MacMillan, moderator of the 90th general assembly, counselled deepening of thought and interest even as the great river, near which the synod was meeting was deepened. Rev. Dr. J. A. Munro, retiring secretary for home missions stressed the need for continuing advance, and Rev. Dr. E. H. Johnson, overseas secretary, deplored the fact that in view of the tremendous need and opportunity in the world, a too slow increase in giving by the home church is hampering advance with lack of sufficient funds. Mrs. F. A. Creacy, president of the Chatham Presbyterial brought the report of the synodical W.M.S.

Progress was reported from the two synod camps, Kintail and Camp Goforth and authorization was given to explore the possibility of using Camp Goforth for a conference centre. Plans for the S.A.L.T. School at London, Aug. 30 to Sept. 3 are well advanced. A strong declaration in favour of the continuance of religious education in the schools was

ordered transmitted to the minister of education.

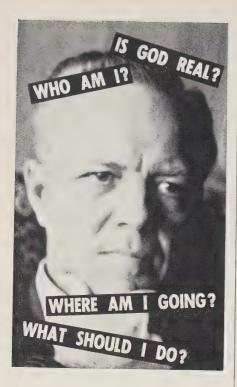
The need for vigorous implementation of the Partnership Plan or similar methods of stewardship was stressed if the increase in giving is to keep pace with the increasing prosperity of the nation. The committee was authorized to continue preparations for the regional Presbyterian convocation on Town and Country to be held in Hamilton in 1967. All congregations were urged to take full advantage of the Canada Pension Act which becomes operative in January, 1966.

—R. Russell Gordon



When 150 church editors met in Knox Presbyterian Church, Ottawa, May 4-7, the Right Hon. John G. Diefenbaker (right) was one of the speakers. At the left is Henry McCorkle of Philadelphia who was succeeded as president of the Associated Church Press by Ernest Homewood of the United Church Observer, the first Canadian to hold that office. In the centre is the Rev. Gordon Baker, editor of The Canadian Churchman (Anglican) and chairman of the convention committee.— U.P.I. photo





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### **PERSONALS**

Ron McGraw, who is teaching in Nigeria, will arrive home this month for a brief furlough.

The honorary degree of Doctor of Divinity was conferred upon the Rev. Mariano Di Gangi by Gordon Divinity School in Massachusetts on April 10. Formerly of Montreal and Hamilton, Dr. Di Gangi is now minister of Tenth Presbyterian Church, Philadelphia.

Miss Helen Allen, reporter on *The Toronto Telegram*, received a citation from the government of Ontario on April 28 recognizing her series of articles promoting the adoption of children which has resulted in homes for hundreds of boys and girls. Premier John D. Robarts also presented earrings and a brooch bearing the provincial flower symbol, the trillium. Miss Allen is a member of general assembly's committee on the Presbyterian Record.

At Stratford, Ontario, the Rev. James Ferguson and his wife were honoured by the St. Andrew's congregation on their 25th wedding anniversary. Mr. Ferguson was ordained 25 years ago.

Hugh John MacGillivray and John Donald MacRae were presented with illuminated addresses by St. Columba Church, Kirk Hill, Ontario, on April 18. Mr. MacGillivray retired from the choir in 1963 after 61 years, Mr. MacRae is still a choir member after 60 years of regular attendance.

Robert Leitch was honoured by Knox Church, Brantford, Ontario, on May 2 for his long service as an elder, session clerk, and member of the board. Gifts were presented to him and his wife, who will visit their birth place in Greenock, Scotland soon.

Tribute was paid to Rev. Dr. David P. Rowland by the congregation of York Memorial Church, Toronto on April 10. The church was celebrating its 31st anniversary, and Dr. Rowland the 30th anniversary of his ordination. He has served York Memorial as student and minister through its history. A portrait of himself was presented to Dr. Rowland, together with a clock and a bouquet for his wife. Leaders of government and the church spoke at the congregational reception.

Rev. Dr. E. G. B. Foote retired from the office of chaplain general in May. He has joined the staff of the Canadian Bible Society to assume special responsibilities in the city of Ottawa.

A call has been extended by the Hungarian Church, Windsor, Ontario to the Rev. Thomas Nyaradi of Moosomin, Saskatchewan.

In Winnipeg the Rev. Donald S. Collins, minister of Bowness United Church, Calgary, will succeed the Rev. W. H. Davis as district secretary of the Canadian Bible Society on July 1.

### **BIBLE READINGS**

1—Revelation 5: 1-14

2-Hebrews 12: 18-24

June 3-Mark 14: 26-31 4-Mark 14: 32-45 June June 5-Mark 14: 46-54 June 6—Mark 14: 55-65 7—Mark 14: 66-72 June June 8—Mark 15:1-8 June 9-Mark 15: 9-21 June 10-Mark 15: 22-38 June 11-Mark 15: 39-47 June 12—Acts 17: 1-15 June 13-Mark 16: 1-8 June 14-Mark 16: 9-13 June 15-Mark 16: 14-20 June 16-Jeremiah 32: 1-5 June 17—Jeremiah 32: 6-15

June

June

June 18—Jeremiah 32: 16-25 June 19—Jeremiah 32: 26-35

June 20—Luke 4: 16-30 June 21—Jeremiah 32: 36-44 June 22—Jeremiah 33: 1-8

June 23—Jeremiah 33: 9-18 June 24—Jeremiah 33: 19-26

June 25—2 Kings 24: 1-4, 11-16 June 26—2 Kings 25: 8-17 June 27—2 Kings 25: 27-30

June 28—Daniel 11: 30-45 June 29—Daniel 12: 1-4

June 30—Daniel 12: 5-13

### IN MEMORIAM

BAVIDGE, ERIC, 62, St. Andrew's Church, St. John's, Nfld., manager and trustee, April 20.

CAMERON, MURRAY, 72, elder, board member and trustee, St. Andrew's Church, Huntsville, Ont., April 7.

CAMPBELL, WILLIAM, 92, elder, St. Andrew's Church, Carleton Place, Ont., April 22. CLELAND, GEORGE, elder, Knox Church, Listowel, Ont., April 9.

DUNCANSON, ANDREW J., 79, elder, Duff Church, Largie, Ont., March 22.

GRANT, MRS. MARGARET, 105, charter member of St. Andrew's Church, Saskatoon, and active W.M.S. worker, April 22.

HAY, CHARLES WILLIAM, 50, elder, Knox Crescent and Kensington Church, Montreal, April 7.

KINNEAR, MISS JENNIE A., W.M.S., church school and mid-week group worker in First Church, Pt. Colborne, Ont., a past president of the Niagara Presbyterial W.M.S., April 11.

LEARNE, L. D., elder, MacNab St. Church, Hamilton, Ont., March 22.

LEVERE, MRS. BASIL, active in choir and women's work, St. Andrew's Church, Spencerville, April 19.

MacKENZIE, JOHN MURDO, 81, Scotstown Church, Que., session clerk and representative elder, April 7.

McGUGAN, NEIL P., 72, elder, trustee and secretary, North Caradoc Church, Ont., Ap-

McKECHNIE, DR. WILLIAM BOYD, 97, oldest living active elder in British Columbia, Knox Church, Vernon, May 3.

McNEILL, ALLAN, 79, elder and trustee, North Caradoc Church, Ont., April 16.

SMITH, MRS. WILLIAM, 72, active women's worker in Knox Church, Brantford, Ont., April 19.

STEWART, ALEXANDER MORRISON, 53, MacVicar Memorial Church, Outremont, Que., April 19.

SUTHERLAND, KEITH HAROLD SHAY, 54, elder, St. James Church, Forest, Ont.,

WILSON, MRS. CARL, organist and choir leader, Cooke's Church, Markdale, Ont., April

WILSON, JOHN, 77, elder, St. Andrew's Church, Victoria, B.C., May 1.

### CHURCH CALENDAR

INDUCTIONS

Chilliwack, Cooke's, B.C., Rev. Wm. Perry,

Chilliwack, Cooke's, B.C., Rev. Wm. Perry, May 27.

Hanover and Ayton, Ont., Rev. J. Greene, May 21.

North Vancouver, St. Andrew's and St. Stephen's, B.C., Rev. J. Browne Milne, May 7.

Ridgetown, Ont., Rev. M. E. Tubb, May 7.

Saskatoon, Goforth Memorial, Sask., Rev. T.

Plomp, April 7.

Toronto, First Hungarian, Ont., Rev. Edmund Seress, May 7.

Toronto, Guildwood, Ont., Rev. D. C. Wotherspoon, May 20.

ORDINATIONS

Douglas B. Lowry, Westminster, Scarboro, Ont., May 6. David Whitehead, Beaches Church, Toronto,

May 30. VACANCIES & INTERIM MODERATORS

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Synod of Maritime Provinces:
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Files, New London.
Barney's River-Merigomish, N.S., Rev. H. M.
Creaser, 214 Washington St., New Glasgow.
Boularderie, St. James' and Knox, N.S., Rev.
Neil J. McLean, St. Andrew's Manse, Sydney
Mines.
Brookfield Glasgow Road Hartsville and Hunter

Mines.

Brookfield, Glasgow Road, Hartsville and Hunter River, P.E.I., Rev. Basil C. Lowery, Box 71, Montague.

Campbellton, Knox, N.B., Rev. Murray M. Graham, 259 King Ave., Bathurst.

Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.

Elmsdale, Hardwood Lands and Dean, N.S., Rev. A. O. MacLean, 2761 Robert Murphy Dr., Halifax.

Lake Ainslie, Orangedale and River Denys,

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N.S., Rev. A. D. MacKinnon, Little Narrows.
Port Elgin, Sackville and Dorchester, N.B.,
Rev. Lawrence Blaikie, 156 Highfield St.,
Moncton.
Rose Bay, Conquerall, Dublin Shore, West
Dublin, N.S., Rev. John R. Cameron, Box
218, Lunenburg.
Summerside, P.E.I., Rev. Geo. R. Tannahill,
Box 178, Kensington, P.E.I.
Westville, St. Andrew's, N.S., Rev. M. Y.
Fraser, Pictou.

Almonte, Ont., Rev. R. A. Sinclair, 37 Gladstone Ave. Smiths Falls, Ont.
Dunvegan, Kenyon, Ont., Rev. I. D. MacIver, Box 178, Maxville.
Lachute, Margaret Rodger Memorial, Que., Rev. Dr. C. Ritchie Bell, 3495 University St., Montreal 2.

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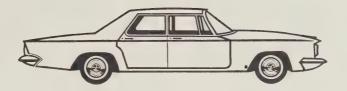
Lochwinnoch, Stewartville and Braeside, Ont.,
Rev. Dr. C. J. St. Clair Jeans, Arnprior.
Montreal, Fairmount-Taylor, Que., Rev. J. J.
Edmiston, 6765 Ninth Ave., Montreal 36.
Spencerville, Ventnor and East Oxford, Ont.,
Rev. J. H. Greene, Box 278, Cardinal.

Rev. J. H. Greene, Box 278, Cardinal.

Synod of Toronto and Kingston:
Bobcaygeon and Rosedale, Ont., Rev. E. G.
MacDonald, Box 266, Fenelon Falls.

Bowmanville, St. Andrew's, Ont., Rev. W. H.
T. Fulton, 26 Princess St., Port Hope.
Centreville and Millbrook, Ont., Rev. A. M.
Duncan, 518 Arndon Ave., Peterborough.
Colborne, Brighton and Lakeport, Ont., Rev. A.
E. Toombs, Box 114, Campbellford.
Madoc and Tweed, Ont., Rev. Douglas A.
Wilson, 46 Marmora St., Trenton.
Norwood, Havelock and Westwood, Ont., Rev.
Alex Calder, 1307 Hazeldean Ave., Peterborough.

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Toronto, Pine Ridge, Ont., Rev. Dr. D. P. Rowland, York Memorial Church, Keele and Donald St., Toronto 15.

Toronto, St. Matthew's, Ont., Rev. Dr. H. F. Davidson, 63 St. George St., Toronto 5.

Synod of Hamilton and London:

Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.

Hamilton, Calvin, Ont., Rev. Robert H. Arm-

Rev. H. S. Kodney, 100 Hincks St., St. Thomas.

Hamilton, Calvin, Ont., Rev. Robert H. Armstrong, 2 Beulah Ave., Hamilton.
Hamilton, Chalmers, Ont., Rev. J. K. West, c/o Central Presbyterian Church, Charlton and Caroline St., Hamilton.
Milverton, Burns, and North Mornington, Ont., Rev. Harry E. Waite, Box 124, Atwood.
Puce, St. Andrew's, Ont., Rev. H. W. Zegerius, St. Andrew's Presbyterian Church, Windsor. St. David's, First, and St. Catharines, Scottlea, Ont., Rev. Peter J. Darch, 899 St. Paul Ave., Niagara Falls.
Southhampton and Elsinore, Ont., Rev. Fred A. Miller, 1295-4th Ave. W., Owen Sound. Thamesville, St. James and Knox, Kent Bridge, Ont., Rev. Trevor J. Lewis, Duart.
Waterdown and Nelson, Ont., Rev. Peter J. Walter, 107 Brentwood Drive, Hamilton.

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Lenore and Breadalbane, Man., Rev. I. L. Jackson, Virden.

Synod of Saskatchewan:
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E. Duncan, 936 McIntosh St., Apt. 9, Regina.
Weyburn, Knox, Sask., Rev. I. S. Wishart, 1850
Parker Ave., Regina.

Synod of Alberta: Chauvin-Wainwright, Alta., Rev. D. W. Paterson, Box 69, Lloydminster. Edmonton, Rupert St., Alta., Rev. G. J. Mac-Willie, 8715-118 Ave., Edmonton.

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CLERK OF PRESBYTERY Sarnia, Rev. Ernest Herron, Wyoming, Ont.

### LETTERS

continued from page 15

Finally, I think Mr. Mahood flounders sadly in the antiquated theory that "work" means only physical labour. People can - and do - kill themselves quite as fast by mental work. He can call surgery "manual labour" if he likes. but what about school teaching, university lecturing, serving the nation in the government and all the rest of it? If a group of church members is so small that it finds the raising of a stipend an intolerable burden, is it justified in constituting itself into a congregation at

St. John's, Nfld. Charles I. G. Stobie

Mr. Mahood says, in effect, that a lawyer, a writer, or anyone else who doesn't "hew out a living by the sweat of his brow" doesn't do "real work." As our society becomes more automated there will be less "sweat of the brow" and he ignores this technological trend, which the church cannot afford to do. He idealizes labouring so much that he seems unaware of the coming problem of more leisure and less labouring. As well his whole emphasis shows that he is unaware that the vast majority of people today are not involved in "real work." Yet this is his answer; that

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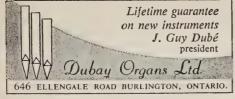
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#### "COMMUNION TOKENS"

Just published "Communion Tokens of The Presbyterian Church in Canada" by Fred Bowman, price \$3. Available from the General Secretary, Canadian Numismatic Association, P.O. Box 313, Willowdale, Ont. LETTERS—continued

labouring is what the minister should

His solution to the minister's lack of identification with people misses the point. Why don't more young men "consider the ministry"? Partly because of the type of unawareness in the church which the article reflects. To my mind dealing with people and their deepest needs demands a "man." (And being physically tired will not make one receptive to these problems.) In opposition to Mr. Mahood I believe that when a man (or woman) deals with people at their depth he is working! Perhaps Mr. Mahood is right that our ministers don't work (in my sense), but only drink tea. However his solution is inadequate.

The outlook of our church is reflected in The Record when it contains an article that is neither pungent nor pertinent and places it under that category.

George Hermanson. Knox College

#### Livelier Church Music

Is our church music in tune with today's way of living? The Book of Praise is an appropriate title but is our response one of sheer joy and thanksgiving? If you look around you on a Sunday morning during the singing of our hymns the expressions on people's faces indicate very little enthusiasm.

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1. Unfamiliarity with the hymns—it is always much harder to enter into the singing with joy if you don't know the tune.

2. The Presbyterian Church has a heritage of being a dour unemotional denomination. Why we have developed this heritage when Christians in the early church at Pentecost were praising God from sheer joy we do not know.

3. The third and probably most important reason is our slow moving music. We are in a beat generation and the church must be up to date. Our hymns and music for the most part were written 100 to 300 years ago with almost no modern music. We know many people hate to break with tradition but almost in no other field than the church are we doing things the way they were done 200 years ago. In many cases the words of the old hymns are still appropriate but surely we can liven up the music without being sacrilegious.

The 91st general assembly will hear a report from the sub-committee on revision of the Book of Praise. It should not only decide which hymns should be taken out and which hymns should be added, but also consider how the joy of the songs of praise be brought back into our worship services. Is our church music relevant in today's world? We say much of it is not.

Winnipeg

E. F. Bell, Cliff Banks, Ron Durand



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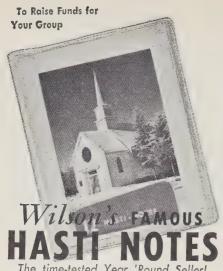


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LETTERS continued

#### The Rev. Andrew Montgomerie

The peace of a late June evening enveloped the Firth of Clyde as the rays of the sun bathed mountain and sea with quivering gold. Two men knelt in prayer on the heather, still some weeks short of its purple glory. It was the summer of 1951 and Andrew Montgomerie and a friend were seeking divine blessing on the work he was about to begin with the Moravian Church on the Labrador. With his health already seriously impaired as a result of Army service in Egypt, Andrew with his typical faith felt the hand of God leading him, with his wife and three children, to this work. He knew that if the Lord required him to do this work he would also provide strength.

Several years later when he took a small motor boat from Battle Harbour to Makkovik in only a few hours longer than the mail steamer took, he did this with the same complete faith. Few knew that he did this without chart, compass or life-saving equipment through fog and a storm, because a 'flu epidemic was raging on the Labrador and he was one of the few people with medical experience in this area. The fact that someone had failed to pack the equipment for the motor boat, was not, in Andrew's opinion any good reason why the Lord's

work should be held up.

After some years of splendid service on the Labrador, Andrew's health was further impaired when he developed diabetes, and when his sight began to be seriously affected. If for some months he could hardly see, his faith was not diminished. Though the medical outlook was grim Andrew always delighted in telling how prayer-he could point to the moment when this beganrestored his sight. Reluctantly Andrew now had to leave the Labrador, but accepted into the ministry of The Presbyterian Church in Canada, he was happy in two charges in Nova Scotia, before taking on the development of St. Paul's, Corner Brook. Under his ministry there, the new church was erected and the congregation steadily advanced.

He was one of the kindliest men I have known, one of the bravest, one of the most patient in face of constant and severe physical suffering. I cannot claim that Andrew was without fault, but I do know that he achieved what he did in the face of tremendous difficulty, through the power of prayer, because I was privileged to share his prayer life in more than one crisis, and left to wonder and rejoice at the way he won through. Next to his God, Andrew's wife and family meant everything to him, and we pray they may be supported and comforted through their loss and sorrow. Glasgow, Scotland (Rev.) Allan M. Old



#### A Children's Story by Joy Murray

"Mom," Jimmy said at breakfast, "I'll likely be late this afternoon after school."

"All right, son, but don't be too late," his mother answered, "I'm making a chocolate cake for supper."

"But, Mom, the soft-ball team is being chosen, and I might get on the school team. They're having try-outs for the different positions."

Ten-year-old Sally smiled impishly, and Jimmy knew she was thinking, "You'll never make it. You're too little."

Though he loved his sister, who was a year younger than he, Jimmy could not get used to the fact that she was an inch taller and weighed nearly as much as he did. "Mom, please make Sally stop grinning at me. She's always teasing me!"

His mother frowned at Sally, who by this time was calmly eating her porridge without a trace of a smile on her face. "I didn't do a thing," Sally protested, "Honest, Mom, I didn't say a word."

"No, you never say a word, but you just look at me in that superior way, and you'd better stop," Jimmy answered.

"Children, children," their mother said, "stop your quarrelling, and hurry up and finish your toast, or you'll be late for school."

All that day Jimmy's mind was on the try-outs for the ball team, and he was scolded more than once by his teacher for not listening in science class. But suddenly his attention was held by what his teacher was saying. "One of the mysteries in living creatures, in man especially, is what governs the rate of growth. Plants can be fed with fertilizers, and growth results."

Without stopping to think, Jimmy put up his hand, "Why can't people be fertilized too? Then they'd grow faster."

Some of the boys snickered, and Mr. Blackmore smiled, as he said, "Man's growth and the rate at which he grows seems to have been decided at birth, and no amount of feeding or fertilizing makes much change in his height."

"My sister's a year younger, and an inch taller than me," Jimmy grumbled.

"Than I," Mr. Blackmore corrected.
"I know that sometimes happens. Girls often grow faster than boys, but in Canada where nearly everyone gets the right kind of food, little can be done to alter what has already been decided." He went on, "Of course some of the people in undeveloped countries, who do not get enough or the right kind of food, do not grow as they might."

Jimmy muttered under his breath, "Well, my Mom knows all the food rules, and I'm not growing much now."

Mr. Blackmore remained pleasant, as he said, "I wouldn't worry too much if I were you, Jimmy," and then he went on with the lesson. "We have all noticed how quickly every tree and plant grows in springtime, just as we have seen how quickly a tiny helpless baby grows in one year until at the end of the year he is standing, perhaps even walking, and understanding a great deal."

"Like Auntie Kate's baby boy!" Jimmy said.

"Jimmy, you must stop interrupting," Mr. Blackmore said sternly.

"Sorry, sir, I won't do it again."

"In summer growth of plants comes in spurts," Mr. Blackmore went on, "perhaps after a rain followed by sunny days. So, at times it seems that boys and girls are not growing at all. The whole subject of growth is somewhat of a mystery."

Jimmy was listening intently without speaking, and the teacher continued, "Finally, boys, the greatest mystery perhaps, is that there is a stopping place for plants and animals. Growing physically ceases at a certain time. We are able to understand a great deal about growing, but why some are tall and others are short is still a partial mystery."

When school was out, Jimmy rushed out to the play yard for try-outs for the ball team. He took the usual, "Hey, Jimmy, why don't you grow up?" and "You'll never make the team, shorty!"

The tests began, and Jimmy had a chance at every position. He did his best. When they were finished, the coach called the boys together, and told them that he would let them know the next day who was to be on the school team. It was disappointing, and Jimmy took his time on the way home.

When he came into the house, his father and mother and Sally were already at the table. "Hurry and wash up, Jimmy," his mother said, "we didn't wait for you."

At the table his father said, "Well, son, how did you make out today?"

"If you mean the ball team, we won't know till tomorrow," Jimmy answered.

"I don't think it will matter any whether you're big or little if you did your best," his mother said encouragingly.

And Sally smiled teasingly, "Mom, give Jimmy another piece of chocolate cake. That'll help him grow, and maybe some day —"

Not bothering to answer Sally, Jimmy said, "That's just it, Mom. Mr. Blackmore said there were time like plants in summer when a fellow doesn't grow much, and then he might take a spurt after a rain."

"You're right, son, though you seem a bit mixed up in your explanation," his father agreed.

"And," Jimmy added, "lots of famous men weren't tall — like Napoleon and Paul—and Julius Caesar—and—"

"You're right there," his father said, "and the greatest said, "Who by taking thought can add one cubit to his stature?"

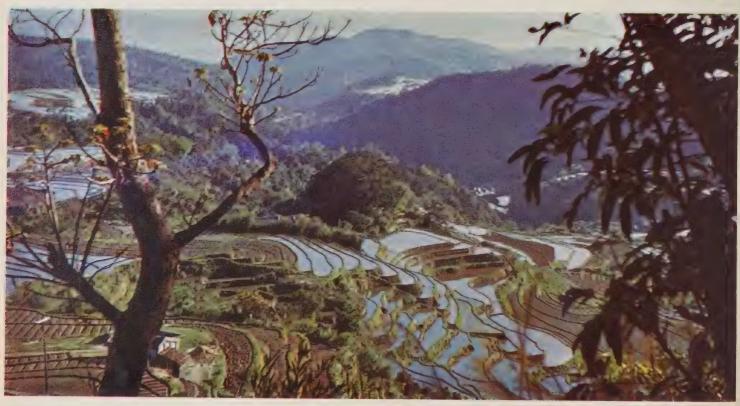
"I'll just do my best," Jimmy nodded.

Jimmy played short stop on the school team.★

# FORMOSA

# CENTENNIAL CELEBRATIONS JUNE 1965

# "INTO THE SECOND CENTURY TOGETHER"



DESIGN FOR OUTREACH — The creative ingenuity and industriousness reflected in Taiwan's terraced rice fields is typical of the dynamic plan of evangelism for the whole island, to be carried out by the Formosan church as it enters its second century of Christian witness.

## WE FACE TOGETHER THE CHALLENGE OF THE NEXT 100 YEARS

THE PRESBYTERIAN CHURCH OF FORMOSA

THE PRESBYTERIAN CHURCH OF CANADA







#### IN SUMMER

■ The word cool is used three times in the Bible — once as a noun, once as an adjective and once as a verb. In Genesis 3:8 we read: "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Proverbs 17:27 has it — "A man of understanding is of a cool spirit." Then, in Luke 16:24 the rich man in hell beseeches Abraham — "Father Abraham, have mercy on me . . . and cool my tongue for I am tormented in this flame."

In this part of our father's world it is fairly certain that in summer-time the weather will be hot. Jesus once remarked: "When ye see the south wind blow, ye say, 'there will be heat', and it cometh to pass." Heat is now soggy upon us. How shall we keep cool?

Physical and mechanical aids need not detain our attention. Our business is with matters of the spirit; and, saith the scripture: "A man of understanding is of a cool spirit." We are well-advised, then, for the sake of coolness, to broaden and deepen our faculty of understanding.

Some amount of all this heat is to be welcomed because warmth is necessary for growth. One reason for trees not growing in the Arctic, one reason for the Esquimaux being small-statured, is lack of sufficient heat in the atmosphere. On the other hand, however, beyond a certain point on the thermometer continued heat results in discomfort and devitalization.

That is why we should understand the purpose of a vacation, and understanding it, take one. No person should boast that he has not taken a vacation in 20 or 30 years. What a trial he must have been after the first year or so. A vacation is to provide a time of freedom and relief from the fearful friction of accustomed fret.

Beginning today, take a two or four week vacation from fault-finding. Your husband has his faults; your wife has hers; even sweethearts aren't as perfect as they think they are. Your sons and daughters, since they don't belong to your generation, must have at least twice as many faults as their elders. But this observing, classifying and attempting to remove someone else's faults is an irritating matter, and it always generates heat. If you refrain from finding fault you will also find that you and your household will be cooler.

Let your vacation, moreover, be a holiday from worry. Anxiety is a feverish thing, and no Christian should be worried. Worry is practical atheism. Anxiety means that the worrier does not really believe that "all things work together for good to them that love God." The worrier thinks

that everything depends upon himself. Quite bluntly — it doesn't. God was, God is, and God shall be. He created his universe; he preserves his universe, and he will continue to control it.

Sir Walter Scott lay hot and sleepless on his bed one night. He was anxious and fearful about his precarious finances. His old servant watched him toss and turn. Finally he said, "Sir, do you believe in God?"

"Yes, John," replied Sir Walter. "Of course I do."

"Do you think that he has maintained you up until now?" "Yes, John."

"Well, sir, don't you think he can do that for another eight hours? Stop insulting your maker. Turn over and go to sleep."

And Sir Walter did just that.

St. Paul once wrote: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." Without worry your summer will be cooler.

In all likelihood, too, you will find your summer cooler if your holidays contain some holy days. It is intriguing to note how the scriptures indicate that the presence of the eternal is as coolness to the human spirit. Isaiah writes of those who are in the full kingdom of God: "They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Further, in the book of Revelation, we read concerning them that are before the throne of God: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe all tears from their eyes."

It is true that we are not in the same position as those in the complete presence of God. We are still bound by flesh and space and time. Nevertheless, if, unlike Adam and Eve, we hide not ourselves from the presence of the Lord God, we may walk with him "in the cool of the day amongst the trees of the garden." This is the high and holy way of keeping cool, even in summer-time.

#### Prayer

Our heavenly father, forgive our hot and fretted ways. May thy blessings be cool upon our spirits. In Jesus' name, Amen. ★ BY JAMES DUNN



■ It is always a puzzle to me why those of us who profess to be Christians are so stoney-hearted when it comes to sharing material possessions with people of less fortunate circumstances. I am not referring now to individuals. I am thinking mainly of the climate of opinion which prevails in our church and in our country which it is almost impossible for an individual to oppose, and still survive.

Our feeble efforts to support Inter-Church Aid seem to me typical of our callousness on such an issue. It is acceptable to give a token sum to a good cause. However we do not consider it a burning issue which challenges our luxurious way of life. It is something we might think about after we have carpeted the sanctuary, added new dishes to the kitchen and replaced the organ with one more in keeping with the importance of our congregation.

Canadians returning to North America from almost any other spot on the globe are often overwhelmed by the barrage of luxury and accompanying waste which is typical of life here. I have heard those who live among the people of Asia and Africa say they find the extravagance of North Americans nauseating. What do we Christians do about this? What should we do?

Obviously there is no easy answer. Many complicated economic, cultural and industrial problems are involved. But there are two things it seems clear we should be doing, and are not. First, in our church groups we should be struggling in a humble, soul searching way with the implications of the gospel for our brethren in need. (Matthew 25: 31-46). Second, we should be cultivating a climate of opinion which frowns on luxury and encourages a lower standard of living among sincere Christians.

I hope no one will be so naive as to

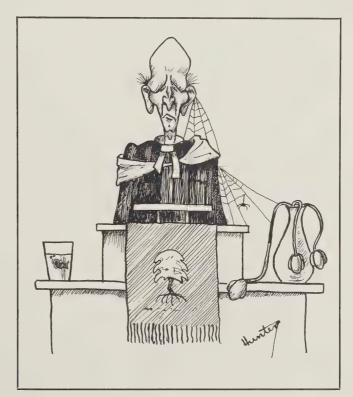
think this is a matter which can be taken care of by our ministers. They have been working on it for years with the same result, as beating a dead horse. There may be a few twitches, but nothing startling happens. We sit through sermon after sermon in which the undeniable challenge of Biblical passages on sacrifice are expounded with great fervour and impressiveness. Then we go home and stuff ourselves with rich food while scheming about how we can get that sleek new car advertised on TV. We may even be so cold-hearted as to believe that since he preaches about it, the minister should be the one to do the sacrificing.

A few practical suggestions illustrate what might happen if we took sermons seriously. The ladies of a congregation might decide that they could do without the frilly creations which adorn their heads in springtime. The money saved might be spent on milk for deformed children. A whole congregation might work out a plan to support each other in

eliminating the extravagant customs by which Christians cheerfully desecrate Christmas. The saving could be spent on housing for homeless refugees. Individuals doing either of these things are considered peculiar and anti-social. A group of believers stands more of a chance in attempting to break society's stern mould. What is more important, we might even begin to create a different attitude toward luxury and self-indulgence. At present, a really respectable church member is one who has all the trappings of wealth and prestige. Could the day ever come when Christian people of whatever income, felt it their Christian duty to live frugally?

The question of our real responsibility as people of an affluent society in a poverty-stricken world cannot be answered by the ministers, elders or anyone else struggling alone. Surely it is a challenge which demands the consideration of the whole people of God. When will we stop worshipping God with our lips and mammon with our lives?

#### COMMENT



"Let us rejoice."

## Poverty in the midst of affluence

■ The clearest note sounded in the 91st general assembly was one of dismay that during an economic boom in Canada the people of the Presbyterian Church are failing to increase proportionately their givings through which the total mission of the church may be carried out.

Board after board reported cutbacks in program for 1965 and 1966, made necessary if they are to stay within the expenditures authorized in a limited budget. The number of new congregations organized this year, for example, will be reduced to half of the extension charges opened in 1964. Our colleges are drawing on their capital reserves, the board of evangelism and social action is thwarted, and the missions overseas will have to withdraw staff, unless Presbyterians make more funds available.

No one needs to be told that Canadians have the money, the evidence is all around us. Yet the average given to provide the general assembly with resources in 1964 was only \$9.42 per member! In most congregations the average contributed for local church expenses was about six times that amount.

Obviously the people of our churches do not understand the need to support the total work of the general assembly if The Presbyterian Church in Canada is to maintain and extend its witness. The story must be told, and re-told, of all the ways in which the church carries out its ministry.

From time to time this magazine has presented, in word and in picture, the various areas in

which the church is at work. Two theological colleges and a new college for the training of women, institutions in our inner cities, missions to our newcomers, leadership among Indian Canadians, and a share in the work of Christ on five fields overseas, these are a few of the enterprises of The Presbyterian Church in Canada.

It is time for a vigorous presentation of the claims of the red side of the duplex envelope to every one of the 30% or so of Presbyterians who ignore that channel of giving. We cannot, as committed Christians, be content with supporting a church in our own community. Presbyterians in Canada are involved in a varied mission at home and abroad. It is imperative that each of us should accept our full responsibility for providing the means through which the general assembly can carry this out.

Obviously the place for action is the local congregation, and the challenge to individual members and adherents must be undertaken by elders and ministers alike. From the pulpit, in the Sunday bulletin, and most important of all, in visitation to Presbyterian homes, the story of need must be told on a personal basis.

As Professor James Barr suggested in his lectures to the synod advanced leadership training school, the right attitude can turn even poverty into abundance. Does the church's critical lack of funds in the midst of affluence suggest that her people are poor in spirit?

# ■ The great outpouring of words in its early sessions and then a desperate attempt to take action on the two closing days have become characteristic of recent general assemblies.

The present procedure is that each board and committee gets half an hour of the docket for the initial presentation of its work. A few make an honest effort to get through in that time, but too many conveners seem to feel that a thirty minute speech must be given to introduce a report already printed in full.

This abuse of time has led to frustration at the press table, for no major decisions are made until the second week, and to confusion in the assembly itself, confusion that results in repeti-

## An abuse of procedure

tion and further waste of time.

For what it is worth we suggest a change in procedure. Give major boards a full hour if necessary, but limit them to discussion of recommendations. If they have done their work then all the commissioners can read what is printed. The verbosity of some conveners and of those few commissioners who must speak to every single subject before the court, serve only to postpone important action to sessions that are poorly attended. As a church we pride ourselves upon doing things "decently and in order", but when we come to the highest court of the church we seem determined to bewilder the public by indecision and postponement.\*

# The Presbyterian Record



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#### cover story

A tranquil summer scene from Georgian Bay cove, photo by R. J. Moore.

### in this issue

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- **3 A Pungent and Pertinent** piece by Miss Georgina Bone of Saskatoon together with a **cartoon** by George Hunter.
- 4 Two editorials related to the general assembly.
- **6 A profile** of the moderator of the 91st general assembly.
- **7 A roundup** of the news from the general assembly.
- 17 Mrs. Grace Tsai, a leader in women's work in Formosa, by Valerie M. Dunn.
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55 A children's story by Sara Klein Clarke, wife of the secretary for Christian education. ■ Last year the general assembly elected an overseas missionary as moderator, this year it elevated the retiring secretary for home missions to that high office.

Rev. Dr. James Alan Munro would be the first to disclaim any distinction between the two, his concern is always for the mission of the church, unmarked by national boundaries or differences in speech. In fact the new moderator has volunteered for overseas service three times during his ministry, only to be persuaded that his mission was in Canada.

J. A. Munro was born in Winnipeg 66 years ago. After graduating from Saskatoon Teachers College in 1922 he taught in Saskatchewan schools, and proceeded to take a B.A. degree at the University of Saskatchewan. One of his appointments was as principal of Jarema Ukranian School near Calder; he was also principal at Zealandia and at Coleville.

The call to the ministry came while he was at Coleville. One evening he dropped into the home of the secretary-treasurer of the school board (the late John Brent who eventually entered the Presbyterian ministry himself), and





REV. DR. JAMES ALAN MUNRO

found Mr. Brent and another layman studying the Westminster Confession of Faith. It dawned on young Munro right there that a serious shortage of ministers prevailed, and he began to think of changing his vocation.

However it was not an easy decision to make. "I was shy about preaching and especially about praying," Dr. Munro recalls. "When we opened a chapel in Coleville and I was called upon to pray all I could manage was two words, 'O Lord'. Someone said 'Amen' and I sat down." Anyone who has heard him lift an audience with an inspiring address, or carry a congregation with him in prayer, knows how he persevered to overcome successfully that initial shyness.

In 1931 James Alan Munro was graduated from Knox College. He had volunteered for British Guiana, but was told that men were needed urgently in the west, so went to Rosetown, Saskatchewan for six years. The Second World War found him minister of Cooke's Church, Chilliwack, B.C., from which he resigned in September, 1940 to become an army chaplain.

After a period in British Columbia and in England Padre Munro served through the Italian campaign with the Canadian 5th Division. As a result of his heroism at Fortunata Ridge in 1944 he was decorated with the Military Cross. He was also mentioned in dispatches. When the war ended he became Deputy Senior Protestant Chaplain at Aldershot, with the rank of lieutenant-colonel.

When he returned to civilian life in 1946 the Rev. J. A. Munro again volunteered as an overseas missionary. However a man of high calibre was needed for a new post, that of superintendent of western missions. So he took over the direction of a territory extending from Northern Ontario to Vancouver Island, and soon became friend and counsellor to groups of Presbyterians across the west.

It was during that period that the general board of missions appointed Mr. Munro to undertake a survey of our mission fields overseas, and he went as an official visitor to Japan, Formosa, Hong Kong, China and India. On his return he told the general assembly in 1949 "that a church that knows what it believes, a church that has the courage to practice what it believes, can go out against evil in any form, and can win the victory under the cross of Jesus Christ."

The same general assembly elevated J. A. Munro to the position of secretary for home missions, and thus the whole of Canada became his parish. In addition he has represented our church on many national and inter-faith bodies. In recognition of his leadership, Knox College conferred the degree of Doctor of Divinity upon him in 1955.

When he asked for retirement from the office of home missions secretary in 1965, it was Dr. Munro's hope that he might at last get an overseas appointment, perhaps as a teacher in Nigeria. But the door was closed a third time when government regulations regarding age prevented this.

Wisely the church has called Dr. Munro to its highest office at a time when vigorous leadership is needed. No one in our church today is so well known throughout Canada, for Dr. Munro has travelled tirelessly since 1946. His colleagues would agree that no other secretary is as widely respected, within our communion and beyond it. When the general board of missions held a testimonial dinner for Dr. Munro last March, tributes poured in from individuals and congregations in all 49 presbyteries.

In the year ahead "Mr. Presbyterian" can be counted upon to challenge and inspire people of every persuasion whereever he goes.★

#### Major news from

■ "Cast the net on the right side of the ship, and ye shall find," was the text of Rev. Dr. Hugh A. MacMillan at the opening of the 91st general assembly of The Presbyterian Church in Canada on June 2.

He used the incident by the sea of Tiberias to show that the question today is still whether to act as men would act or to do as God would have us do. The church's world mission has been like those fishing in shallow water on the wrong side of the boat when One stands by who can help us achieve success. Christ is our hope, we must plan for the future in this scientific age under his direction.

The commissioners, of whom there were 270 on the roll, were welcomed to Calvin Church, Toronto by the minister, the Rev. D. G. M. Herron.

Three names had been proposed by presbyteries for the office of moderator of this assembly, but due to a misunderstanding about the necessity of nominating from the floor only two names were placed in nomination officially. One nominee, the Rev. H. Lloyd Henderson of Portage la Prairie, withdrew in favour of Rev. Dr. James Alan Munro, who then was elected by acclamation.

The moderator of the last general assembly, Rev. Dr. H. A. MacMillan, then installed Dr. Munro in office. The thanks of the assembly were extended to Dr. MacMillan. By a standing response the assembly agreed to send cordial Christian greetings to Formosa on the occasion of the centennial of Protestantism, through the MacMillans.

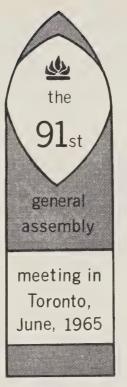
#### Fraternal delegates

After the sacrament of the Lord's Supper was observed on Thursday morning, Rev. Dr. G. Deane Johnston introduced the fraternal delegates.

From the Church of Scotland came the Rev. Alex R. Shillinglaw, honorary secretary of the inter-church relations committee, who described the current negotiation for union in which that church is engaged. The Church of Scotland is concerned that in any new church arising from union, the centrality of the word of God should be preserved, together with an insistence upon the vital importance of preaching. It wants the office of elder continued, with elders given an equal place with ministers in all deliberations and decisions.

Speaking for the state assembly of New South Wales, Australia, the Rev. W. Cumming Thom referred to the union talks there between Presbyterians, Methodists and Congregationalists and he raised some of the questions about union that must be answered. A letter from the moderator of the Presbyterian Church in Ireland was read, and greetings sent by cablegram.

The Rev. George M. Morrison, secretary of finance for the United Church of Canada, was cordially received. The assembly was addressed by Rev. K. G. McMillan of the Canadian Bible Society and Rev. Dr. W. F. Butcher of the



Canadian Council of Churches. The mayor of Toronto, Philip Givens, paid tribute to the church's interest in social work, as illustrated by Evangel Hall, one of our downtown missions.

#### **Delegation to Formosa**

The chairman of the general board of missions, the Rev. D. T. Evans, expressed appreciation to the anonymous donor who had made it possible for Mr. Evans to represent the board at the centennial in Formosa. Unable to go himself, an interested person had contributed \$1,400 to send someone in his place. Among the more than

20 who went to Formosa in June were Mrs. A. S. Curr, president of the W.M.S. (W.D.) and the editor of The Record, who organized the tour.

#### The treasurer's report

The total income of The Presbyterian Church in Canada in 1964 was \$2,466,372, of which \$2,177,822 was for the general assembly's budget, reported W. S. Walton, Q.C. The actual receipts for the budget from congregations were \$1,835,592, the balance came from investments, bequests, gifts and other sources.

Mr. Walton, who has served without remuneration as treasurer since 1957, presented his resignation to the assembly.

Legislation amending the act of incorporation is in process, meanwhile it was agreed that the number of members of the trustee board should be set at nine. Vacancies were filled with the following appointments: The Hon. J. Keiller Mackay, the Hon. Mr. Justice A. G. McGillivray, and Rev. Dr. Richard Stewart.

Tribute was paid to the services of the late Bamber Hannigan, the late Donald L. McDougall, and the late Rev. Dr. Joseph Wasson, trustees who died in 1964.

#### **Evangelism and Social Action**

The membership of the board of evangelism and social action was increased by three, and the new members are women, the first on this board.

Evangelism is simply the activity of telling the gospel and inviting people to claim their inheritance in Christ, the Rev. W. L. Young said in presenting the report as convener. The secretary, the Rev. A. J. Gowland, cited a recent survey in the United States which discovered that 60% of the people in one area had no connection with the church, as an example of the need for evangelism in the communities in which we live today.

continued overleaf



Actions taken by the general assembly on recommendation of the board included:

- Commendation of the campaign against poverty launched by the federal government, with an appeal to provincial governments to consider the plight of the poor.
- Acceptance of inter-racial marriage, since all are equal in God's sight.
- A call to the church to give serious consideration to the issues of bilingualism and biculturalism in Canada.
- A plea to the government of Canada to admit more immigrants with less skills if this can be done without creating unemployment.
- Commendation of Canada's participation in the United Nations Organization and the U.N. Emergency Force.
- A proposal to the government of Canada to hold a conference of all nations in 1967 to promote peace among the peoples of the world.
- A request that the Criminal Code be amended to make it possible to compel drivers suspected of drinking to undergo a test for chemical analysis,

The board sponsored a Sunday evening service at which the Rev. Walter Kennedy of Hamilton spoke. His topic, based on Acts 4, was "The Creed of Christ," discussed under three headings — our creed, conviction and courage. Afterwards, the congregation took part in a "talk-back" session.

#### Presbyterian Men

The national committee of Presbyterian Men reported on its activities, and October 17 was set aside as laymen's Sunday this year.

#### Committee on church architecture

Rev. Bruce Miles of Winnipeg proposed, in view of the increasing cost of church buildings, that it may be time to think of a multi-purpose building for the community that could be used to pay its way throughout the week.

The convener of the committee, the Rev. R. G. MacMillan of Oakville, asked that congregations planning to build get in touch with the committee in the early stages, not after final plans have been drafted.

#### Committee on articles of faith

The harsh language used to describe the Roman Catholic Church and the pope in Chapter 25 of the Westminster Confession of Faith cannot be altered, but the committee on articles of faith is preparing an explanatory note to assess the positive role of the papacy in recent years, the Rev. Scarth Macdonnell stated. His committee is unable to tamper with a 17th century document, but it can append a note of explanation.

As authorized by the last general assembly, a sub-commitcontinued overleaf









LEFT: Outside the assembly church, Calvin, Toronto.
TOP, LEFT: At the Presbyterian Publications display on the new history of The Presbyterian Church in Canada is Miss Isabelle M. Gibb, assistant manager, and Dr. Neil G. Smith, one of the authors.
TOP, RIGHT: Frank Whilsmith, left, greets fellow commissioner H. B. Currie of Port Alberni, B.C. An elder 49 years, he's attended about nine assemblies.
RIGHT: Rev. W. Black, Dresden, Ont., is registered by Mrs. Dorothy Archer.





tee has been meeting with a small committee of the United Church of Canada for exchange of information on doctrinal matters, and a discussion of the differences between the two churches.

Similarly some questions were raised about the conversations of a committee of ten with the Anglicans, but Principal J. S. Glen and his committee were authorized to carry on.

#### The election of moderator

An overture from the Presbytery of Paris asked the general assembly to change the present procedure of electing the moderator at the opening, suggesting that some system of prior appointment would be better. After considerable discussion the commissioners decided to retain the present procedure.

#### St. Andrew's Hall, Vancouver

At the Presbyterian residence on the campus of the University of British Columbia there are 20 men who expect to proceed to the ministry, Rev. Dr. John A. Ross told the assembly. The chapel is filled every Sunday. As dean of St. Andrew's Hall, Dr. Ross urged the church to take seriously work among university students. "It is folly to neglect the hundreds of thousands of potential leaders in this country," he said.

#### The Book of Praise

The committee on revision of the Book of Praise was given authority to approach the presbyteries for aid in its research and collation of hymns. The committee will value suggestions from any source.

#### Bequests from C. M. Pitts

The late Clarence M. Pitts of Ottawa left \$305,000 to The Presbyterian Church in Canada, the general assembly was told.

The pension fund with which he was so closely associated and for which he did so much personally, will receive \$150,000. Another \$150,000 was bequeathed to the new benevolent fund, which in future will be known as the Clarence M. Pitts Memorial Fund. The Dr. Ephraim Scott Fund to aid ministers or their families will receive \$5,000.

#### The size of the church

Communicant members of The Presbyterian Church, in Canada totalled 202,566 at the end of 1964, the clerks of assembly, Rev. Dr. E. A. Thomson and Rev. Dr. L. H. Fowler, reported. There are 11,376 elders and 808 ministers. The number of baptisms decreased by 698 to 9,005, and the number of preaching stations is 1,148, seven less than in 1963.

#### Committee on history

The centennial of the beginning of Presbyterian work in what is now the province of Saskatchewan will be observed in 1966. Rev. Dr. Neil G. Smith urged that this event be suitably commemorated, especially by congregations in that province where the Rev. James Nisbet was the pioneer.

The committee has published A Short History of Presbyterianism in Canada and is at work on a collection of essays as part of the observance of the centennial of confederation in Canada in 1967.

#### Our mission in other lands

A great industrial and educational revolution is taking place in Formosa, Rev. Dr. James Dickson told the general assembly at the overseas night on Thursday. The aboriginal people have come from the stone age to the atomic age in the space of 20 years. Since World War II the number of Presbyterian churches on the island has increased from 160 to 856. The number of degree-granting colleges and universities has grown from one to 37.

A plaque for a Formosan stone church was presented to the chairman of the mission board by St. Andrew's Church, Cobourg, a congregation that has paid for the materials to construct such a church for the mountain people.

Missionaries on furlough and students from overseas were presented to the assembly. Ten outgoing missionaries were introduced by the Rev. C. Rodger Talbot:

Miss Ruth Bentley, from Knox's Church, Galt, a deaconess going to India.

Miss Rose Chambers, First Church, New Glasgow, N.S., graduate of Ewart College, appointed to Nigeria to work in nursing training.

Dr. Albert Bridgman from a Presbyterian Church in North Carolina, a brilliant young surgeon, to the staff of Jobat Hospital, India. (In absentia)

Miss Louise Gamble, Chatsworth, Ontario, graduate of Ewart College, to serve as a deaconess in Formosa.

Rev. Desmond and Mrs. Howard, Belfast, Ireland, and recently serving in Mission City, British Columbia; Mrs. Howard, daughter of Dr. William and Mrs. Fitch of Knox Church, Toronto, both to serve in the Bhil field, India.

Miss Eleanor Knott, Thornbury, Ontario, graduate, the University of Toronto to serve as a teacher in Helen MacDonald School Jhansi India.

Rev. Douglas and Mrs. Lowry, Westminster Church, Scarborough, Ontario; Mr. Lowry, graduate of Knox College; Mrs. Lowry, an experienced secondary school teacher; to service in the Presbyterian Church, Nigeria, Mrs. Lowry to serve in the field of education.

Miss Diane Petrie, St. Martin's Church, Ottawa, graduate from the University of Ottawa and Ewart College, to service in Formosa. NEW
MISSIONARIES
INTRODUCED





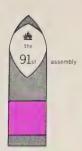


TOP RIGHT: TO INDIA — From left, Miss Ruth Bentley, Rev. Desmond and Mrs. Howard, Miss Eleanor Knott. (Absent, Dr. A. Bridgman.)

ABOVE, TO NIGERIA: Miss Rose Chambers, Rev. and Mrs. D. B. Lowry.

LEFT, TO FORMOSA: Miss Louise Gamble and Miss Diane Petrie.

July-August, 1965







A PRESENTATION —
TOP, RIGHT: St. Andrew's
Church, Cobourg, Ont.,
presented a plaque with a
cheque for \$325 to build a
hill church in Formosa.
Col. C. G. King, session clerk,
made the presentation on
overseas night to mission board
chairman Rev. D. T. Evans.

SEEN AT ASSEMBLY — LEFT: Miss Agnes Hislop, India; Mrs. Grace Tsai, Formosa; and Mrs. C. R. Talbot, Japan. BELOW, LEFT: Miss Irene Stringer, India; Dr. James Dickson, Formosa; Miss Comfort Ejere, Nigeria.

HOME MISSIONS NIGHT— BELOW, RIGHT: Taking part were Dr. James Dunn, director, Kenora Fellowship Centre; moderator Rev. Dr. James A. Munro; and Miss Frieda Matthews, immigration director.





Rev. Dr. E. H. Johnson, secretary for overseas missions, closed an impressive program with an appeal for stronger support of the church's mission. "In this day when so many in the world are searching for a saviour, we of The Presbyterian Church in Canada are actually staging a retreat," he said. "If we have to operate on the same amount of money in 1966 in the face of rising costs, we will be compelled to cut the number of workers."

#### Our mission at home

On Friday night the general assembly heard the retiring secretary for home missions, Rev. Dr. J. A. Munro, challenge the church to bear its full witness at home in a time of rapid change. Rev. Dr. James Dunn described the operation of the Fellowship Centre at Kenora, Ontario, which provides Christian sanctuary and counselling for some 2,400 Indians in 11 bands in the area.

Miss Frieda Matthews, director of immigration, reviewed the activities of her department, and pleaded for a welcome for newcomers in the local congregation. Immigrants have many adjustments to make as they settle in our country, and can be aided greatly by friendly church members if genuine concern is shown.

The national director of church extension, the Rev. J. C. Cooper, said that 14 new congregations were organized in 1964, and that seven or eight would come into being this year. As yet no funds are in sight for new charges in 1966.

Mr. Cooper suggested that many weakening downtown congregations could be relocated in suburban areas advantageously, as long as the church does not abandon the inner city. There should be an annual priority list for the new charges on a national basis.

#### Women's Missionary Society

In presenting the report for the eastern division Miss Margaret Sylvester gave the moderator a life membership certificate in tribute to his service to the church as home missions secretary. She referred to the loan of Miss Elsie Lee by the Western Division for a year, and stated that a Chinese-speaking woman worker is sorely needed in the Maritimes.

Mrs. A. S. Curr reported on the anniversary celebrations of the Western Division, and the activities of that oganization at home and overseas.

#### The general board of missions.

In dealing with the recommendations from this board the assembly decided:

- To make no increase in authorized expenditures over those submitted by the administrative council.
  - To postpone until 1966 the appointment of a secretary

for home missions, Rev. Dr. H. A. Doig to act meanwhile.

- To drop exemption from ordained missionary appointment on the grounds of military service except for students now in course in theology.
- To increase the stipend for catechists to \$3,200 annually effective July 1, 1965.

Assembly heard with regret the resignations of Rev. Dr. James Dickson, 38 years a missionary in Formosa, and of Rev. A. McIntosh, who has served 14 years on the Bhil field. India.

#### Inter-church relations

The presbyteries will continue to study Presbyterianism with particular regard to our relationship with other churches, and material will be sent down for this purpose.

The convener, Rev. Dr. G. D. Johnston, recommended that:

- 1. The submissions of the presbyteries on spiritual union in Christ be printed and sent to the presbyteries of the church.
- 2. The committee on inter-church relations confer with the committee on the articles of faith on matters relating to submissions of the presbyteries in connection with the Westminster Confession of Faith.
- 3. The committee on inter-church relations prepare a summation of the statements on organic union made by the presbyteries in 1964 and that this statement be sent for information to the presbyteries of the church.

#### Church of North India

Many hours were spent debating the relation of our church and its missionaries to the unions proposed in Nigeria and North India. Finally a statement dealing specifically with the United Church of North India and Pakistan was adopted as follows:

- 1. That this assembly re-affirm the complete validity of our Presbyterian orders within the church universal, and reject any concept of ordination which limits validity to any particular method.
- 2. That we seek to make this position clear in all relationships with younger churches and as opportunity may arise communicate this conviction to such churches.
- 3. In particular we would communicate this concern to our missionaries and to the authorities of the United Church of North India. We would urge upon them that in the further revisions of their plan of union, particularly at that point of unification of the ministry, further effort be made to clarify statements and procedures so as to remove any possible ambiguity in regard to the validity of ordination within the uniting churches.

continued overleaf



4. That we will continue to support the United Church of North India in every possible way.

5. Should the unification of the Church of North India and Pakistan become effective with ministers of our church participating, their so doing shall in no way change their status as ministers in good standing of The Presbyterian Church in Canada.

#### Stewardship and budget

The chairman of the board, Robert Eakins, pointed out that contributions to the general assembly's budget had not increased as much as expected in 1964, only 1.5%, the smallest increase since 1948. A continuing program of education and training is needed in every congregation. Modification of the budget objective for 1966 to \$2,400,000 was approved.

#### Inter-church aid, refugee and world service

Much of the \$33,037 given especially for this purpose was devoted to relief and inter-church aid on our own overseas, the Rev. Eoin S. Mackay told the assembly. He appealed for a better response, and suggested that we give greater assistance to inter-church areas of need. It was proposed that the committee publicize its work so that Presbyterians may know what they can do to help.

#### **Presbytery of Brampton**

After study by the Synod of Toronto and Kingston and the presbyteries involved, a new Presbytery of Brampton was set up. The Rev. R. G. MacMillan of Oakville was named the first moderator. There are now 50 presbyteries in Canada.

#### In lighter vein

There was bound to be some reference to the Anglican-United Church scheme of union which appeared in the press on June 1. The delegate from Australia said it was similar to the plan being considered in his country, "only the Canadian scheme is a good deal more ambiguous."

Quoting an observer at a World Council meeting he said, "those who remain silent are not the only ones who say nothing."

#### The administrative council

Tribute was paid to the secretary, Rev. Dr. E. A. Thomson, the comptroller, the Rev. Basil Howell, and the retiring chairman, Prof. J. W. Wevers when the report of the administrative council was adopted.

Among other things the general assembly took the following action:

• Decided to participate in the Christian pavilion at Expo '67 in Montreal, and to pay the \$2,000 membership

fee. The Presbytery of Montreal was asked to represent the whole church in this project, and to raise \$30,000 for this purpose. The church's obligation is not to exceed this amount.

• It was recommended that the Presbytery of Montreal submit plans and a budget for some active form of church service to the inner city during the exposition in 1967.

• A thorough study will be made of the vocation, work and mission of The Presbyterian Church in Canada in the changing life of Canada and other nations, and of the resources of the church, to be reported with recommendations to the 1967 general assembly.

#### Capital funds campaign

J. J. Stuart of Riverside, Ontario is heading a management committee which proposes to raise \$5,500,000 for capital funds for The Presbyterian Church in Canada in 1967, the general assembly was told. A fund-raising company has been engaged in a consultant capacity.

#### Presbyterian College, Montreal

The Rev. Charles H. H. Scobie, minister of the parish church in Largs, Ayrshire, Scotland, was appointed to the chair of New Testament literature and exegesis effective September 1. No appointment was made to the chair of history and philosophy of religion and Christian ethics.

#### **Ewart College**

The appointment to the staff of Miss Irene Dickson of Winnipeg, a former teacher who graduated from Knox College this year with a B.D., was made when the report of Ewart College was given. She begins on July 1 as special lecturer and administrative assistant. "It may be that Ewart College will need to consider the possibility of including men in its program, so that the church may have the benefit of men as well as women who are specialists in Christian education or social work or missions," the report suggested.

#### Knox College, Toronto

When the church offices vacate 63 St. George Street the building will be made available to Knox College at no cost for purchase, the assembly decided. A deficit of \$14,427 was incurred on the operations of the college in 1964.

#### The Place of Women

The general assembly decided to send to the presbyteries under the Barrier Act the question, in two parts, as to whether women should be ordained as ministers and elders. The 1966 general assembly may take action to amend the

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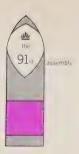


THE NEW
CHURCH OFFICES —
TOP, LEFT: Rev. R. G.
MacMillan of Oakville,
Ont., building committee
chairman, looks at a
display showing plans for
the new head offices of
The Presbyterian Church
in Canada, to be erected
in suburban Don Mills.

TOP, RIGHT: Sod is turned by moderator, Rev. Dr. J. A. Munro.

BELOW: A model of the structure, which will be named the Walter Gow Memorial Building, in tribute to a Toronto businessman whose bequest of over \$650,000 will make it possible.





church's rules if a majority of presbyteries vote for either or both proposals.

The Rev. Eoin S. Mackay reported that partial response from presbyteries to an informal question in 1964 showed 21 in favour of women elders, with 12 opposed, and 18 in favour of women ministers, with 16 opposed.

#### The Presbyterian Record

The general assembly again endorsed the Every Home Plan when the report of The Record committee was given by the convener, Frank J. Whilsmith. The monthly magazine is now printed entirely by offset, making a wider use of a second colour possible at reasonable cost.

#### **Board of Christian education**

A statement on policy in Christian education was given by the chairman of that board at the Monday evening sederunt. It will be printed in The Record in September.

In dealing with public education in a special report the board proposed that since this is largely a provincial matter, it should be acted upon at synod and presbytery levels. The board outlined some principles regarding public education.

The committee on higher learning advocated the appointment of university workers jointly with the universities, student movements and other churches. It urged the church to support and participate in university student movements.

#### Chaplains in the forces

Twelve Presbyterian chaplains serve in the navy, army and air force, Rev. Dr. D. P. Rowland reported for the committee on chaplaincy services. Rev. Dr. E. G. B. Foote, who retired as chaplain-general in May, is recovering after serious illness. Rev. Dr. Charles H. MacLean is now chaplain-of-the-fleet. The assembly heard with interest the new chaplain-general, Colonel the Rev. James R. Millar.

A special committee to deal with inquiries from organizations and institutions regarding chaplains for penitentiaries, reform schools, hospitals and industry was set up.

#### The pension board

The new chairman, J. E. Smart of Toronto, paid tribute to the work of Mr. Pitts, who had headed the board from 1946 until his death in April. Pensions for ministers increased from \$600 to \$1,500 annually in that period.

Mr. Smart outlined the provisions of the Canada Pension Plan as it relates to churches. His board recommended that ministers retain their connection with the church pension fund, and that congregations and ministers contribute as employers and employees when the Canada Pension Plan becomes effective. Information will be sent out about it.

#### Place of meeting

The assembly decided to meet next year in St. Andrew's Church, Toronto. ★





**THE COVENANTERS' CONVENTICLE SERVICE** sponsored by Toronto and Kingston Synod on June 6 at Glen Mhor Camp, Lake Simcoe, was attended by many commissioners

The Rev. A. R. Shillinglaw, of the Church of Scotland preached the sermon on "The Kingship of Christ." Music was provided by a pipe band and a massed choir.

# 蔡郭知惠

#### PRESBYTERIAN PROFILE

■ Young, vivacious Mrs. Grace Kay Tsai is the first general secretary for women's work in The Presbyterian Church of Formosa. Since coming to Canada last May at the invitation of the Women's Missionary Society, Mrs. Tsai has been studying Christian education at Ewart College. Despite language difficulties she wrote eight examinations. She has also attended camps and conferences and spoken at numerous meetings.

Her dark eyes sparkle when she talks of returning to her work in Formosa this summer. With a national committee she supervises activities of eight presbytery women's organizations, helps plan conferences, does leadership training and prepares study material. A staff of about 18 assist missionaries or are Bible women, hospital visitors, mountain evangelists or work with elderly folk.

What does she like best about her work? "Teaching the mountain women!" she quickly replied.

"They come long distances on foot to the area conferences we plan for them," she explained. "For some it's a 12-hour walk." For three days they have Bible study, hygiene classes and instruction in Christian family life. Many pay conference registrations in foodstuffs, they are so poor.

Why hygiene? "The mountain women are more primitive, simple people than those living on the plains," Mrs. Tsai said. "They work in the fields with the men, on farms that may be two hours walk from home." Once the men hunted and the women had to run the farm, but it's really not necessary to work so hard now.

"Those men!" exclaimed Mrs. Tsai. "They don't give the women time for housekeeping. I went to presbytery and told the men to let their wives stay home at least one day to clean house. At the conferences we show them how, and teach methods of personal cleanliness; washing hair, taking baths and things like that." Because they tend to eat mostly bulk foods like rice, nutrition is also taught.

The women who live on the plains, in contrast, have organizations more like ours, with similar problems. For the last couple of years the emphasis has been on variety of program material.

"We are trying to get the women interested in studying about missions in other countries. But especially in older churches the women want to spend more time on service projects or Bible study, and don't like to change too quickly."

They want to attract more younger women, too. The ladies find the best way is to make a personal call inviting them to a meeting where a younger missionary is speaking.

"Our main interest is to bring the people all closer together," she said. Before the general assembly was formed in 1951 the north was under the Canadian Presbyterian mission, and the south was English Presbyterian. This created a gap for the women and it wasn't until 1958 that their organizations joined together. She smiled then and commented, "It seemed to take the women a little longer,"

Now there are about 300 women's groups in over 850 congregations, with growing membership and activities.

MRS. **GRACE** KAY TSAI



Valerie M. Dunn

Sometimes the men feel the women are doing a little too much. "This is true right to the top level. They're not sure that women should know a lot about church policy!" Mrs. Tsai said, laughing.

Nevertheless, in Formosa women have been ordained as ministers for about 17 years, and as elders and deacons before that. Approximately one elder in ten is a woman, and one in five a deacon. There are three women ministers.

Talking about women's place in the church reminded Mrs. Tsai of her minister-grandfather, trained by George Leslie Mackay. Things have changed a great deal since his day, when it was customary to hang a curtain in the middle of the church to separate men and women, in the Chinese way. Mrs. Tsai's father is also a minister, in Tiong-san Presbyterian Church, Taipei.

Mrs. Tsai is a graduate of the Taiwan Theological College and 12 years ago was appointed to do Christian education, working with Canadian Presbyterian missionary Miss Hildur Hermanson, then Miss Hazel Macdonald. She also taught at the college and the women's Bible school in Taipei, and continued part-time for a year after beginning her present work in 1963.

The eldest of eight children, she has two sisters and five brothers. Her husband is a chemical engineer. She spends a third of her time in travel and has many committee meetings to attend. "My husband says, 'You do too much!', but he doesn't really mind," she says.

Mrs. Tsai is looking forward to trying out ideas she discovered in Canada. She wants to introduce more discussion and better preparation for women's meetings, and tent and family camping. "In Formosa we do more listening to a speaker, and our camps are like conferences; a little more formal."

"But we're not as formal as you in some ways," she went on, "We don't wear hats even to church, or as much makeup. You have tea-breaks all the time but we don't. And our women like visiting, and drop in without thinking of telling in advance!'

Mrs. Tsai returns this summer. But her delightful personality, happy manner and friendly smile will not soon be forgotten. She has done much to bring Canadian Presbyterians and her countrymen closer together in Christian fellowship through deeper understanding.

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# VACATION TIME NEEDS A CHRISTIAN PURPOSE. IT CAN BECOME A TIME TO SET ALL THINGS IN PROPER PERSPECTIVE.

■ "We can leave the archery set," suggested my wife," "nobody used it last year after we struggled to fit it in."

With the irritation born of weariness, I pulled out the bow and arrows and the padded target. By rearranging the rest of the luggage I managed to shut the lid of the car trunk. Of course the three children in the back seat were wedged in among clothes, cameras, and boxes of linen.

As we cleared the driveway, someone attempted a bit of gaiety by saying, "And away we go!" But we did not go far, (who does?). After a mile of tedious traffic we wondered if we had turned out the basement light. One member of the family was reasonably sure that an upstairs window was open. Since we could not face two weeks of living with such dire uncertainties the automobile was turned around for the return. Personally, I checked on the basement light (which was out) and the upstairs window (which was closed), and then we started off again.

When we had settled down to the monotony of thruway driving I began to question: "Why do we do this every year?" And I noticed that hundreds of other families were on the road going on or returning from a VACATION. Undoubtedly, this annual flight from home is part of an accepted way of life — for people who can afford it, that is. This conclusion brought on a guilty feeling.

I had seen hundreds of people who cannot scrape the money together for any kind of vacation. Sitting on the front steps of shabby houses and leaning from the windows of stifling tenements at this moment would be people whose faces had blurred together as I rode past on

train or bus. And for a score I had seen there would be millions of families equally helpless to get away from their environment for one day, much less for two weeks. Affluence and poverty are vastly different worlds.

There is a ready rationalization, of course. It is found in the conversation of a pampered boy with his mother:

"Freddy, eat everything on your plate.
There are thousands of starving boys in the world who would be glad to have that food."

"But Mother, if I don't eat it you just throw it in the garbage can—how does that help the starving boys?"

If I and my family had stayed home this year that would not have enabled millions of others to get to the mountains or country or seashore. Uneasily, I realized that there is an answer to that. If all who try to be Christian, who can manage an annual vacation would plan on a trip every second year, and on the alternate year give the money through a reputable agency, at least one poor family could have its turn. This would be a share-and-share-alike plan which could not ruin the health of any well-cared-for family. As a matter of fact, our home has a small yard, a porch, and some airconditioning; this must be true of most vacation addicted, middle class households. Two weeks would not be miserable, and they could be broken up by "togetherness" on day trips and picnics to local areas.

#### **Vacations Superfluous?**

This line of reasoning raises the larger question of whether or not vacations have served their purpose and if today's life makes them a superfluous thing. Not too

(continued

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many years ago the self-described "head of the house" worked in the same place day after day, the housewife, minus gadgets, spent most of her time in the home. the children went to school and back and to church on Sunday and a few parties. But now the automobile and other widely used inventions have changed all that. I, and my friends, are out of the place of employment on business trips, we have many breaks in the monotony. Our wives are not tied to the kitchen or nursery—they get in the car and go for miles to varied activities. The schools provide cultural excursions for the children in addition to the more varied family schedule. Two weeks away from home do not present a novel experience to many people. But for the poor, vacations could still be as magic as they were to us years ago.

Even so, there may be a Christian purpose to a proper vacation. The word means an emptiness or freedom from accustomed routines. Perhaps, in order to get a new vision it is helpful to break the accustomed orbit, adventure into new situations where we can encounter new things and have dialogue with strangers. We speak of this as finding out how "the other half lives." And, better still, living as the other half must live.

In the Bible we have good examples of "vacations" on the highest level in the accounts of Jesus, Paul, Moses and others "withdrawing" for periods of time to commune with God and be free to hear his voice and see his vision. The habits of our regular routines may be insulations against the eternal words of our Creator.

#### Theology and Vacations

I think, sometimes, that there is a theology connected with vacations. It may be that we get a hint of this by saying we are going away for "recreation". Although this word means something else to us in our day, it actually denotes a "re-creation" of the person. I may be extravagant in my ponderings, but I am conscious of the teaching that man is created in the image of God. And I am often painfully aware that others must see very little verification of

this origin in me. But I must believe that it is there and that something can be done about it. Fascinating stories of the recovery of great works of art appeal to me as good illustrations of what I want to express.

Frequently, famous paintings have been lost for many years and then, by accident, a fleck of paint falls from a portrait or landscape and an expert sees that there is an older picture underneath. With extreme care the craftsman scales away the newer layer and eventually lays bare the masterpiece. It seems to me that an outer layer of patterned living may cover my real and best self. To break away from this life even for two weeks may serve to peel off the accumulated grime of conformity and self-seeking until there is revealed the man God intends me to be.

All of this, of course, is dependent upon what I have called a "proper" vacation. More often than not the two weeks away from the job become the most dangerous two weeks of the year. In my earlier years I was employed in a business office and I recall, vividly, a late afternoon when one of the owners of the firm came in excitedly and said he had cleared his desk and was all set for his vacation. He asked me to send a telegram to his wife who had gone ahead of him to their summer place:

All set for an "h" of a pace."
He wanted to spell out the "h" word but the telegraph company would not permit! Yet that expresses our common attitude toward the vacation period. After all I have but two weeks out of a whole year and I must do all of the things I cannot do at any other time—rush, rush, rush! Don't miss any of the fun! And, at the end of the period, the weary heart and mind and will look toward the job as a blessed refuge from

"Same time, same place,

the "h" of a pace I have set for myself. But a proper vacation, now that is different!

I remember with joy one two-week period when we rented an old farmhouse not too far from the sea. To our son's disappointment we decided to spend some of the days sitting in lounge chairs in the yard under the great trees. We felt the sun and friendly breeze on our cheeks, we napped from time to time, we read good books which had been accumulating. Something happened to me hour after hour and, at the end, instead of

dreading the return to the job I was

filled with splendid resolutions of how

better to do my task and how better to

continued on page 22



# NEW TOOLS

FOR TEACHING JUNIORS AND TEENS

Thousands of church school teachers of juniors and teens have already been introduced to their new materials—"The Christian Faith and Life Curriculum." These materials, already in wide use in teaching our younger children, have been approved by general assembly for all departments up to the age of high school graduation.

Observation training schools are being held all across the church, to enable teachers to observe typical planning and teaching sessions using the new materials. The purpose of the observation schools is to help teachers use the new materials confidently and effectively.

#### The Materials

This curriculum offers teachers a rich and varied source of guidance for church school work.

A quarterly magazine is published for each department: Discovery for the junior department, Counsel for junior-high (intermediate), and This Generation for senior-high. These are for the use of both teachers and parents.

Pupils receive a cloth-bound reading book for each year of studies in each of the above departments. These books are meant for background reading in connection with the church school sessions, and are intended to become part of the pupil's personal library.

My Study Guide is a workbook provided for use by junior pupils in church schools and at home. Junior-highs have a workbook called *Teens*. At the senior-high level, no workbook is provided. Extra copies of *This Generation* should be made available for use by the class.

In addition to these basic materials for teachers, pupils and parents, other aids such as teaching pictures, maps teacher training manuals, filmstrips and Bible study aids are available each year.

#### **Check These Features**

The home: This curriculum makes a special effort to involve parents in the Christian education of their children. The quarterly magazines for each department are intended for both parents and teachers, so that parents may keep informed of their children's studies, and be prepared for family discussion.

The articles in these magazines written by outstanding authorities provide particularly useful resources for adult education activities in the congregation.

The cloth-bound pupils' reading books, taken into the home, are an attractive and interesting source for Christian education in the family circle.

Grading: A separate series of studies is provided for each departmental age group. In addition, the material for each teaching session provides two plans, the second being for older or more mature pupils within the department. The result is much better grading of the materials, making them more adaptable to each age level, and thus easier to teach.

Theology: These materials are deeply rooted in the scriptures. They approach the many problems of biblical interpretation in a reverent and honest way, avoiding extremes. and presenting the witness of the main stream of reformed theology.

Teaching method: Perhaps one of the best features of these materials is the principle of group teaching, which is built into the materials in a variety of ways. Using this principle, pupils and teachers together become a close-knit fellowship of learning.

This kind of teaching makes it necessary for departmental staff to meet regularly to plan the church school sessions together. This turns out to be, not a burden, but one of the best things about teaching in the church school. Teachers no longer feel so "on their own." Joint planning enriches their own lives, and shared responsibility on Sunday makes teaching new and exciting.

In schools where the teachers are unable or unready to use group teaching, the material can be readily adapted to their present class approach.

#### Confidence

Most of us have experienced feelings of uncertainty when we face an unfamiliar situation. So it is not too surprising if many teachers feel a lack of confidence in using new curriculum tools.

However, an army of teachers all across our church and in the U.S.A. have found that these are good teaching tools—tools they can handle; tools that challenge them to grow as teachers; tools that are flexible and adaptable to all sorts of church situations. In the months ahead many teachers of juniors and teens in our congregations across Canada will have this experience of growing skill and satisfaction in using these teaching tools.

Confidence is a practical expression of faith. With confidence in the One who calls us to teach, confidence in our capacity to do what he leads us to undertake, and confidence in the rich investment of knowledge, faith and service which has gone into the preparation of these curriculum materials, let us press on together with the task.

-R. P. Carter



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ASSEMBLIES ABROAD



Ten days before the Irish general assembly met in June at Belfast the moderator designate, the Rev. Dr. James Park of Kingston church, was in a car crash near Dublin. It was uncertain whether he could attend opening night of the assembly. Fortunately he recovered sufficiently to be there, be appointed to the chair and deliver a stirring utterance on discerning the signs of the times. Were we right in detecting echoes of that great teacher of whom Dr. Park was a distinguished pupil, John Oman? Whether this was true or not, it was an address which would have made Oman happy and of which the Irish assembly was rightly proud.

At a reception at the close of the first meeting guests from church and state were welcomed, and conveyed felicitations to the new moderator.

The inter-church relations report did not give rise to as much excitement as in previous years, but some points were debated at length. However, by an overwhelming majority, the resolutions were substantially adopted. The principal item was acceptance of an agreed statement as a basis for further discussions on union between Presbyterians, Congregationalists, and the Church of Ireland committees.

The assembly was addressed by the moderator of the Church of Scotland, of the Presbyterian Church of England,

and of the Presbyterian Church in Wales. The report on Christian stewardship was spoken to by the prime minister of Northern Ireland, the Rt. Hon. Captain Terence O'Neill.

New appointments were made as follows: the Rev. Tom Simpson of Ballykelly as assistant to the general secretary and clerk of assembly; the Rev. Tom Patterson as permanent secretary, the Christian stewardship committee, and the Rev. Donald Fraser to the new post-of publications officer. He will have responsibility for the *Presbyterian Herald* as well as other church publicity media. A youth organizer was also to be appointed but this was not possible as the nominee's name was withdrawn.

Among the outstanding utterances of the assembly were two by speakers giving their maiden addresses. One was the Rev. Brian Moore of Portglenone who reported on the Frankfurt meeting of the World Alliance of Reformed Churches; the other by the Rev. Dr. Hugo Hezlett, both minister and physician, speaking to the report of the committee on national and international problems, which this year dealt with sexual morality.

Foreign mission night saw the hall with its usual full attendance and people listened with close attention, perhaps especially to the Rev. Andrew Kayira of the Church of Central Africa Presbyterian. In Ireland for the past year, he has proved an effective missionary to Irish Presbyterians.

On the whole this was a pedestrian assembly. One or two minor mountain peaks relieved the somewhat flat monotony of the plain. This was partly concealed by the fact that when the moderator was not in the chair himself, rules of order were sometimes loosely enforced, with the ensuing confusion of tongues producing little result.\*

#### THE MOST DANGEROUS TWO WEEKS OF THE YEAR from page 20

live with those whom I served. For once I knew the true meaning of recreation. And I was surprised at the extent to which this renewing helped me re-evaluate the work back home. Possibly a vacation can best be justified by the need for backing off for a new perspective on the means by which a living is earned and achievement accomplished.

Another thing I have learned about vacations is that they cannot be total. Good habits of eating, sleeping, and behaving may not be left in the locked house behind, but must be taken along if the vacation is not to turn out tragically. A sensitive, expensive motor using high octane gasoline cannot be shifted to heavy crude oil without hopelessly fouling up the mechanism; no more can a high-principled, disciplined man, wo-

man or young person change suddenly to shabby living and intemperance without permanent damage. For me, these habits and convictions have included regular church attendance, Bible reading, and prayer. A Christian vacationer does not "get away from it all," but only from some things since he cannot get away from himself,

But how did I get started on these long thoughts about vacation? Oh yes, I was out on the thruway floating along, passing cars and being passed, chatting casually with my family. . . . In my own mind I think I have explained vacations to some extent, or at least see the implications more clearly. And that plan of an every-other-year trip in favour of sending another family seems to me worth exploring most carefully.\*



On the morning of the opening of the assembly, May 18, we pulled back the curtains to find a white world with snow falling in heavy flakes, but the snow quickly vanished off the roads. At the garden party at Holyrood one week later, those with past experience went straight to the refreshment tents to make sure of their tea, and so avoided two showers, but thereafter there was more sun than in recent years. Similar extremes marked the assembly debates. A few subjects roused sharp storms, but generally there was calm weather, with a genial moderator at the helm, Rev. Dr. Archibald Watt of the country town of Edzell in Angus, formerly convener of the social service committee. The lord high commissioner, Lord Birsay, better known as Sheriff Harald R. Leslie, a prominent Orcadian, shares the moderator's deep social concern and attractive humour and is an outstanding churchman.

The Good Neighbour The assembly proved to be deeply concerned with the problem of human relationships, and by divine providence the two outstanding utterances dealt powerfully with this theme. In his opening address, surely one of the most impressive in living memory, Lord Birsay condemned the violence, over page



The lord high commissioner, Lord Birsay, and his pursebearer at the opening of the Scottish assembly.

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#### Scotland from page 23

greed, injustice, and selfishness that disfigure so much of our society, and in particular the manner in which classes and callings are isolated and given false values. Social and youth workers should be honoured; youth should not be segregated, young people who rebel should not be given such publicity; sympathy and compassion are essential towards all; careless and drunken drivers are major enemies of society. The moderator in his closing address dealt with one of the most controversial issues of this assembly - "The Moral Confusion of Today." Highlighting as typical of today an easy socialibility, the protest of youth, artistic realism, and quiet desperation leading to emptiness, Dr. Watt named four basic institutions necessary for a stable society: the home, work, law and order, and true religion. "It is the gospel of the cross which alone gives the ground for man's freedom and man's rights."

Women Elders The assembly accepted the recommendations of its Panel on Doctrine, which have been considered by the presbyteries, that women be admitted to the eldership and thereby to a place in the courts of the church. This now goes back to presbyteries for voting, and if again favourable next year's assembly will have the final word. Replies



The opening of the general assembly of the Church of Scotland in New College, Edinburgh.

from presbyteries regarding women in the ministry are so divided that the Panel is to have further time to study the theological issues involved, in the light of what presbyteries have said, and to report to next year's assembly. A conference will consider how the office of deaconess can be enhanced.

Youth Night A storm arose over the decision of the committee on the re-

ligious instruction of youth, to invite John Calder as one of its speakers on youth night, along with Noel Stevenson of Independent Television and the Rev. Stuart McWilliam of Wellington Church, Glasgow. The theme was "The Hidden Persuaders" — modern mass media techniques. Mr. Calder is a publisher and a patron of the arts, a kind of modern "free-thinker" with very wide

continued on page 28



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#### YOU WERE ASKING?

Our minister, without consulting the session, has announced he will not solemnize marriages unless the contracting parties have first taken marriage counselling with him. Is he within his rights?

He is. The law of the church does not give jurisdiction in solemnizing marriages to the session. The session may discuss this with him; it may appeal to the presbytery; it does not have jurisdiction. Marriage counselling, looked upon by many as a modern innovation, is an old thing in the church. The type of counselling changes from age to age. The Directory of Public Worship, approved by the Scottish general assembly of 1647, required the minister to give such counsel.

How should the elements of Communion be disposed of after the Communion service?

A The rubrics of the Anglican Book of Common Prayer require the priest and other communicants reverently to "eat and drink the same" after all have communicated or immediately after the blessing. I have known the same practice to be followed in our church, but by the minister and elders. To my knowledge, we have no ruling on this, nor can I state what is the practice generally these days. My answer would be, "as the session may desire, without superstition and without disrespect."

Would you please explain the meaning of Matthew 23:9, "Call no man your father upon earth"?

By itself, the verse might be taken to indicate that "father" like the name "Jehovah", is exclusive to God. Sprinkled through the New Testament, however, are usages of the same word to indicate the male parenthood or one's ancestors. In Acts 7:2 and 21:1 we find Stephen and Paul, respectively, using, "Men, fathers and brethren". We have the same usage in all our church courts as

"Fathers and brethren." The meaning of Matthew 23:9 is in the context. Jesus is speaking against the exaggerated respect shown to and demanded by religious teachers. We have applied this principle in our doctrine of the parity of the clergy, and in forbidding the use of "father" as a title addressed to any individual minister. Paul speaks of himself as a spiritual father (1 Corinthians 4:15). My correspondent may be troubled by further and stricter applications of the principle. For example, is the use of the title "doctor" (which means "teacher") contrary to the principle? The reformers addressed Calvin and Luther as "doctor" without feeling they were running counter to Matthew 23:9, but "doctor" today has more emphasis on honour and little on the function of teaching. My opinion is that we need to give considerable thought to the relevancy of this verse to our usages these days.

Is there any ruling in the church as to the seating of the members of session around the Communion table?

No. The late Dr. T. Wardlaw A Taylor held (see his The Ruling Elder, page 41) that the elders sit and distribute the elements as members of the congregation and not as elders. He writes, "Should it be desirable at any time, a minister may distribute the elements himself, or call for the assistance of some members present." The practice, however, of elders sitting about the table has been with us for generations. The Church of Scotland (Cox, new edition, page 116) recognizes that elders distribute. The seating of elders cannot be left to a last-moment casualness, for things must be done decently and in order. In some of our congregations the clerk of session is on one side of the minister, and the elder oldest in ordination on the other. Some congregations have a rotation from Communion to Communion. There should be no argument in the session on this matter, certainly no division, lest we come into the pitiable situation of St. Luke 22:24.

At our annual meeting the congregation increased our minister's stipend, but gave scant attention to the budget, replying we would do what we could in this. We have always been behind in our budget allocation. What is your comment?

If your minister's previous stipend was beyond the minimum and beyond the average, he may now have an increase but no conscience. A primary duty here is the presbytery's. The amount of stipend is a three-way guarantee (minister, presbytery and congregation) and any change must be reported to presbytery for approval. If the presbytery permits an increase, without question, beyond its accepted minimum for stipends, an increase obviously at the expense of the budget, the presbytery stands condemned. It may find itself unable to do more than to protest, but it should do that much.

In our congregation the details of session meetings are frequently known a few days after the meeting — who moved what, who voted one way or the other, and so on. Not right?

A Certainly not. It's scandalous. The session is a closed court of the church, and though much of its business is routine and could be made public the congregation has no right to know what goes on in session any more than it has a right to eavesdrop in a medical doctor's office. Elders who gossip on session business can be deposed for their actions. The situation is an exceedingly grave one, and may require a visitation by presbytery.

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.

# CHURCH CAMEOS



The Westminster Youth Choir of Oak Cliff Presbyterian Church, Dallas, Texas presented a service of sacred music in Victoria Church, Toronto, June 10. Seventy-five members of the 100-voice choir are touring the U.S.A. and Canada.



Showing flags dedicated at a youth service in Wexford Church, Scarboro, Ont., May 30 are Al Mavor, Reuben Ryan and Gary Wilson. Members of the Boys' Brigade, Life Boys, C.G.I.T., Explorers, junior choir and representatives of the Navy League of Canada carried the flags in a parade to the church.



A presentation was made to Rev. Dr. Agnew H. Johnston on May 2, marking 30 years at St. Andrew's Church, Ft. William, Ont. Shown are, left, James Gibb, clerk of session; Dr. Johnston; and George Murie, treasurer.



Mrs. Neil MacLean, a church school teacher over 40 years, was given a silver tray marking her retirement, by the congregation of Bethel Church, Sydney, N.S. Shown are Cecil Greaves, church school superintendent; Mrs. Greaves; Hugh MacKenzie, chairman; Mrs. MacLean and the minister, Rev. E. H. Bean.



Colours dedicated in First Church, Brandon, Man., May 30 included a Union Jack given anonymously and borne by Neil Aubrey Tarr. The Red Ensign given by the late Mrs. W. D. Moffatt in memory of her husband and others serving in World War I, was borne by Carol Eileen Thomson. The Maple Leaf, an anonymous gift for those serving with the Eighth Army Field Regiment during World War II was borne by Gerald Van Donkersgoed. With the children is Rev. James P. Jones, minister, and clerk of session D. S. Thomson.



Turning the sod for the Christian education building of Renfrew Church, Ont., May 23 are Ars. K. M. Sharpe and Thomas F. Barnet, thurch school supts., junior and senior depts. eft, are Rev. William Reid; J. Sulphur, ontractor; Earl Ingram, architect; Roy Boodfellow and Ralph Geddes, building ommittee. The structure will replace a hall lestroyed by fire last year.



In Gloucester Church, Que., a cross, donated by the young people and Communion plates given by Mr. and Mrs. A. Bush were dedicated by the minister, Rev. A. B. Casselman, at the family day service on May 9.



Trinity Church, Amherstview, Ont. has purchased property. Shown are members of the board of managers, Walter Bradshaw; Ron Adamson (chairman); Fred Newman; Wally Sherrington and the minister, Rev. Zander



A lectern and Bible given by the church school for William Murray were among memorials dedicated in Knox Church, Hamilton, Ont. Vases were given by Mrs. William Weaver for her husband and parents, and a plaque to Mr. Murray was unveiled on behalf of the session. Shown, left are: Miss Sarah Wallace, church school superintendent; Mrs. William Murray; Rev. William Campbell, who had ministered as a student for two years; Mrs. William Weaver and Andrew Miller, elder.



Chimes were dedicated in St. Paul's Church, Wiarton, Ont., May 9, in memory of Allan A. Ashley, session clerk for 20 years, given by his wife, centre. With her is the minister, Rev. George Millar, and the present session clerk, Gordon Sinclair.



Hamilton Presbytery honoured Dr. C. L. Cowan at a dinner, May 27, marking 40 years as minister of St. Andrew's Church, Hamilton, Ont. Rev. Harold Lowry, Burlington, left, is shown presenting a gift. Looking on is Dr. A. Lorne Mackay of Central Church.





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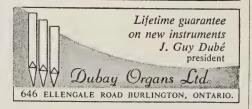
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#### Scotland from page 24



Rev. Dr. Archibald Watt, moderator of this year's Scottish assembly, chats with Rev. Dr. Hugh MacMillan, moderator of the 1964 general assembly of our church.

artistic ideals. He has rejected the Christian system particularly in regard to morality, which, he argues, has no connection whatsoever with the gospel or theology. He has set himself to destroy censorship in favour of free choice and personal decision which he says ought to be the Christian ideal, and has published books that would normally come under the censor's ban. Some deal with homosexuality and drug addiction in realistic terms. The youth committee by a large majority held to its decision, with the declared purpose of bringing out into the open the growing attacks on Christian morality, and facing them squarely, because youth faces them all the time outside the church. All three speakers submitted and discussed their scripts beforehand. By a considerable majority, the assembly ruled that Mr. Calder should not speak but The Scotsman published his speech, which turned out to be inoffensive and to some degree idealistic. The committee managed to get Prof. James Whyte of practical theology in St. Andrew's University to speak instead. He came out very strongly against the assembly's decision as a form of censorship exercised without seeing the matter censored, fearing change and fearing ideas. Naturally all this has resulted in violent argument and division of opinion. Youth generally is protesting against being shielded from free speech.

Freemasonry A clash developed over the report of the Panel on Doctrine, which had been asked to investigate the issues involved when church members join secret societies, and to examine afresh the teaching of Christ regarding oaths—this specially referred to Freemasonry. The whole subject got a fresh airing, with one very violent attack on secrecy, pressure, and favouritism. But the very moderate report of the Panel was accepted, pointing out all sides of the problem, warning against extremes. The Christian's first allegiance is to Christ and he cannot trust in works or in benevolence. However, official Masonic claims should not conflict with the faith. A minority of the Panel recorded

the opinion that total obedience to Christ precludes Masonic membership.

Inter-Church Relations There was a notable increase in warmth towards our separated brethren, and appeals for more urgency were heard. The report of the inter-church relations committee was received, including the reaffirmation of the assembly resolution of 1959 "that in each country the ultimate goal of efforts towards unity ought to be the attainment of a single united national church" —a Church of England and a Church of Scotland independent but "in full sacramental fellowship."

Responding to the Nottingham appeal to covenant together for union by an agreed date, the committee is arranging a meeting representative of the churches and other relevant bodies in Scotland to discuss and recommend action. The assembly urged presbyteries, ministers and kirk sessions to consider effective ways of greater "co-operation in worship, discussion and practical service." In regard to the present series of conversations between Anglican and Presbyterian Churches, the assembly noted with interest that the regional groups had drafted answers to the seven questions put to them. Also during this year representatives will meet in national groupings to consider growing points. A general conference in Edinburgh in January, 1966 will draw together the main findings. Conversations presently proceeding with the United Free and Methodist Churches were commended, and the hope expressed that conversations with the Congregational Church would be

resumed soon.

The moderator paid a visit to the assembly of the Free Church of Scotland, which by a majority decided not to allow him to speak, because of our ecumenical involvements. Instead, he addressed their moderator. We come back to the question "And who is my neighbour?"

Broadcasting The committee on church and nation quoted from an important statement on liberty of expression by Sir Hugh Greene, director-general of the B.B.C., in which he attacked attempts at censorship by "the new puritans" as the work of a reactionary minority of self-appointed guardians of morality and culture. Broadcasters have a duty to ignore such, he said, and to be ahead of public opinion, and young writers considered too advanced or shocking should not be neglected. The committee, while defending freedom of speech, insisted that radio and television, with their enormous public of every age, require more strict standards than books, plays, and films that have to be sought out deliberately. A motion by Lord Balerno, accepted by the assembly, "called upon the chairman of the governors of the B.B.C. to alter their policy at once."\*

#### CHURCH CAMEOS

- Presentation of a second cheque for \$1,000 was made to Calvin Church, Sudbury, Ontario on Sunday, May 30 by a delegation from Armour Heights Presbyterian Church, Toronto. A group of 20 motored to Sudbury on Saturday, and that evening the Armour Heights men's club met with Calvin Church men for study and fellowship. Dr. John Graham, chairman of the Armour Heights board, and Dr. Robert Grainger chairman of the Calvin project committee, made the presentation at the Sunday service.
- A memorial window, presented by those near his family home, was dedicated in memory of five-year-old Douglas Marcellus by Rev. E. F. Dutcher in Clarkson Road Chuch, Ont., May 30.
- In an after-service reception, May 30, the congregation of St. Andrew's, Galt, Ont. presented watches to Mrs. A. Moore, retiring after 26 years as organist, and James Crawford, concluding 16 years as choir director.
- At St. Andrew's Church, Tisdale, Sask., a memorial window was dedicated for Frederick W. Falkner, a former mayor, and member of the board. It was unveiled by Mrs. Falkner and two
- A Communion table runner was dedicated at *Victoria Church*, *Birch Grove*, *Cape Breton*, *N.S.*, in memory of Mrs. Alice Willetts, unveiled by her daughters Evelyn and Anita.
- A corrected report from  $St_4$  Andrew's Church, Spencerville, Ont., states that the 15 choir chairs referred to in June were give by Mr. and Mrs. Charles Smail.
- A new organ was dedicated at Kitimat Church, B.C., the full cost being raised in nine months, including a \$120 gift from the Parish Church, Portsoy, Bamfshire, Scotland. The Rev. William Perry is the minister.
- A number of gifts were dedicated at Clyde River, P.E.I., when the renovation of the church interior was marked on May 23. The Rev. Raymond Gillis is the minister.
- Hugh Lowry conducted special services at *Mt. Stewart*, *P.E.I.* on May 28 to mark the renovation of the interior of the church. Pews have been installed, a new floor laid, and the platform extended.
- At West Point Grey Church, Vancouver, B.C., 100 Books of Praise were dedicated in memory of M. Kenneth McKenzie, given by Mr. and Mrs. Basil Sands.
- A Communion table was dedicated in memory of the Murdoch Cormack family in *Argyle Church*, *Vista*, *Man.*, June 6. The Rev. M. Laurenson is the minister.

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Briefs with regard to the aims and objectives of education in Ontario are invited from interested organizations, associations and individuals.

Submissions (25 copies) should be in writing and should reach the Secretary on or before October 31, 1965. Participants are urged to submit briefs within the time indicated so that full account can be taken of the views expressed.

Copies of the terms of reference of the Committee and further details relative to the work of the Committee may be obtained by writing to the undersigned.

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#### CHURCH CAMEOS from page 29

- A memorial window was dedicated on May 16 in St. Andrew's Church, Ottawa, Ont., for Irvine Perley-Robertson, given by his wife and members of her family. It completes a series of five in the west wall of St. Andrew's.
- An anniversary mission Sunday was held on May 2 in St. David's Church, Scarboro, Ont., with George Fernie, assistant to the director of Presbyterian Men, as speaker. Roy Hamilton, the national director, also took part.
- At Grace Church, Kinnaird, B.C., Frank Jonkman and James Macbeth were ordained, to form the first kirk session.

#### YOUTH NEWS

The story of the C.G.I.T. uniform was told in a skit by the Westminster Church group, Paisley, Ont., marking the 50th anniversary of C.G.I.T., at their re-affiliation service May 23. Handwork on display included a tooled copper plaque made by leader Mrs. John Clarke, an anniversary cake, and a book containing information about each member.

Queen St. East Church, Toronto was third place winner in the Christian Endeavour citizenship contest.



Margaret Balderston, Charlottetown, was designated as a deaconess on May 17 in Zion Church. From left is the minister, Rev. D. A. Campbell; Miss Balderston; Miss Margaret Webster, principal of Ewart College, who presented the pin of the deaconess order; and Rev. Carl Currie, moderator of Prince Edward Island Presbytery. Miss Balderston began her work in Lakefield Territorial Mission, near Peterborough, Ont. in June.

Track and field events, swimming, even a hootenanny were included in the Toronto and Kingston P.Y.P.S. spring fellowship, attended by over 260 in Orillia, May 15. It started with a parade led by the Orillia Pipe and Drum Corp.

The Grahame-Knights Trophy for the presbytery with the highest number of points went for the second time to East Toronto Presbytery and the girls of Barrie won the "smartest looking cheerleaders" trophy. Lyn McBride of Leaside Church, Toronto was awarded the top

**BIBLE READINGS** July 1 —Proverbs 14: 24-35 July 2 —2 Chron. 1: 1-12 July 3 —2 Chron. 2: 1-10 July 4 —2 Chron. 2: 11-18 July 5 —2 Chron, 5: 1-10 July 6 —2 Chron. 6: 1-11 July 7 —2 Chron. 6: 12-21 July 8 —2 Chron. 6: 22-31 July 9 —2 Chron. 6: 32-42 July 10-2 Chron. 7: 1-7 July 11—2 Chron. 7: 8-22 July 12-2 Chron. 9: 1-9 July 13-2 Chron. 10: 1-11 July 14—2 Chron. 10: 12-19 July 15—1 Cor. 5: 6-13 July 16—1 Cor. 6: 1-12 July 17-1 Cor. 8 July 18—1 Cor. 9: 1-12 July 19—1 Cor. 9: 13-19 July 20-1 Cor. 9: 20-27 July 21—1 Cor. 10: 1-7 July 22-1 Cor. 10: 11-23 July 23—1 Cor. 10: 24-33 July 24—1 Cor. 11: 23-34 July 25—1 Cor. 12: 1-11 July 26—1 Cor. 12: 12-27 July 27—1 Cor. 12: 28-13: 13 July 28-1 Cor. 14: 1-11 July 29—1 Cor. 14: 12-26 July 30-1 Cor. 15: 1-11 July 31—1 Cor. 15: 12-26 August 1 — Psalm 144: 1-8 August 2 — Psalm 114: 9-15 August 3 — Psalm 145: 1-9 August 4 — Psalm 145: 10-21 August 5 —Psalm 146 August 6 — Psalm 147: 1-11 August 7 — Psalm 147: 12-20 August 8 — Psalm 148: 1-7 August 9 — Psalm 148: 8-14 August 10—Psalm 149 August 11—Psalm 150 August 12—Jer. 34: 1-7 August 13—Jer. 34: 8-22 August 14—Jer. 35: 5-11 August 15-Jer. 35: 12-19 August 16—Jer. 36: 1-10 August 17—Jer. 36: 15-24 August 18-Jer. 36: 27-32 August 19—Jer. 37: 4-10 August 20-Jer. 37: 11-21

girl athlete award and George Nealand of Thornhill was the top boy. Eight presbyteries competed in the track and field meet.

#### Camp dates

Alberta Synod Camp Oshkidi, Lake Saskatoon, Alta., Registrar: Mrs. L. Kirby, Ste. 109, Westwind Apts., Grande Prairie. Boys and girls (13-17), Aug. 1-7; Boys and girls (9-12), Aug. 8-14. Kamloops Presbytery Presbyterian Church Camp, Little Shuswap Lake, Squilax, B.C., Registrar: Rev. Ivan S. Gamble, 253 Battle St., Kamloops, B.C., Boys (8-12), Aug. 1-11; Girls (12-15), Aug. 11-22; Girls (8-11), Aug. 22-Sept. 1; Boys and girls (15-25), Sept. 3-6.

#### A gift to Formosa

Red Deer Presbyterial of the W.M.S. forwarded \$472 to Formosa as a special centennial gift in June. The cheque was carried by a member of the Formosa tour, Mrs. K. Knight of Eckville, Alberta. The money was raised within a month, over and above general offerings.

#### Anniversaries

140th—Knox, Vankleek Hill, Ont., May 23 (Rev. J. A. McGowan).

125th—St. Andrew's, Beamsville, Ont., May 30 (Rev. W. H. Heustin).

115th—Mount Zion, Ridgetown, Ont., May 30 (Rev. M. E. Tubb).

112th—Elgin Church, Que., May 16.

99th—St. Andrew's, Wyoming, Ont., May 23 (Rev. Ernest Herron).

91st—Guthrie Church, Alvinston, Ont., May 23 (Rev. H. L. Jost).

89th—Knox Church, Leamington, Ont., May 30 (Rev. J. M. Grant).

55th—Rosetown Church, Sask., June 20 (Rev. Leo Hughes).

11th—St. David's, Scarboro, Ont., May 2 (Rev. I. M. Amini).

7th—St. Paul's Church, Nobleton, Ont., June 13 (Rev. G. K. Agar).

#### IN MEMORIAM

GALLOWAY, THE REV. JOHN — A retired minister, the Rev. John Galloway, 92, died in Toronto on May 9. Born in Kilmarnock, Scotland, Mr. Galloway graduated from the Royal College of Art and became an artist in the U.S.A.

When a younger brother died while studying for the ministry Mr. Galloway felt called to take his place. After graduating from Queen's University he was ordained in 1909. He served in Alberta and in Saskatoon, and in Ontario at Valetta and Fletcher, Bethel, Bryanston and Ilderton, Glencoe, and Mimico and Islington, then a joint charge. Mr. Galloway was minister at Exeter from 1942 to 1945, when he retired. Then he became hospital chaplain in Toronto and exercised his special ministry for five years.

He is survived by his wife and two daughters, Mrs. J. E. L. (Elizabeth) Streight and Miss Agnes Galloway, all of Toronto.



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August 26-Job 18: 11-21

August 27—Job 19: 1-12

August 28-Job 19: 13-22

August 29—Job 19: 23-29

August 30—Acts 23: 25-35

August 31-Acts 24: 1-9



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ALEXANDER, RICHARD T., 90, St. Andrew's Church, Prescott, Ont., March 6.

CAMPBELL, EDGAR F., elder, church school superintendent and Record secretary, St. Andrew's Church, Coburg, Ont., May 25.

DALGLEISH, MRS. MARGARET ALINE, 92, oldest member of Chalmers Church, Calgary, Alta., May 20.

DALTON, MRS. JEANNIE JEFFREY HENDERSON, 80, nearly 40 years a member of MacVicar Church, Outremont, Que., May

GRANT, VICE ADMIRAL HAROLD T.W., C.B.E., D.S.O., R.C.N. (Ret'd), 66, chief of the Naval Staff from 1947-1950, and an elder in St. Andrew's Church, Ottawa, May 8.

JACKSON, SPENCER A., 74, representative elder, Blytheswood Church, Ont., June 3.

KULLBERG, NELS S., elder, First Church, Brandon, Man., May 16.

LIVINGSTONE, ROY, 63, elder, trustee and board member, St. Andrew's Church, Danville, Que., June 3.

LYONS, MARY, 82, member of MacVicar Memorial Church, Outremont, Que. for 54 years, June 8.

MacMILLAN, MRS. WILLIAM C., 73, active in women's work, MacVicar Memorial Church, Outremont, Que., May 8.

MARTIN, MRS. WILLIAM, 88, life member of the W.M.S., Knox Church, Sudbury, Ont., April 28.

McLEOD, DONALD, W., 71, former chief of police, Port Arthur, member of First Church,

MORRIS, WILLIAM HENRY, 73, elder, St. John's Church, Grimsby, Ont., June 7.

SMITH, WILLIAM J., 85, charter member, St. Andrew's Church, Armstrong, B.C., May

STUKUS, MRS. FRANK, member, St. Andrew's Church, Fenelon Falls, Ont., May

TAYLOR, JOHN, elder, St. Andrew's Church, Islington, Ont., May 14.

WEBB, ROBERT SCOTT, 80, elder 35 years in St. Paul's, Glammis, Ont., member of Westminster Church, Paisley, May 18.

WILSON, JAMES, 70, elder, First Church, Port Arthur, Ont., May 7.

#### CHURCH CALENDAR

INDUCTIONS

Amherstview, Trinity and Camden East, St. Andrew's, Ont., Rev. Z. Dunn, May 27.
Bathurst, St. Luke's, N.B., Rev. Murray Graham,

Madoc and Tweed, Ont., Rev. Vernon W. Tozer, June 10.

June 10.

New London, St. John's; Geddie Memorial, Long
River and South Granville, P.E.I., Rev. L. R.
Files, May 28.

Orillia, St. Mark's, Ont., Rev. Craig A. Cribar,
May 5.

Penetanguishene, Pt. McNicoll and Wyebridge,
Ont., Rev. Wm. Donald Cousens, May 31.

Toronto, Fairbank, Ont., Rev. D. L. Elder, May
20.

Toronto, Fairbank, Ont., Rev. 20.

Westville, St. Andrew's, N.S., Rev. Fraser J. Dunbar, May 18.

Weyburn, Sask., Rev. R. D. Mulchey, May 20.

ORDINATIONS Campbell, William, Hamilton, Ont., May 12. Cruvellier, Yves, Eglise St. Marc, Que., May 12. Nicholson, David R., Shakespeare, Ont., May 14.

RECOGNITION Atikotan. Andrew's Ont., Rev. William Campbell, June 1.

DESIGNATIONS

Young, Miss Judith, Barrie, Ont., May 27.

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Moosomin, Whitewood and Broadview, Sask., Rev. R. Courtenay, Box 807, Yorkton.

Synod of Alberta.

Chauvin-Wainwright, Alta., Rev. D. W. Paterson, Box 69, Lloydminster.
Edmonton, Rupert St., Alta., Rev. G. J. Mac-Willie, 8715-118 Ave., Edmonton.

Synod of British Columbia:

Burnaby, Gordon, B. C., Rev. N. G. Robertson,
4206 Dumfries St., Vancouver.
Victoria, Knox, B.C., Rev. A. G. Faraday, 882
Hotham St., Victoria.

# **PERSONALS**

Edmund Oliverio has been appointed to the advisory committee of the youth pavilion at Expo '67 in Montreal. Active in the synod P.Y.P.S., he is a member of Willowdale Presbyterian Church, Toronto.

Rev. Dr. T. H. B. Somers received an illuminated address from the Presbytery of Prince Edward Island after he received a D.D. from Knox College. He has been clerk of that presbytery since 1946.

The Rev. R. C. and Mrs. MacLean received a cheque from their congregation of Knox, Elora, Ont. prior to their departure for Scotland.

Rev. Dr. Ross K. Cameron and his wife received a silver tray and Canada savings bonds from Dovercourt Road Church, Toronto, on the 25th anniversary of Dr. Cameron's induction as minister. A citation from the city council recognized his services in community affairs.

The congregation of Patterson Church, Toronto, presented an M.Th. hood to the Rev. J. M. Drennan when he received the degree from Knox College.

The 40th anniversary of the ordination of Rev. Dr. Douglas C. Hill was observed by the members of Winnipeg Presbytery on May 28. Rev. Dr. W. G. Maclean presented a radio on behalf of the presbytery.

The Rev. S. Lotfi received the M.R.E. degree from Central Baptist Seminary,

Kansas City, on May 31.

Rev. Dr. C. L. Cowan observed his 40th anniversary as minister of St. Andrew's Church, Hamilton, Ontario on May 9.

The Rev. Gordon Matheson was inducted at Warsaw in Peterborough Presbytery on May 25 after serving a year as territorial missionary. His charge consists of Lakefield, Fowler's Corners, Warsaw, Lakehurst, Buckhorn and Rockcroft.

Rev. Dr. John Hardwick is supplying in the Presbyterian Church at Wellington, New Zealand, this month. He and his wife will be guests of the layman who is moderator in New Zealand, D. N. Perry.

The Rev. J. M. Murdoch of Red Deer has been called to St. Andrew's Church, Swift Current, Sask.

A plaque was unveiled in tribute to Malcolm McKellar, who has been a communicant for 60 years, elder for 50, and session clerk for 46, in St. Andrew's Church, Strathroy, Ont., on May 30. At a congregational reception Mr. McKellar was presented with an oil painting and his wife received a bouquet.

The congregation of Livingstone Presbyterian Church, Montreal, gathered on May 25 to honour their minister, the Rev. Percy A. Ferguson and Mrs. Ferguson, to mark the 25th anniversary of Mr. Ferguson's ordination and their

25th wedding anniversary.

The Rev. W. Harold Heustin and his wife were honoured by the congregation of St. Andrew's Church, Beamsville, Ontario at the 125th anniversary dinner, May 29. Mr. Heustin was ordained 25 years ago by the Presbytery of Pictou.

A call has been extended by the Hungarian Church, Windsor, Ontario to the Rev. Thomas Nyaradi of Moosomin, Saskatchewan.

#### ASSISTANT MINISTER

St. Andrew's Church, Ottawa, is seeking a full or part-time assistant minister for Christian education and youth work. Opportunity for a young minister to do postgraduate studies. Apply: Mr. D. Donald Diplock, Q.C., 30 Woodlawn Ave., Ottawa 1, Ont.

#### ASSOCIATE MINISTER

Required by Deep River Community Church by 1 September or earlier. To share ministerial duties, including co-ordinating a broad Christian education program. Active young congregation of 700. Attractive residential townsite on Ottawa River, in scenic area. Salary based on experience. R. T. Shuttleworth, Box 71, Deep River, Ontario.

### ORGANIST-CHOIR LEADER

Wanted, for Knox Presbyterian Church, Guelph. Apply, with background, to: Music Committee, Knox Presbyterian Church, Guelph, Ont.

# ORGANIST - CHOIR DIRECTOR

For St. John's Presbyterian Church, Grimsby, Ont. For junior and senior choirs, duties to commence Sept. 10, 1965. Reply stating age, qualifications and experience to: Mr. John McFarlane, 15 Cherry Hill Dr., Grimsby, Ont.

#### FOR SALE

Used church pews, varnished oak, seating 275, also painted pews seating 300. Apply to: G. Godkin, Wingham, Ont.

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## LETTERS

Did it refer to the menu? In the May issue, "You Were Asking?" in answering the question of what Jesus meant by "But one thing is needful", I was astonished to read the answer: "I believe that Jesus was referring to the menu, and expressed his preference for a very simple meal." Although some ancient authorities read "But few things are needful", later and more scholarly translators, as in both the authorized and revised version, read "one thing", and that "Mary hath chosen that good part that shall not be taken away from her." This hardly suggests "A very simple meal." . . . Here Jesus gently reproves Martha for being so absorbed in material things as to give a lesser place to the "one thing" that Mary, the psalmist, Psalm 27:4; 73:25 desired . . . the "one thing" that the rich young ruler of Luke 18:22 lacked . . . was certainly not a very simple meal, but rather to "seek first the kingdom of God and his righteousness." Matt. 6:33. Saskatoon, Sask.

M. M. Beaton

#### The Christian Pavilion

I have been asked by our interdenominational study group to express our unanimous feelings against the spending of millions of dollars for the Christian pavilion planned for Expo '67. Would Christ be so conformed to "man and his world" when clearly we are called to be transformed?

We respectfully suggest there be placed on the site . . . a large rough hewn cross with a small notation stating that the various churches have united to give their money to relieve human suffering. This could be done through some neutral agency such as World Health Organization or OXFAM. Savona, B.C. (Mrs.) Gladys Wilson

#### Re Music in the Small Church

With reference to Mr. Clark's letter in the February issue, our choir highly recommends The Volunteer Choir, by Lorenz Publishing Co., 501 E. Third St., Dayton, Ohio 45401. They publish monthly booklets of music (four to six pieces) appropriate for the time of year. They also have booklets for organ music alone.

Angus, Ont.

Gambling and the Old Testament

Dorothy Lukes

As regards the article "Gambling, Lotteries and the Church" (May), I wish to comment on the following excerpt: "In all denunciations made by Old Testament prophets against the vices of the people there is no reference to games of chance."

Gambling constitutes an unjust bal-

ance. If I spend 25 cents and win the office pool and receive \$5 it is \$4.75 in excess of my investment. Deuteronomy 25: 13-16 follows: "Thou shalt not have in the bag divers weights a great or a small. Thou shalt not have in thine house divers measures, a great or a small. But thou shalt have a perfect and just weight. ... For all that do unrighteously are an abomination unto the Lord thy God." Also read Lev. 19: 35, 36, Proverbs 11: 1; Gen. 23: 9, 15, 16. . . . Lottery was used to ascertain the identity of unknown persons, Jonah 1:7.

Gambling violates the law of fair exchange of money in return for tangible goods or services. This law forms the key to the science of economics. Nations cannot endure when gambling or unjust monetary balances are countenanced.

Toronto Vera Allison



One Toronto business man was so impressed with the PM conference at London that he took action on his own to urge men in the Winnipeg area to attend the conference there in June.

In a mimeographed letter sent to many Presbyterians he said, "If you want to witness a present day miracle, attend the P.M. conference and watch God work a miracle of communication between all ages attending."

Over 135 attended a rally of Niagara Presbytery men at the Hungarian Church, Welland, Ontario, May 12. Following a Hungarian-style dinner, the Rev. Harry S. Rodney spoke on the responsibilities of Presbyterian Men.

#### Evangelism conference

Twenty-nine ministers, student ministers and catechists attended a conference on evangelism at Camp Geddie, Merigomish, N.S., May 25-27. An address on preaching evangelism was given by Rev. Mariano diGangi of Philadelphia, Rev. A. E. Dimmock of Raleigh, N.C. led sessions on person-to-person evangelism and Bruce A. Hunt, staff associate, Chicago Business Industrial Project, presented studies on evangelism in industry and business. The conference was sponsored by the board of evangelism and social action and the Maritime Synod's committee.

### **Budget Receipts**

On May 31 budget receipts from congregations of The Presbyterian Church in Canada totalled \$535,747, as compared with \$525-996 last year.

Expenditures for the first five months were \$751,208 as against

\$760,975 in 1964.



■ On Friday morning Jimmie awoke in his hospital bed. He still wasn't used to the idea of wearing a brace on his leg each day. It seemed to be in his way as he moved around. At least the pain was better now.

Jimmie was a patient in a children's hospital in a big city. Of course he wished he could be home with Dad and Mother and Gordie. But Jimmie was nine, and he understood very well that the skill of the doctors and the treatments at the hospital would make his leg "good as new." That's what Dr. Murray always said.

The hours in each day seemed to go faster now. On Monday Miss Vandermeer, his nurse, had reported, "Well, Jimmie, Dr. Murray has given permission for you to go to the playroom this afternoon."

The playroom was down the hall. Children who were well enough enjoyed the toys and games and books and they often made friends.

The first day Jimmie went to the playroom he met Robert. Robert was ten, and was a patient from another ward. Jimmie and Robert started with a game of checkers. They were very evenly matched, and they both began to take pride in their playing.

"Let's have a tournament," said Robert.

"O.K.," agreed Jimmie.

So each day since Monday they had played a game of checkers in their tournament, Yesterday it was a tie!

On this Friday morning, when Jimmie awoke, he was especially anxious to get started with the game. He wanted to win the tournament. How proud he would be to tell his brother Gordie, who was 11, that he had won over an older boy!

Jimmie waited impatiently until it was time to go to the playroom. Miss Vandermeer walked with him down the hall and left him inside the door. Jimmie looked for Robert, but he hadn't come yet.

Mrs. Davis, in a bright blue smock, greeted him with a smile. "Hello, Jimmie," she said. "Anything special you want to start with this afternoon?"

"I'll wait for Robert," he said. "I'll just look around now."

Seven-year-old Brian was painting at the easel. He called to Jimmie to come see the bold strokes of colour which he had made with the big brush,

Maria and Anne were playing with the doll house. Anne was cuddling a soft toy rabbit in her arms.

Over in the corner, six-year-old Eric was sitting in his high bed. John, a big boy of about 12, was helping him with a jig-saw puzzle. Two new patients were down on the floor. The older boy, near Jimmie's age, was working with the younger one on a construction set.

Jimmie heard music. Michael, in his wheel chair, and Mrs. Davis had turned on the record player. Jimmie was starting toward them when he saw Robert come in the door.

"You were ages coming," said Jimmie.

"Sorry," answered Robert. "My doctor wanted to check me over today."

They found a table near the door, set up the checker-board, and began to play. They were both playing well. A nurse brought in a little girl and helped her sit down on a chair at the table where Jimmie and Robert were playing. "This is Heather," said the nurse. "She is six." Then the nurse left the room.

Jimmie didn't pay much attention. Things were getting exciting in the game. Yes, he could see his play. He was going to win! It was his turn to move. He was just ready to pick up his "man," when the checker-board crashed to the floor. Heather's arm had brushed against it!

"Look what she did!" said Jimmie angrily.

Heather was frightened and bewildered. "Don't, Jimmie," whispered Robert. "Don't talk like that. Can't you see she is blind? She didn't mean to do it."

Jimmie was still very angry. What did Robert care? He wasn't going to win. Mrs. Davis came over. She put her arm around Heather and said, "It was an accident."

Jimmie could hear Robert whisper to Mrs. Davis. "Can they give her new eyes?" he asked. "Will the doctors help her see again?"

"Robert," said Mrs. Davis, "doctors are doing wonderful things. New discoveries are being made all the time."

"It would be awful to be blind," said Robert quietly.

Jimmie was feeling unhappy about the game. He went back to his ward. At bedtime he was still feeling rather miserable and sorry for himself. Mrs. Marshall, the night nurse, helped him get settled, and turned off all but one of the lights.

It was almost dark. Jimmie closed his eyes. He thought about Robert's quiet words: "It would be awful to be blind." He thought about Heather. The blackness would be like this for her all the time.

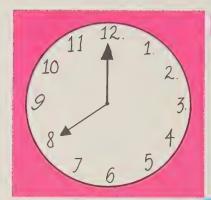
Jimmie remembered special things he liked to see — the flash of skates on ice at the hockey games, the red crackling flames at the Wolf Cub cook-outs, white birches and gray rocks along the clear lake at the cottage, his favourite books and TV shows.

He thought again about Heather, how alone and afraid she was. Mrs. Davis had said, "Doctors are doing wonderful things. New discoveries are being made all the time."

Maybe some day, thought Jimmie, I can be a doctor and help children see—, but tomorrow, in the playroom, I can help Heather. Maybe she would like to hold a soft toy rabbit, or paint with a big brush, or listen to music. She can sit beside me when I play checkers with Robert. I don't have to win every game!

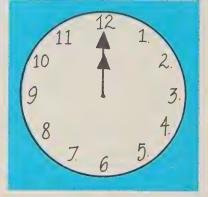
(This story is based on a true incident.)

# Committee on Home Religion

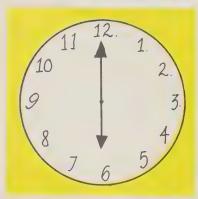


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# The Presbyterian Record

SEPTEMBER, 1965



Centennial dance by Ami girls
at Kwang Fu Church
on Formosa's east coast

THE WINDOWS OF HEAVEN

By H. Glen Davis

A true story of

Christian faith

■ The rain beat down with a steady patter as I stood with Pastor Duk-Sung Kim looking out the paneless window of the almost-completed manse. Before us stood the bare, rain-soaked steel frame of the just-begun church building.

We were in the city of Fukuoka on the southernmost island of Japan, called Kyushu. I had arrived early that morning to take part in a Sunday school teachers' training conference and we had just stopped to look over the site of the new Fukuoka Korean Church. To escape the rain we entered the manse where men were still at work on the walls.

After showing me through the house, Pastor Kim stopped before a window to examine the progress of the church building. It was then that I asked my question, "How much will it all cost?" "Thirty-one thousand dollars," came the reply. But that was not all he said. There in that bare, cold house on a rainy, late-winter afternoon a story unfolded such as I have rarely heard before. It is a story of hopes and heartaches, of mistakes and miracles, especially miracles. Let me share just some of it with you.

A new church has been needed in Fukuoka for a long time. The old building is woefully inadequate for the needs of the congregation, not to mention that the pastor and his family of five children have been living in three small rooms in the church, that serve as Sunday school rooms as well!

But as always, money was the problem. The small congregation began to add to their usual offerings a sum designated for the new church. Meagre salaries were strained to the utmost; costly sacrifices were made and made again and then repeated a third time, until finally the church members themselves had given over \$17,000, this itself a minor miracle.

Next, a request went to the general assembly of the Korean Christian Church in Japan. Over a period of time the total grants from this source amounted to \$5,000, most

Pastor Duk Sung Kim leads in prayer at the sod turning for the Fukuoka Church.



The cross stands out over its neighbourh



PRESETTERAN RECORD

of which was given by you through the general assembly's budget of The Presbyterian Church in Canada.

The problem was where to find the remaining \$9,000. "Borrow it," you say? Let Pastor Kim tell you why that was impossible.

"Japan is not like Canada where a congregation can borrow from a bank or a loan company. Such agencies are not open to loans by churches, particularly Korean churches. Koreans in Japan are not citizens and no one wants to lend them money. And even if we could find someone to lend it to us, the interest would be so high we could never begin to pay it. Also, we can't pay for this work on the instalment plan. When the construction is finished it must be all paid for or we will not be able to use the building."

With these stiff demands to meet the people went ahead with their plans, trusting implicitly that their God was big enough to provide what was lacking. Their faith has not been in vain, nor has it been misplaced. This is how it came about.

During a trip to the city of Nagoya in central Japan Pastor Kim had opportunity to speak to a Korean who is president of a candy company. This man is not a Christian but his mother is a deacon in the Nagoya church. After hearing the pastor's story the man said he would like to help with a donation. Mr. Kim expressed his thanks to God in a brief prayer and no sooner had he finished than the man left the room and came back with a cheque for the equivalent of \$1,500!

The "windows of heaven" were beginning to open. Other friends in that city promised another \$1,500 before Pastor Kim left for home. Also, our candy company president had not finished yet. During a subsequent business trip to Fukuoka he spoke to the leaders of the Korean consulate; they in turn spoke to some of their friends, and the net result was another \$3,000. This all came from men who are non-church-goers, but upon whom Christianity has left its mark. Thus God not only provided a large part of the needed finances, he also opened a whole new area of evangelism to the congregation in Fukuoka.

So in less than two weeks the magic figure had shrunk from \$9,000 to \$3,000. "As you can see," Pastor Kim concluded, we need another \$3,000 within the next two months."

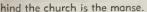
"Where will it come from?" I asked rather stupidly. With a gleam in his eye he replied, "God knows, even if we don't. He will send it!"

With that, we left the property, visited the homes of several of his faithful flock, and returned to the pastor's home. And, just as if to vindicate this man's rock-like faith, there on his desk was a letter in which was enclosed the equivalent sum of \$3. The note said, "This is like a mere drop in the great Pacific Ocean, but I would like you to use it for your new church." The sender was a man with whom Pastor Kim was not even acquainted! "See," he cried, "now we only need \$2,997!"

Well, that's the story. By the way, if someone happens to interpret this as an appeal for funds, I am sorry to have given the wrong impression. No, this is not a financial campaign. It is just an experience which I had which gladdened my heart and challenged my faith to the point where I felt I must share it with you at home who have made these experiences possible.

Surely this is a modern fulfilment of that astounding promise made so long ago, "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10). \*

The author, H. Glen Davis, is a missionary in Japan.





Among a happily smiling group at the front entrance are Mr. and Mrs. Kim.



# EDITORIALS

# The moderator wants to meet you

The year ahead promises to be a busy one for the moderator of the last general assembly, Rev. Dr. J. A. Munro. Plans have been made for him to visit every province of Canada before the end of next April.

The itinerary is not an aimless one. Wherever he goes there will be regional Moderator's Forums. It is expected that local leaders will co-operate to provide an opportunity for three types of these: a conference with ministers, a conference with elders and lay people, and a conference with young people.

The purpose of the forums is to encourage frank and open discussion about the program and mission of The Presbyterian Church in Canada. They will enable our people to consider the whole task of the church in our changing society, and to explore the possibilities for more effective witness in the home, the community and the world.

The ultimate aim of such regional conferences is to stimulate interest among all members and adherents. The last general assembly decided when it passed a recommendation of the administrative council, "to call all the people of the Presbyterian Church to a profound understanding of what the church is seeking to do and of what it means to be members of a missionary church." We can do a better job only when we become better informed as a people. The church desperately needs the active interest and intelligent support of its entire membership.

The moderator will start his itinerary this month in the Synod of the Maritime Provinces. The forums will be successful only as they are supported locally and attended by representative people. By that we mean the lukewarm and the indifferent, as well as the enthusiastic and active.

The moderator is prepared to do a great deal of travelling and to make his office a full-time occupation in order to meet you and all Presbyterian people. Make sure that you give up a little time and travel a short distance in order to meet him.

# How to address the moderator

Every year we are faced with a problem in public relations, how do we refer to the one who occupies the highest position in The Presbyterian Church in Canada? To be strictly correct we should simply call him by name and add "moderator of the 91st general assembly." The church does not officially recognize the courtesy title of "The Right Reverend", but then neither does it refer to its ministers as "The Reverend" in any official minutes.

Surely the time has come to recognize that the office which the moderator holds entitles him to a special designation, as in other Presbyterian churches. Moreover, while his term may be limited to presiding at the last general assembly, he will be expected to open the next one, and to perform all sorts of official acts in between.

We understand that in Scotland the church has taken action recently to designate the office as that of "moderator of the Church of Scotland" rather than moderator of the last general assembly, and there the minister in office has always been known as "The Right Reverend".

We are not pleading for recognition of an individual, but rather for the respect that is due to the church's highest office. Past experience shows that in many quarters the moderator will be called "The Right Reverend", and he will be introduced as "moderator of The Presbyterian Church in Canada", despite the official disapproval of these titles.

Let's clear the air of the confusion that exists and give the office the dignity it deserves. All of us recognize that Christ alone is the head of the church. But we do have a presiding officer for the space of twelve months. If there is any valid objection to addressing him as "The Right Reverend" it should be expressed. If his only official duty is to preside at one assembly and constitute another then let's cease pretending that he is moderator of the church for a year.

Your comment, for or against, is invited.

# The Presbyterian Record



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# cover story

Some 2,000 people watched as three groups of Ami dancers performed at the centennial celebrations on Formosa's east coast. Photo by the editor.

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- 4 Two editorials on the moderator.
- 7 Pungent and pertinent pieces; a cartoon by George Hunter, student minister at Valetta and Blenheim, Ontario.
- 8 The Rev. John R. Cameron writes about Lunenburg, N.S., where he ministers. Mr. Cameron is the synod public relations officer.
- 11 A tribute to organists and choir leaders by Sally Arbuthnot.
- 12 Is the church out of date? An address given by Rev. Dr. A. E. Bailey of Waterloo, Ontario at the general assembly.
- 14 A news feature on the Queen Mother's visit to Knox Church, Toronto.
- 15 The inspirational page by the Rev. D. Glenn Campbell, who will write it regularly.
- **16** The president of Clan MacMillan, a profile by the wife of the minister at Fenelon Falls.
- 17 The editor reports on the centenary celebrations in Formosa.

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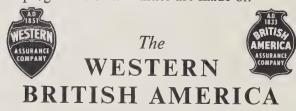
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# **LETTERS**

## Poverty and Affluence

I wish to congratulate you on your editorial "poverty in the midst of affluence" in the July-August issue. It will take a lot of very hard and earnest work to arouse the people to assume their responsibilities. The session is where this should commence, do elders realize their duties and responsibilities, or do they accept the office as a mark of position and prestige in the community? The church to many people consists of four walls, to which they go for one hour on Sunday . . . it just does not exist outside . . . nor do they care that others are carrying their share of the work for them. I also wish to thank Miss Bone for her article, I have read both the editorial and her article three or four times. Lindsay, Ont.

#### More About Church Music

I was interested to read E. F. Bell's letter, "Livelier Church Music" in the June issue, and could not disagree more.

It is to be hoped that nothing modern, in the musical sense, will influence our beautiful church music and its healing qualities. In our daily life in the city we are subjected to much undesirable noise, and the music to be heard on the majority of radio programs leaves much to be desired.

Orchestral concerts are not available to everyone, but church music is. Let us retain something of the dignity of the past and enjoy to the full the uplifting of the soul which the beauty of a wonderful church and its music affords us.

There is nothing dour or unemotional about our faces in the Church of St. Andrew and St. Paul. Do come and visit us.

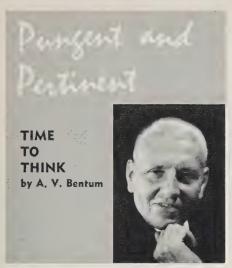
Montreal

Naisi Gordon

# NEW CONTRIBUTOR



In future the inspirational feature in The Record will be written each month by the Rev. D. Glenn Campbell, whose September article appears on page 15. A native of Rodney, Ontario, Mr. Campbell is the minister of MacNab Street Presbyterian Church in Hamilton. He has a B.A. degree from the University of Western Ontario, a B.D. from the Presbyterian College, Montreal, and a Th.M. from Princeton Theological Seminary



■ A few days ago, when going through some papers, I came across the following thoughts which I had written down when I was in hospital for surgery, a few years ago. I had forgotten that I had written these things, but on rereading them it seemed worth while to share them. Here they are:

Every experience of life should be a learning experience. Albert Luthuli, the South African negro chief who was awarded a Nobel prize, says his years in jail gave him time to think. We all think, but do we carry our thinking far enough? Being here in hospital has been a learning experience. I have had time to think some things through to conclusions.

One is the matter of pain. It is not altogether evil but is the warning voice that tells us something is wrong inside or outside of us. We should not shut it off until we have learned what it is trying to tell us. Yet we run for painkillers and tranquilizers, sleeping pills and hypos. Nature's warnings can thus become dulled or quieted; so disease increases. Morally and spiritually, the same thing goes on and the unpleasant warning voice is drowned out by the noises of our own creating, and our efforts to escape, until we find human society on the brink of disaster.

Another thought has been on our misinterpretation of the nature of God and man. We have people who come through the hospital with a sense of mission regarding the spiritual welfare of the patients. One wonders if it is their own good they seek or that of the patient. Much as one admires their zeal and courage, one cannot feel it is always useful. Jesus does not show the father of the prodigal going after him down to the swine troughs. Home was not there! But home was waiting for him! He had to want to return. You have to establish

a relationship with people if they are to listen to you. It is the relationship of love — but not self-love. Genuine mature love does not encourage people to be babies. Arise, and get going, would be the message.

What a variety of people go through a place like this bearing gifts. The various Legion branches, (it was a Veterans' Hospital) the Red Cross, the Salvation Army and others, with the inevitable cigarettes, chocolate bars, candy, fruit, pocket books, etc. One wonders sometimes how much of this is to make the patient or the donor "feel good." At any rate it reads "good" in the annual report. Actually, little of it is really needed as patients here are well fed, are not poverty-stricken, and usually have relatives and friends who supply their needs. Visiting a Greek merchant sailor in another bed, I unintentionally saw into the top drawer of his bed-side locker. It looked like a candy store.

It is true that Christianity is a gospel of giving. "God so loved the world that he gave," — but not so that we might put his Son, Jesus, away in the top drawer. One gets the impression that many have done that. They are not living with him, but probably hope at some time to think about it. We have not thought Christianity through yet,—there is much to learn. What do you know? \*

# A CHALLENGE! by Glenn Sinclair

■Why bother to have a PYPS? Are we reaching those whom we want? Are we, and this is more important, reach-

ing those we must reach? I say no! I would like to see a wholesale campaign to make our young adult program fully young adult.

I am firmly convinced that seniorhigh is catching on across Canada. That's good, this takes care of the high schooler's "swinging teens." But now let's wake up and go after the age-group that is older, those young adults out of high school and quickly approaching their 20s. Let's not stop here, go after all people in their 20s even up to 30 or so. Invite young married couples to join in, they can be good Christians too! In hockey no one says Gordie Howe and Johnny Bower are too old to be of use; why should we think that in church people who get married or pass their 25th birthday are too old to be good young adults.

I know many young couples who could add a great deal to our church's life. Let's forget our nice little pet ideas of social groups or youth cliques and move our church outside our present fictitious borders.

Also, let's invite young ministers, married or single, to be active young adults. They could contribute much if given the chance and the push. These men have much experience behind them and knowledge; we all would benefit from their inspiration and assistance.

Then too, why not occasionally invite older people to take part in cooperative ventures in Christian faith?

Yes, we must put away the day when PYPS was a teen-age group; and forget the day when it was merely a social

continued on page 34



"And now to lead our worship . . . "

# 30 20 ENBURGES

# CENTRE OF PRESBYTERIANISM FOR OVER TWO CENTURIES - BY JOHN CAMERON



In Lunenburg harbour, these fishing boats are among six converted schooners in use. Others in the 50-ship fishing fleet are modern, diesel-powered draggers.



Fish processing is a major industry. Here is the modern plant of one of the five companies in Lunenburg.



St. Andrew's church school parades to to mottos or Biblical quotations.

Nova Scotia's south shore is famous for its rugged coastline and hardy fishermen. From its sheltered harbours hundreds of fearless men brave the elements of the open sea in all kinds of weather to reap the rich harvest of the deep. The centre of this thriving industry is the historic town of Lunenburg, established in 1753.

Lunenburg, situated 65 miles south of Halifax, has a population of 3,000, mostly of German descent. It is a quiet, progressive community with a curious mingling of historic and modern influences. Its residents have always been reluctant to part with tradition, yet are quick to take advantage of new developments in technology and industry. The town is proud of its well-kept churches, three of which are among the oldest in Canada.

Lunenburg was first settled in 1753 by European immigrants. Most came from the small Protestant states of southwestern and central Germany, others from northern Germany, Montbéliard, Switzerland and the Netherlands.

During the middle decades of the 18th century the British government tried to offset the French, Roman Catholic population of Nova Scotia. When the flow of immigrants from Britain was slower than they anticipated they advertised on the continent for settlers, specifying that they must be Protestant.

Most of these "foreign" Protestants settled together in Nova Scotia and remained one distinct community. Arriving in Halifax in the fall of 1752 they wintered there, moving on to Lunenburg in June of the following year. Scouting expeditions and work parties came ashore on June 7th and 8th but returned to the ships at night. By June 9th the disembarking of the settlers had begun.

According to the late Dr. Winthrop Bell in his thoroughly documented book, The Foreign Protestants and the Settlement of Nova Scotia, Governor Hopson and the legislative council meeting in Halifax on May 10, 1753 decided on the name Lunenburg for the new settlement because this was one of the German titles of the reigning King of England, George II, of the House of Hanover. All of the streets in the original part of town are named for some leading figure of the period, either in Nova Scotia or in Europe.

Lunenburg is an industrial town, providing employment for well over 2,000 from a wide area. Some 900 of these man the fishing fleet of about 50 modern, diesel-powered draggers equipped with all of the latest fishing and navigational aids. In the days of the sailing schooner close to 100 of those gracious craft called Lunenburg their home port.

In June of 1964 a new fish-processing plant of Lunenburg Sea Products Ltd., described as the most modern of its kind in the world, was formally opened. Representing an investment of \$5,500,000 it encloses under one roof six and one-half acres of floor space, has a capacity of processing 80 million pounds of fish a year, and will eventually employ 600 men and women. Other fish companies, smaller in size, making a significant contribution to the economy include Adams and Knickle, Booth Fisheries, Briny Deep Fisheries, and Zwicker and Co. Hundreds of fish products are marketed in the West Indies, Canada and the U.S.A. under these classifications: fresh, frozen, pre-cooked, salted, smoked and boneless.

Other industries are closely associated with the fishing industry although not exclusively devoted to it. Fishing boats are built by Atlantic Shipbuilding Co. and by Smith and Rhuland Ltd., builders of the famous Bluenose I and II and of the Bounty. Equipment and supplies are manufactured by A. R. Dauphinee and Son, Atlantic Bridge Co. and Lunenburg Foundry and Engineering Ltd. Maintenance and annual refits are also carried out locally. In addition the Lunenburg Foundry with its iron and brass products, and the Atlantic Bridge Company's aluminum, stainless steel and fibreglass work produce a variety of items, large and small. These two companies, together with Powers Bros. Ltd. do considerable contracting throughout the province and beyond.

The Lunenburg Fisheries Exhibition, the only one of its kind in the world, features fish, sea-food products and marine equipment, as well as domestic appliances. It draws exhibitors from as far away as Japan and Germany. Held for five days in mid-September the exhibition had a paid attendance of slightly over 40,000 in 1964, its 28th year. An annual community memorial service for those lost at sea concludes the festivities.

St. John's Anglican Church is regarded as the second oldest of that denomination in Canada, and Zion's Church is the oldest Lutheran congregation. St. Andrew's lays claim to being the oldest Presbyterian church in Canada, if not continued overleaf

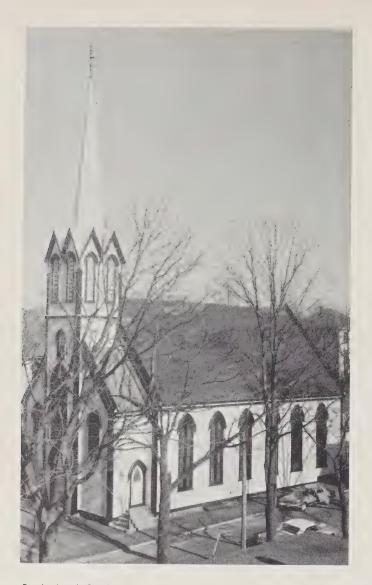


anual picnic led by the town band (not shown).

The banners bear



Schooner Bluenose II is a replica of the fastest sailing ship on the ocean, the original was lost near Haiti.



St. Andrew's Presbyterian Church, Lunenburg.

from the point of view of being formally organized and recognized as such, at least through being a worshipping fellowship with a continuous history.

The influence of Calvinism had overflowed from its birthplace of Switzerland into southwestern Germany, from where so many Lunenburgers had come. Settlers of this persuasion, while using the services of clergymen supplied by the Church of England for marriages, baptisms and funerals, retained their distinctive identity when at regular worship services. Dr. Bell, in his book, says a gratuity of five pounds was granted by the legislative council to Michael Ley, a Swiss blacksmith. He had been acting as minister to the Calvinistic or reformed group "ever since the first settling" in June, 1753. Presumably Mr. Ley was an elder with sufficient ability and knowledge of scripture to assume leadership.

Sometime before 1761 the Calvinists were allowed to hold services in St. John's Anglican Church. For in October of that year the Lutherans requested "the same permission as the Calvinists there have of reading prayers in their own language in the church."

In 1769 the congregation of about 60 families erected its own building, completing it the following year. The cost was



mostly borne by the settlers although a petition for assistance was sent to Europe. The original building was replaced in 1825 by a larger and "more modern place of worship" on the same site. It was further enlarged and remodelled 54 years later. Extensive improvements were made in 1909 and six years afterward a pipe organ was installed. Seven of the ten beautiful stained glass windows have been added since 1945. This fine structure is still used and is in excellent condition.

When all efforts to secure a minister of their own from Germany or Pennsylvania failed the congregation decided to ordain one of its own number. So on July 3, 1770 within St. Matthew's Church, Halifax, Bruin Romkes Comingo (known commonly by the name of Brown), was ordained "to the office of the holy ministry over the . . . Calvinistic Presbyterian congregation of Lunenburg." This first reformed ordination in British North America was conducted by a presbytery consisting of two Presbyterian and two Congregationalist ministers, constituted on this occasion only, for this specific purpose.

Dr. Bell states, "A considerable ceremony was made of the occasion, with the governor, Lord William Campbell, and members of the council attending." Presbytery recognized Mr. Comingo's lack of formal education for the ministry but in view of his character, beliefs and scriptural knowledge considered its action justified. However, it was emphasized that the presbytery did not wish this considered a precedent. Rather it was an exceptional action taken to meet a special need. Mr. Comingo, 46 years of age at his ordination, served the congregation until he died 50 years later in his 97th year. In its 212-year history St. Andrew's has had only 14 ministers.

It is commonly said that St. Andrew's in her early years was a congregation of the Dutch Reformed Church. Actually it appears to have existed independently. No ties with any body of authority either in Europe or America can be traced until it united with the Presbytery of Halifax in connection with the Church of Scotland in 1837. Thirty-three years afterward it became part of the newly-formed Presbytery of Lunenburg and Yarmouth. Since 1875 this congregation has been part of The Presbyterian Church in Canada. Sharply divided over church union in 1925 it now numbers 245 families with 331 members.

The designation "Dutch" Reformed seems to have come from a corrupt anglicization of the word "Deutsch" which clearly means German, as is also true in the case of the phrase "Pennsylvania Dutch." The congregation's background was definitely German, not Dutch, although Mr. Comingo was a native of Leuwarden, Holland. The language was German, all church records being in that tongue until 1837. The title pages of two of the older record books, dated 1818 and 1835, read, "Kirchenbuch der hoch-deutsch reformirten Gemeinde zu Lunenburg, N.S.", the translation of which is, "Church-book of the High-German Reformed Parish at Lunenburg, N.S."

• Do you believe organists and choir directors are unsung heroes? Men and women who sit in the shadow of their organ's console, behind the minister's pulpit — or anonymous people who teach music in church and school choirs, their efforts unappreciated?

It is a fact, across Canada, the choir loft has been the training ground for many artists, and has provided a social-cultural centre for those who simply enjoy music.

I met our young choir master when I was a rebellious 17-year-old, whose mother insisted she join the church choir. At that time, I was quite satisfied to tinkle the popular syncopated tunes of the day for the crowd who came to our house for fun, food and music around the old upright piano. We gathered after C.G.I.T. and Y.P.S. meetings, or celebrated church intra-mural basketball victories and badminton matches. My mother, an ardent choir member, became tired of our tin-pan alley jazz and rounded us up as prospective choir members.

I have never been sorry, for, in the ten years at First Presbyterian, I acquired a deep and lasting appreciation of music.

It was an era without adjudicated festivals, community concerts, youth orchestras or symphonies, and the suggestion to include music as part of the school curriculum caused a furor with ratepayers and school boards who frowned on such frills.

This is not a singular story. In Canada, there are countless organists and choir masters, who, in the earlier days, were instrumental in making music come alive for young people. Boys and girls, talented or otherwise, mostly to gratify their parents, had to take music lessons; often the teachers' qualifications were of secondary importance. I know my own lessons ended when mother discovered the teacher filling in the bass clef for me, so I would not disgrace her at the annual recital.

Our choir master achieved the perfect rapport with his members. He transmitted some of his vigour — igniting a spark within even the least of us.

Perhaps I was very young and impressionable, but, whenever we sang Maunder's Olivet to Calvary, I marched every step of the way! What a great loss, if I had never had the opportunity to participate in those glorious cantatas — Stainer's Crucifixion, Haydn's Seven Last Words and the Creation, also Mendelssohn's difficult but haunting Hymn of Praise.

Today, as I sit in the pew of a different church, I experience the same joy, and rise at the swelling prelude to the triumphal Hallelujah Chorus, climaxing Handel's oratorio, *The Messiah*.

Our organist had a great sense of adventure; never content to stick with the safe and sure anthems each Sunday. Once, he startled us (and the congregation) by doubling the tempo of "Abide with Me", which he said had degenerated into a dirge.

We learned his little mannerisms as well as his excellent direction meant something. If he rumpled his hair — we had given less than our best. A pulled ear and grin said "o.k." His snapping black eyes almost disappeared as he urged us to inject more feeling into a certain musical passage. Never once did he lose his temper. He ignored tantrums of would-be-individualists and displayed patience for slow learners.

He found ways to reward us, too. Once he hired a bus, taking the entire choir to the Mendelssohn Choir's performance in Toronto's Massey Hall. We exchanged choirs with



BY SALLY ARBUTHNOT

other churches in the district, he arranged for amalgamated choirs and paid out-of-town soloists. The men, dressed in tuxedos and wearing boutonnieres caused a flutter. One year he trained four young lads, with unchanged voices, who sang first soprano and descant to certain hymns. Dressed in white choir robes, starched collars and black bows, they caused a little disturbance with older, staid members, who feared we were drifting into Roman Catholicism, with our altar boys.

Today we can flood our homes with music at the touch of a switch, or see and hear world-famous performers for the price of a theatre ticket. But many of us could not, now, fully appreciate the beauty of music if we had not been nurtured first of all in the old choir loft.

It is my belief that congregation and choir are two separate, but not unfriendly entities in church life. After all, so few really know what goes on behind the minister's back, do they?

For me, a fine service of praise has often compensated for a dull sermon. I still listen for the alto key, and try to sing the hymn softly, for young people are apt to giggle and say . . . "that lady sings funny."

At Easter, my "young" choir master, I learned, after 35 years service, was honoured at a testimonial dinner and presentation by 200 young people, his present and former pupils in all the high schools of the area in which he had taught. It was their own idea.

Let us more often sing our choir director's praises.

# WHY THE CHURCH IS put-of-date IN THE COMPUTER AGE

In The Comfortable Pew, Pierre Berton has written much that has been rejected or called into question. But he made one major point about which there can be little argument, that the church today fails to communicate with modern man as it once did with medieval man. This is perhaps because the church has not allowed its forms and practices to change as rapidly as society has changed. We all feel concern in this task of communicating — what are some of the problems we face?

Bishop W. R. Coleman of Kootenay has described the church as "knocking at 18th century doors and wondering why no one is at home." Social studies show the breakdown of the geographical parish through religious pluralism and the growth of industrialism; yet the church is geared to a parish system of ministry. Society has become urbanized, yet the church is still largely geared to an agrarian culture. Many persons are now living in one community, working in another, finding recreation in another and worshipping in another. The influence of older and stable communities from which persons derive moral judgment and religious faith no longer exists - and this unfortunately is largely true even of family life - so that ways need to be found to minister to the many overlapping and rather artificial communities of work and leisure. With many types of experimenting the church is trying to come to terms with these changes in society.

Furthermore, our current church practice is derived from the reformation period when the minister was one of the few educated persons in the community. He was not only the source of religious inspiration and guidance but the teacher, the news medium, the community leader, the contact with the world. He was also largely restricted to verbalism because of reaction to idolatrous images which appealed to the other senses, and because there were few books and even fewer persons who could read them.

Today the minister is one among many well-educated people, and he is apt to be less well-educated than many. With developing technology and the scholarship explosion he cannot possibly encompass every field of knowledge and must learn from his lay people regarding areas of specialization if he is to relate the word of God intelligently. Yet much of our training for the ministry goes on as if the

Dr. Bailey is the chairman of the board of Christian education.

# THE CHURCH STILL MINISTERS TO YESTERDAY

printing press had not been invented, our lay people are uneducated, and the ministers were the experts who pronounced truth regarding all aspects of life. Obviously, the laity does not buy this and the minister is ill at ease when cast in this role.

If this were not so, we ministers today would still have trouble communicating. Even if we did not confuse loyalty to a reformation theology with loyalty to a reformation culture, we might still find ourselves at a disadvantage. The world in which I was trained to minister just no longer exists. Certainly, theological leaders are aware of this, and theological education has changed greatly in the past 15 years. But most of the enquiring youth I meet inform me that ministers, whether old or young, rarely understand the questions that they (youth) are asking, far less point the way to answers. We are just living in a different world.

It is a scientific world and it is a deeply religious world with very serious commitments. The new religion is scientism; the high priests are cybernetic experts and computer technicians; the oracles are the gigantic computers that "can encompass all knowledge and be as God"; and the means of grace is the scientific method. The devotees of this religion cannot understand the philosophical language of theology, and if they could they would claim it was meaningless. The only language which has ultimate meaning for them is the precise language of mathematics. To speak of original sin as behavioural patterns programmed into us by heredity and early experience, and of regeneration as a new dominant pattern of behaviour programmed by the Spirit of God does not quite attain this precision, but it might at least provide a bridge to understanding.

As one who lives in a university community I meet some of the fine products of our church's life. Unfortunately, much more frequently, I meet young men and women who have been trained in our Sunday schools, active in our youth groups, regular in attendance upon worship and fine preaching, yet in one or two years of college they have become atheists. They cannot square what they have learned in the church with the world in which they are compelled to live. When the faith is presented to them in terms of a modern scientific world view many say "Yes, I can believe in God if that is what he is, and in the gospel if that is what it means, but I cannot reconcile that with what is going on in our churches." Some of the most deeply

# WORLD. CAN WE LEARN TO COMMUNICATE THE GOSPEL IN TODAY'S FLUID, TECHNOLOGICAL SOCIETY?

committed servants of God today feel obliged to remain apart from the church in its traditional forms. I do not necessarily say that they are right or that I agree with them. But it does raise the question as to whether by much of our preaching and teaching and practice we have been training from within the church a future generation of atheists.

It is to meet this situation that your board of Christian education has developed its policies. It is in this kind of world that our youth must be prepared to live for Christ.

And this is why we must focus on the re-training of adults. Not only because adults are the matrix within which the lives of the young are formed, but because most of the adults who teach are not living in the same world as our youth and many are less well-informed. In this world it may soon be possible to program basic factual knowledge into children without the need of formal education. With microfilm and computerized memories there will be little need for further training other than on-the-job apprenticeship. But the advance of technology is so rapid that our youth today will have to be retrained several times during their lives just to remain employable.

This new world has raised radical questions for theological colleges and seminaries. Many have found their biblical department teaching one hermeneutic, or interpretation, while their curriculum gave expression to another. With formal theological training patterned on scholasticism and committed to the ministerial monologue as the means of communication, the church has slowly discovered that few are listening; and that those who seem to be listening do so in the attitude of a doting child indulging the senility of age.

Theological curricula have been radically re-oriented: (1) in keeping with the reformed viewpoint that the word of God is engaged in dialogue, that God has entered into controversy with the world, that he acts in history and calls for response; (2) to provide training not just for the intellect but for the whole man, and for a ministry that is directed not merely to the intellect but to the whole person; (3) to provide integrity (wholeness and unity) to the concept of ministry.

The key to unifying a fragmented ministry lies in the understanding of personality. For there is not one kind of man who listens to sermons and another kind who studies, another kind who is counselled, another who administers,

raises funds, etc. God's purpose for man is no different in these differing activities. There is simply man in all his alienation from God, his fellow man and his need for grace; and there is a growing understanding of this man and of how the Holy Spirit uses the means of grace for his salvation and his growth in discipleship. Thus, in many American seminaries there is now one basic course in ministry which deals with the basic principles of the divine dialogue; the dialogue in which the word of God, through the means of grace, engages men and calls for response. These principles are then demonstrated in the various functions of ministry such as preaching, teaching, counselling, administering, etc.

In other words, Christian education, as a separate entity, must lose its life. It has significance only within the context of the church engaging all its members in responsible Christian action, and seeking the means of equipping itself to fulfil its calling. There will always be need for some thing like a Sunday church school. But this must never be a substitute for undertaking to serve Christ in the world. When our service for Christ requires study which can best be undertaken on Sunday, very well. But let it be a study that grows out of and undergirds responsible action in the world, and let it be any time in the week when it needs to be and can be done.

This means also that your board of Christian education must lose its life. There must be a wholeness and unity to our church's ministry and to its engagement in evangelistic, socially responsible mission. This is true also of the study program and resources that inspire and undergird that mission. Thus your board is committed to co-operative action with all boards and committees engaged in educational work, to the end that it might lose its separate identity within a unit which will provide all educational services.

Meanwhile, your board is undertaking research and experimentation essential for discovering how the church may more effectively become engaged in dialogue with the world. It is setting up a proposal for adult training institutes to be available to ministers in all synods next year. These will focus on teaching adults how to learn and grow in a dynamic communion of living saints; how to develop skills for undertaking responsible action in the world; how to understand better their relationship to a changing world and

continued overleaf

# A gracious royal visitor . . .

As colonel-in-chief of the Toronto Scottish Regiment, Queen Elizabeth the Queen Mother attended Knox Church in Toronto on Sunday afternoon, June 27.

It was the 50th anniversary of the founding of the regiment, and its officers and men paraded to the regimental church to lay up their old colours. The Queen Mother presented new colours during her visit to Toronto.

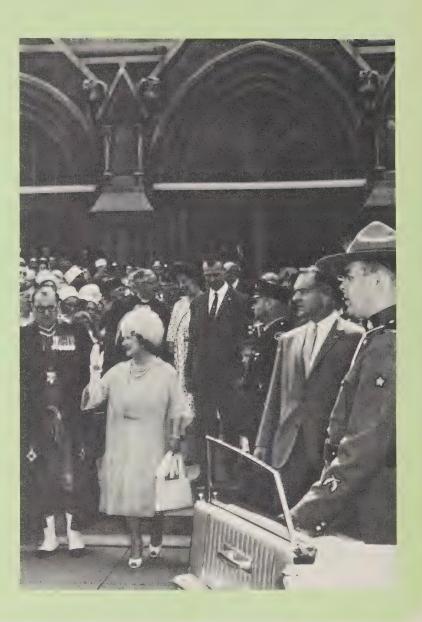
Crowds lined the entrance to the church as Major the Rev. D. R. Mc-Killican, chaplain of the Toronto Scottish Regiment, met the colonel-in-chief and escorted her to a front pew.

The minister, Rev. Dr. William Fitch, admitted the colour party to the church and conducted the service.

In his sermon Major McKillican said: "It is no accident that the Queen's Colour and the Regimental Colour are filled with deeply religious symbolism. The cross and the crown always go together in the Christian faith . . . together they maintain that justice between men is bought at great price."

He referred to the new role of Canadian forces, as "watchdogs over the rights of others, when passions are inflamed and hostilities arise between warring segments of society beyond our shores." The chaplain called upon his regiment to "move into the mysterious and untested world just ahead committed to the things that count, and dedicated to God's most holy will."\*

—National Defence photo Major McKillican escorting the Queen Mother from Knox Church, Toronto.



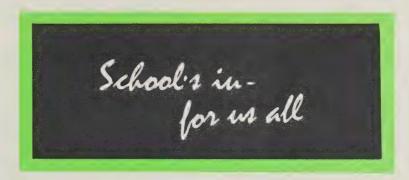
# THE CHURCH out-of-date continued

the relevancy of an eternal faith to changing temporalities.

This does not mean neglect of the training of children and youth. It intensifies it. Statistics bear eloquent witness to our failure to win our own youth to discipleship. The focus on the training of adults should revitalize their life so that our witness in the home and community enhances rather than negates our teaching in the church. It should produce more mature adults, better informed and equipped for teaching and training our youth.

Nor does this policy mean that we neglect curriculum resources. For curriculum cannot be viewed only as a set group of printed materials, nor can the tools of curriculum be substituted for responsible Christian living. Your board will be continuing its research in the whole field of curriculum and what is needed for effective learning in the church. Already there is some programmed material available and future curriculum aids will be taking different forms requiring great flexibility from our teachers.

The basic question is what forms of activity must an apprentice Christian undertake to grow to full responsibility, that God's will may be done through his life in the world? The theological and educational principles involved must be interpreted to the church so that all may know what forms of action we must undertake, why and how.



"Take my yoke upon you, and learn of Me." (Matt. 11:29)

■ He must have been misquoted! His words must have been reported out of context! At least it's hard to believe that a clergyman really meant what newspapers recently reported that he said: "It is possible for a denomination to put too much emphasis on the mind."

The report pointed out that our ministerial friend said that religion should appeal to emotions as well as to intellect. I suppose that it is impossible to separate religion from emotion. All forms of religion have something mystical about them. Repeatedly religious experiences influence our feelings. The organ prelude before the church service begins and the church building itself create a "feeling" of reverence. Christian praise, sound preaching, the word itself, all affect our emotions.

But there must be more even to our experience of worship than that! Somewhere William Barclay says, "Christianity is not an emotional experience; it is a way of life." And we simply cannot spend our days sitting in "the comfortable pew" enjoying our emotional feelings. We have to live in a world that attacks Christian faith and creates many problems. Religious feeling can never supplant religious thinking.

This month our schools re-open. "School's in" again. There are reports of increased enrolment and the need for additional teachers and classrooms. There will be other reports, too. There will be continuing discussion of drop-outs, unfortunate young people caught in the squeeze between higher academic standards and higher job qualifications.

This is a troublesome problem with no solution in sight. But as schools are beset by drop-outs churches too have drop-outs from the school of Jesus Christ. For his school, too, not only inspires noble feelings but requires careful thought. We often object to the mental discipline required. We shun the extra effort. We may attempt to resolve the problems that confront us on the basis of our feelings. To do so, however, may mean to become a "drop-out" from Christ's school.

We must be careful not to give the impression that Jesus was a simple-minded ascetic whose mental attainments were not very great, that he could never qualify for a job in one of the highly technical, modern laboratories. During his public ministry he showed that when it came to purely rational, logical argument he could more than hold his own with the best of trained debaters. As our teenagers might say, he was "with it."

The fact that he spoke in terms anyone can understand

does not mean that he was unfamiliar with the more technical, theological terms of the rabbis. It shows rather how great was the measure of his intellect and ability. He was clever enough to put the most difficult argument into the simplest terms. It has been said, "The greatest truths are the simplest, and so are the greatest men."

To argue that we may give less than our best to the intellectual understanding of our religion indicates an unwillingness to make the necessary mental effort to continue in Christ's school. Times are so different, problems are so complex, that we need to study more than we ever did in order to understand the relevance of the "good news" to this twentieth century.

Certainly there is room in Christ's school for all. There are no examinations that have to be passed in order to be his scholar. The number of academic degrees makes no difference to standing in his classroom. His school, indeed, is of such a kind that any show of intellectual pride may find us sitting on a stool in the corner. The excellence of our high I.Q. will win us no special favours from this teacher.

But let us not think that as long as our feelings are right and our heart's in the right place, it makes no difference where our mind is. Anything less than our best, even in the realm of the intellect, is not good enough for the master. If intellect and understanding do not matter, why did he confirm the old teaching about loving God, saying that a man must love God "with all the mind"?

Dr. Hilda Neatby profoundly stirred the educational world with her book, So Little For The Mind. There are many who feel this is true of our Christian religion — that it offers no challenge to the mind. But in the days of his flesh, our Lord was called — "Rabbi" — "Master" — "Teacher".

Halford E. Luccock said once that one true answer to the first question in the Shorter Catechism, "What is the chief end of man?" is, "The chief end of man is his head, not his feet." "School's in" again for our young people. "School's in" and ought never to be "out" for us all.

As Paul wrote to Timothy, (II Timothy 3:14) "Continue thou in the things which thou hast learned and hast been assured of."

#### Prayer

Eternal God, who hast given us both hearts to love thee and minds to know thee, help us more fully to use all our faculties that it may ever be clear to all that we love and serve thee with all our being; through Jesus Christ our Lord. Amen. 

BY D. GLENN CAMPBELL

15

September, 1965

# PRESBYTERIAN PROFILE by Mrs. E. G. MacDonald

■ "Ciad Mile Failte", a hundred thousand welcomes, the traditional highland welcome, might well be substituted for "High-Holm" the name of John Duncan MacMillan's homestead in Eldon Township, Victoria County, Ontario. The name of the farm is little used, and even close neighbours may have forgotten that it has a name, but the hospitality and the warmth of personality in the MacMillan home is immediately evident to every visitor who crosses the threshold.

John Duncan MacMillan was born on that same farm, and has lived there all his life. Both of his parents were of sturdy Scottish pioneering stock, who emigrated from Islay to Canada nearly 100 years ago. Mr. MacMillan's father, Duncan J. MacMillan, died in 1961, only six days short of his 100th birthday, having been a member of Knox Church, Glenarm for 72 years, an elder for 45 years, and clerk of session for 28.

Following in the family tradition, "J.D.", as he is known throughout Victoria County, serves his church and the community with faithfulness and zeal. He is an elder in Knox Church, Glenarm, where he has served as church treasurer for the past 15 years, and as a manager for the same length of time. He has represented the congregation in the courts of the church, both as representative elder, and as a commissioner to general assembly. He also served for a time as superintendent of the Sunday school.

In community life, Mr. MacMillan plays an active part. For many years he was president of the Federation of Agriculture for Victoria County. He and his wife, the former Gertrude McGee of Fenelon Falls, are both active members of the Palestine Farm Forum. For 20 years he was president of the Cambray Rural Telephone Company, and still serves as a director.

His hobby, if one can term as a hobby an activity which he pursues with such enthusiasm and seriousness, is one with international ramifications. In 1964, in Clearwater, Florida, Mr. MacMillan was elected president of the Clan MacMillan Society of North America, a position which he will hold for a two-year term. During the past six years he has travelled extensively, both on the North American continent, and in the British Isles in the interests of the society. Mr. MacMillan speaks fluent Gaelic. He is presently busily engaged with preparations for the North American Clan reunion which will be held in Peterborough in the summer of 1966. It is expected that a thousand or more MacMillan clansmen will gather.

Besides the home farm, Mr. MacMillan owns two others which he operates as cattle ranches.

It is a source of wonder to all his friends how he finds time for his many and varied activities, and yet always appears unhurried, with time to spare to visit with or entertain a neighbour or fellow clansman.

While not a traditionalist, he is concerned that the things of value in our religious and cultural heritage be guarded and preserved to enrich the life of our generation and generations to come. ★

John Duncan MacMillan





Banners were raised in triumph as the centennial hymn of thanksgiving was sung after the success of the double-the-church movement was announced. It was hot and humid in Tainan as outdoor services were held on two successive nights.

## by DeCourcy H. Rayner

■ The jubilant sense of thanksgiving that marked the centenary of Protestant witness in Formosa was due largely to the success of the double-the-church movement.

Back in 1954 the general assembly of the Presbyterian Church of Formosa resolved to double its congregations and membership before the centennial year. Every elder, minister and member was enlisted in the campaign. The Formosan people gave generously of their time and sacrificially of their means to attempt what seemed impossible in the short space of ten years.

On a memorable June night the results were announced at an outdoor service in an athletic field in Tainan, the southern city. Colourful banners were raised one by one to indicate new congregations formed or churches that had doubled membership. The Rev. W. T. Hwang, general secretary of the Formosan Presbyterian Church, called the roll.

#### MORE THAN DOUBLE!

In 1954 there were 233 congregations on the plains, 234 have been added since. Among the mountain tribes there were 177 churches ten years ago, now there are 221 more. So today there are 865 congregations in the Presbyterian Church of Formosa, an increase of 455 in a decade.

When the double-the-church movement started there were 86,064 members and adherents. An additional 91,356 have been added, making a total of 177,420!

This phenomenal growth within ten years cost some \$29,000,000 in local currency, or about \$750,000 Canadian, for new buildings and additional workers. Only 10% of this

sum came from abroad, the remainder was raised as a centennial thank-offering by the Formosan people.

#### THE SOUTHERN CELEBRATION

Canadians who visited Formosa for the centenary found that there were major celebrations in three areas of the island. The first was held in Tainan where the English Presbyterian medical missionary, Dr. James L. Maxwell, began his work a century ago.

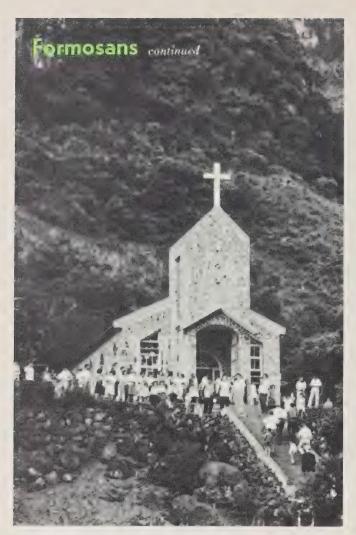
On June 16, exactly 100 years later, the visitors were assigned to various churches in the city of Tainan where overflow crowds gathered for morning services. It was there that we first heard the centenary hymn, a rousing chorus of thanksgiving that was to be sung again and again before we left the island.

On that Wednesday evening we joined the great crowds that pushed through the narrow streets to the athletic field where the first outdoor service was held. They came on foot, on bicycles and pedicycles, by bus and by taxi. Many had travelled from distant parts of the island, and most of the people had forfeited a day's pay or more to join in the centenary.

Girl guides led the visitors from abroad past the rows of backless bamboo-pole seats to more substantial wooden benches near the gaily decorated platform. By the time the high school orchestra had struck up the musical prelude, more than 30,000 people were seated or standing in the stadium.

continued overleaf

September, 1965



The mountain towers behind Chi-oang Memorial Church, named after the woman who was the first tribal believer. She won over 2,000 people for Christ.

Among the distinguished guests on the platform was the grand-daughter of the first missionary, Miss M. E. Maxwell, who had come from Britain for the occasion. There were three sermons, in Amoy, Mandarin and English. Greetings were given by the president of the World Presbyterian Alliance, the moderator of the Presbyterian Church of England, a representative of the Church of Scotland, and others. Our church was represented by Rev. Dr. Hugh MacMillan, who spoke in Chinese.

Tribute was paid to the memory of early Presbyterian missionaries who had pioneered in Formosa and shields were presented to pastors who had served 40 years or more. The historic evening ended with a parade, with floral floats telling the curious crowds the story of the first century of Protestantism on their island.

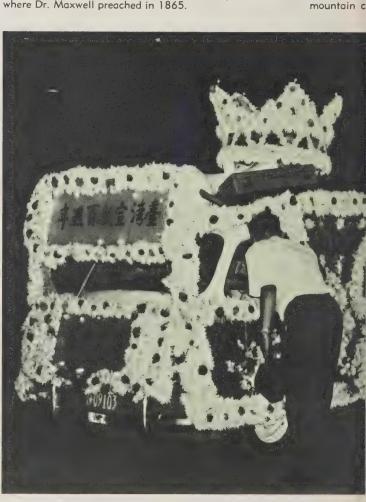
A concert and dramatic presentations of historical interest, including a puppet show, were features of the southern celebrations. The theological seminary, where the moderator, Rev. Dr. C. H. Hwang, is principal, was the centre of activities in Tainan.

#### ON THE EAST COAST

Typhoon Dinah whirled her angry way up the east coast of the island just before the Canadian party left by air for the city of Hualien. However, only heavy rains and high winds reached the north, merely delaying our flight over the mountains.



Churches in Tainan were decorated for the centennial service. This is St. Paul's Presbyterian Church, close to where Dr. Maxwell preached in 1865.



Floral floats featured the lantern parade held after outdoor thanksgiving se Led by a band playing hymns, the parade of witness took an hour to p

Repeated ir and torture

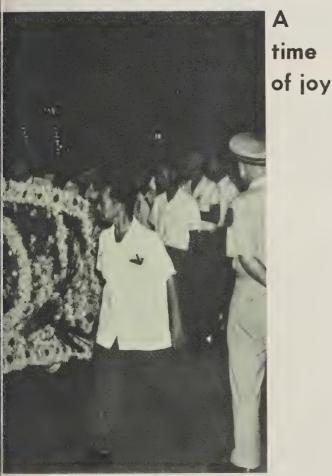
Evangelist \*from foundi



Popular at centennial were these bell ringers and singers from Hope Christian School, Manila, the Philippines.



Founded by Canadians, Mackay Memorial Hospital in downtown Taipei has added a new wing. City population is 1,100,000.



in Tainan. Marchers carried banners and crosses.

a given point.

After a late arrival we made a fast trip by bus over rough roads down the east coast. Kwang Fu was our destination, and there we found a large concrete church set on a hill. The dedication service was already in process. It had taken people of the Ami tribe seven years to erect the imposing building, with most of the work contributed. The pride of the occasion showed on every face. About 1,200 people gathered inside, with perhaps a thousand more listening to the public address system.

After a hasty Chinese box lunch under the trees, we returned to the sweltering church for the centennial service. One of the speakers was the Rev. D. T. Evans, chairman of our general board of missions. Three groups of female dancers in colourful tribal costume performed on the church lawn afterwards, expressing their joy through the traditional aboriginal dances.

On Sunday morning Dr. MacMillan was the preacher in a large church in Hualien. It was tastefully decorated with orchids, and 14 powerful electric fans kept the humid air in circulation.

After lunch in the church hall we travelled north accompanied by a busload of Americans and Europeans. There we found a typical mountain stone church, built by the Taroko tribe in memory of Chi-oang, the woman who bravely brought them the gospel during the difficult days of World War II.

While the rain poured down on an overflow congregation gathered at the open windows, a tribal pastor told of his conversion by Chi-oang, of how she compelled him to go out and evangelize at a time when the practice of Christianity was forbidden by the Japanese rulers. Sincerity and flashes of humour marked his address, discernible even when translated into English.

"I had established 40 churches before I was considered worthy enough to be ordained," said the Rev. T. W. Kao. "In all those years we had no Bible in the Taroko language. It was as if we had no heads and could not understand." The American who acted as his interpreter was the Rev. R. Covell, a Baptist who led the team that translated the New Testament to Sediq (Taroko).

The young pastor of the church, whose talented wife led the choir in singing Taroko anthems that she had composed herself, grinned as he made a comparison between the comforts of Canada and the caveman existence from which his people were emerging.

"You have braved the bugs and the terrors of the mountains," he told the visitors, "to come so far and see how we live and worship. Never had we dreamed that we would see so many white faces at once."

As the air-conditioned buses wound their way cautiously along the narrow road that threads the precipitous Taroko gorge, we marvelled at the accomplishments of the pioneer missionaries. They had gone on foot or by bicycle to the remotest parts of Formosa, eating and sleeping where they could

The next day we flew back to Taipei, to visit some of the institutions founded by Canadians, and enter the third stage of the celebrations.

# THE OBSERVANCE AT TAIPEI

It was in 1872 that the Rev. George Leslie Mackay arrived at the nearby port of Tamsui, and soon after he established the first church in Taipei. To accommodate the 10,000 or more who gathered for the centennial celebration a modern indoor stadium was used. The theme speaker was President

continued overleaf

# Formosans continued



Most of the Presbyterian tour party shown in Hong Kong. Left in Formosa were the MacMillans and Rev. D. T. Evans. At extreme right is an American missionary.

James McCord of Princeton Theological Seminary. Miss Margaret Mackay, grand-daughter of the first missionary, was given a place of honour on the platform. The greetings of The Presbyterian Church in Canada were conveyed by the Rev. D. T. Evans.

Many denominations shared in the service, with the Episcopal and Lutheran bishops taking part. The mayor and a minister from the government of the Republic of China spoke, and eloquent tribute to the Christian missionaries

was paid by Ambassador Ramos of the Philippines. The praise was led by the Heavenly Melody Musical Association.

A large public auditorium was filled the next afternoon for a women's rally, at which the address was given by Mrs. A. S. Curr, president of the W.M.S., Western Division. Then the churches of Taipei were hosts at a Chinese feast. The centenary celebrations closed with a classical concert given by talented Formosan musicians.

#### OUR WORK IN JAPAN

Members of the Presbyterian tour to Formosa spent two weekends in Tokyo, which gave them an opportunity to see something of the work which we share with the Korean Christian Church in Japan. A number of young people acted as our guides for shopping and sight-seeing, and the warm welcome given by the Korean brethren was something to be remembered.

Tour members returned with first-hand knowledge of the mission in which our church shares in Formosa and Japan, and with deeper appreciation for the missionaries who so effectively fill the role of ambassadors of Christ far from home and kindred.★

Members of the Presbyterian tour which visited Formosa, Tokyo and

Hong Kong, June 11-27, were:

Hong Kong, June 11-27, were:
Donald Back, Biggar, Sask.; Miss Laura Brown, Toronto; Rev. G. A. Cunningham, Rocky Mountain House, Alta.; Mrs. A. S. Curr, Toronto; Miss C. H. Currie, New Toronto; Mrs. M. E. Downer, Saskatoon; Rev. D. T. Evans, Thornhill, Ont.; Mrs. M. Herrig, Clarkson, Ont.; Rev. and Mrs K. Knight, Eckville, Alta.; Rev. Dr. and Mrs. H. A. MaeMillan, Toronto; Mrs. A. Mansfield, Ottawa; Miss C. H. Norman, Kincardine, Ont.; Mrs. S. P. Plowright, Kirkland Lake, Ont.; Rev. and Mrs. DeC. H. Rayner, Toronto; Mrs. J. K. West, Hamilton, and Mrs. D. Wheeler, Winnipeg.
Also at the centenary were: Miss Pauline Esler, Toronto; Mr. and Mrs. H. M. Jackson, Simcoe, Ont.; Mrs. (Dr.) Flora Little and Miss Jean Little, Guelph; Mrs. E. C. Treleaven, Toronto, and Miss Mildred Weir, Aurora, Ont.

Mildred Weir, Aurora, Ont.



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# **NEWS**

#### Centennial plans initiated By inter-faith conference

Plans for inter-faith services and projects to commemorate the centennial of confederation in 1967 were initiated when representatives of almost all the varied religious groups in Canada met in Ottawa on July 5.

The religious leaders were brought together by the centennial commission headed by John Fisher. Recommendations made in key-note addresses and discussion groups resulted in a decision to set up an inter-faith committee to implement the plans proposed.

The Presbyterian Church in Canada was represented at the first meeting by the moderator, Rev. Dr. J. Alan Munro, and the editor of The Record, the Rev. DeCourcy H. Rayner.



Ogbu Kalu of Nigeria, a student for the Presbyterian ministry, has a summer job in the Massey-Ferguson combine plant in Brantford, Ont. He has completed two years of the University of Toronto's honours course in modern history and will take a six-week summer course in French at Laval University this year.

# MacSween elected chairman Of prairie mission conference

Sixteen Canadians attended the second annual Prairie Conference on Christian World Mission at Jamestown College, North Dakota, U.S.A., July 12-15

North Dakota, U.S.A., July 12-15.

The Rev. Alex MacSween of Winnipeg was elected chairman of the board of directors. The Rev. Malcolm MacLean of Winnipeg was named finance chairman and the Rev. Hartley Caslor of Saskatoon literature chairman.

#### Lagos congregation in Nigeria Obtains a building site

Eleven communicants were received on profession of faith and 27 by certificate at Lagos Presbyterian Church, Ni-

# Mrs. R. C. Brace is an art collector

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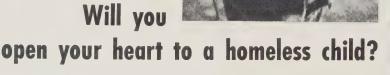
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# WHO CARES?



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Your love can give Mie-Wen, and children just as needy, the privileges you would wish for your own child.

Through Christian Children's Fund you can sponsor, or "adopt", one of these youngsters. We use the word "adoption" to symbolize the bond of love that exists between child and sponsor. And love is the most precious gift you can share with one of these little children.

In more than 500 homes and projects in 55 countries, over 50,000 kiddies are given a home, love, opportunity, schooling and thorough Christian training. Through CCF's "Person-to-Person" Adoption Plan 90% of all income is designated for the care of individual children.

The cost? Only \$10 a month. Your love is demonstrated in a practical way because your money helps with nourishing meals . . . medical care . . . warm clothing . . . education . . . understanding housemothers . . .

You can write to your child and receive letters in return. All correspondence is translated at our overseas offices. You receive the child's personal history, a photograph, description of the home, school or project, etc. Your "adoptee" knows who you are. If you want your

child to receive a special gift—shoes, a warm coat, a fuzzy teddy bear, the entire amount of your cheque is forwarded with instructions for use of the money.

The need is great. Urgent requests to admit kiddies to our Homes are received every day of the year.

Little Mie-Wen and children like her need your love—today. Will you open your heart to a homeless child?

CCF is experienced, efficient, economical. It is the largest Protestant orphanage organization in the world, recognized by the Income Tax Branch, Ottawa, licensed by the International Cooperation Administration of the U.S., member of the Foreign Missions Div. of the National Council of Churches.



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(Name Country)

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Enclosed is payment for the full year 

first month

Place....Province....

Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 49 million free meals.

geria, on July 11. Services of the new congregation are being conducted in a cinema, with over 900 in attendance.

The minister, Dr. John A. Johnston, reports that a splendid site for erection of a church has been obtained from the federal government on a 99 year lease. The land, 374 feet by 431 feet, was formerly part of the Oba's (King of Laos) reception grounds.

# Centennial at Cromarty Celebrated at three services

Some 800 people gathered at Cromarty Presbyterian Church in the Presbytery of Stratford on June 27 for the centenary of the church building. The congregation was established 113 years ago. The present stone church was con-



structed for \$1,500 plus voluntary labour and opened in January, 1865.

The Rev. J. M. Ritchie, a son of a former minister, preached in the morning, and the Rev. Samuel Kerr, a former minister, in the evening. A number of gifts and memorials, including an organ in memory of those killed in two world wars, were dedicated by the Rev. J. C. Boyne of Exeter, the present minister.

A letter of congratulation from the provost of Cromarty, Scotland, was read by the clerk of session, Calder Mc-Kaig.

#### HERE'S AN IDEA



To promote greater interest in Christian education, Alma Street Church, St. Thomas, Ont. held open house in the church school. While children were entertained their parents visited classrooms, saw displays of materials, met the teachers and heard explanations of the study course.

Shown at the junior open house are, left, Perry and Paul Muma, Mrs. Gordon Mac-Farlane, superintendent; Shelly, Kerry and Brian Paul; and Mrs. C. Paul, teacher.

#### Historic Beechridge Church Continues afternoon services

Summer services were held again this year at Beechridge Presbyterian Church, Quebec. The congregation dates back at least 144 years, and the wellkept stone church was built in 1836.

Although few Presbyterians reside in the immediate area today, others come for the Sunday afternoon services held fortnightly through July, August and September, and on Thanksgiving Sun-



day. The minister is the Rev. John F. Allan of Chateauguay, who takes the choir and organist from Maplewood Church with him.

The first settlers were three highlanders, John Roy McLennan, John Finlayson and Findlay McCuaig, who landed at Quebec City in 1802. Later Norman McLeod opened a school, and on Sundays gathered the people together for divine service in Gaelic.

The Rev. Thomas McPherson was brought from Scotland as the first minister and the church was built during his pastorate. In 1925 the congregation voted to remain Presbyterian. Former members of the church are scattered across Canada and the U.S.A.

Worship will be conducted at 2:30 p.m. on September 12, 26 and October 10.

**Budget Receipts** 

At the end of July the budget receipts from congregations of The Presbyterian Church in Canada were \$770,592, a decrease of \$4,797 from the receipts at July

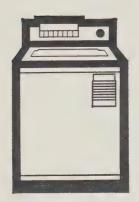
Expenditures were up, \$1,108,-317 as against \$1,099,098 a year



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Two Church of the Air broadcasts on the CBC radio network on Sunday afternoons will be made by Rev. Dr. C. J. MacKay of Knox Crescent and Kensington Presbyterian Church, Montreal. On Sep-tember 12 Dr. Mackay's theme will be "Our Father's World"; on December 12 Experiencing the Glory.

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# **PERSONALS**

Miss Rose Chambers' appointment for nursing education overseas has been changed to Formosa, not Nigeria, as announced at the general assembly.

Dr. A. Bridgeman has not accepted the appointment to Jobat Christian Hospital, India, announced at the general assembly.



Mr. and Mrs. Frank H. Hall, St. Andrew's Church, Pickering, Ont., celebrated their 60th wedding anniversary in June.

Dr. Arthur Van Seeters has been appointed to the home mission charge of Port Elgin, Sackville and Dorchester, N.B.

Prof. Joseph C. McLelland lectured at the Princeton Institute of Theology on "Christian Service in Secular Society." Mr. and Mrs. Murray Ross and their children have returned to Nigeria and Mr. Ross has resumed his work as church architect.

The Rev. Clare McGill and his wife and two sons are on a year's furlough from Formosa. They attended the Saskatoon summer school in July. Mr. McGill will spend his furlough in deputation and continuing the translation of the New Testament into the Tayal language.

Mr. and Mrs. R. Birse from Nigeria were in Canada on leave during the summer.

Mr. Ron McGraw returns to Nigeria this month to continue teaching chemistry at Hope Waddell Training Institution.

The Rev. W. J. S. Farris and Mrs. Farris arrived in July from Kingston, Jamaica, where Dr. Farris has been chairman of the faculty of the United Theological College of the West Indies. In September he takes up an appointment in the philosophy department of Huntingdon College, Laurentian University, Sudbury, Ontario.

sity, Sudbury, Ontario.

The Rev. Douglas Lowry secured a mark of 97%, the highest of any student, at the Toronto Institute of Linguistics in June.

The congregation of Summerside Church, P.E.I., has extended a call to the *Rev. John S. McBride* of Chambly, Quebec.

The Rev. K. S. (Sam) Cheh of the Korean Christian Church in Japan resumes studies at Knox College in September. During the summer he visited in the Synod of the Maritimes including attending conferences for men, for women and for young people at Camp Keir, P.E.I. and Camp Geddie, N.S.

Rev. Dr. H. A. Doig is now acting secretary for home missions following the retirement of Rev. Dr. J. A. Munro from that office.

The Rev. F. J. Parsons took over the church extension charge at Erindale in West Toronto Presbytery on August 15.

Rev. Dr. E. H. Johnson attended the inaugural meeting of the Caribbean Assembly of Reformed Churches in Port of Spain, Trinidad, August 17-23. Members of the new assembly are the Presbyterian churches in British Guiana, Jamaica, Trinidad and Grenada.

Rev. Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society, will be one of the three theme speakers at the second Pacific Northwest Faith and Order conferences at Buck Creek, Washington, U.S.A., October 18-21.

T. C. Ross, an elder in First Presbyterian Church, Winnipeg, has become a secretary of the Canadian Bible Society, the first time a layman has been appointed to such an office. He will work in metropolitan Toronto.



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The Rev. Walter McLean and his family arrived in British Columbia in August after visiting mission fields around the world en route from Nigeria. Mr. McLean will spend his furlough mainly in the west.

George Halliday has retired after 53 years as superintendent of the church school in St. Aidan's Church, New West-minster, B.C. He and his wife were presented with a television set by the congregation.

The Rev. H. R. Ferguson has been appointed stated supply at Kenyon Church, Dunvegan, Ont.

New officers of the Knox College alumni are: president, W. J. Adamson; vice-president, D. T. Evans; secretary, Gordon Brett; treasurer, William Law-

A presentation was made to Rev. Dr. D. C. Hill by Kildonan Church, Winnipeg, when he observed the 40th anniversary of his ordination.

# CHURCH CAMEOS

- An organ was dedicated at the 60th anniversary service of St. Andrew's Church, Stoughton, Sask., June 27. Hymnbooks, given in memory of Mrs. Sarah Hathaway were also dedicated by the Rev. Peter McKague.
- An organ, given by Mr. and Mrs. W. B. Cross in memory of their parents, Mr. and Mrs. T. H. Arnold and W. H. Cross, was dedicated by the Rev. G. K. Agar on June 13 at St. Paul's Church, Nobleton, Ont.



Miss Ruth Bentley was designated as a missionary to India on June 24 in Knox's Church, Galt. From left are: Rev. S. Gentle, Guelph Presbytery moderator; Mrs. Mildred Gehman of India; Rev. R. Jackson of Knox's Church, Miss Bentley and Rev. A. H. Vair, Preston.

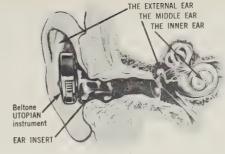
- A new pipe organ has been dedicated in Kerrisdale Church, Vancouver, B.C. It has 2,231 pipes, and was designed by Clyde Rowett in co-operation with the builders.
- The name of the Woodlawn extension charge in Dartmouth, N.S. has been changed to Iona Presbyterian Church. It is believed to be the only Presbyterian congregation in Canada so named.
- Calvin Church, Sunny Brae, N.S. has been remodelled by the voluntary labour of men in the congregation. The Ladies' Aid presented a new carpet.

continued overleaf

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# CHURCH CAMEOS



A war memorial window was dedicated on June 21 in St. David's Church, St. John's, Nfld. Shown, left, are Mrs. G. W. Chancey and Mrs. Charles Bishop, with Mrs. W. R. Goobie, donor of the window, and the minister, Rev. J. S. S. Armour.



Sod was turned for the new St. Andrew's Church, Wingham, Ont., July 11. Shown, left, are Rev. W. Morrison, moderator of Huron-Maitland Presbytery; Ronnie McGee; Leslie Fortune; Mrs. Norman Fry and Rev. Gordon L. Fish, minister. The building will replace one dismantled a year ago.



Sod was turned for the Christian education unit and church extension of St. Andrew's, Geraldton, Ont., June 13. Rev. W. Macodrum is assisted by long-time member Roy Barker.



An historical plaque was unveiled in Leaskdale, July 3, honouring author Lucy Maud Montgomery, who as wife of Rev. Ewan Macdonald, minister of Leaskdale and Zephyr, lived in the manse from 1911 to 1926. Shown above are: R. D. Currie, student minister, St. Paul's, Leaskdale; F. Hockley, township reeve; Mrs. E. Mustard; Miss K. Macdonald, grand-daughter of L. M. Montgomery; Mrs. B. Reynolds, St. Paul's W. A. president; and Mrs. J. R. Futcher of the Ontario historic sites board.



Mrs. Margaret Creelman, centre, unveiled a plaque at Westminster Church, Ottawa, June 27, in memory of her husband the Rev. R. Currie Creelman, who ministered there ten years. At left is present minister Rev. W. R. Bell, and Rev. Dr. J. A. Munro, moderator of the last general assembly.



Entering the new Chalmers' Church, London, Ont. for the dedication are, left, London Presbytery clerk Rev. R. Russell Gordon, moderator Rev. J. S. Gilchrist and session clerk J. H. Brown. The congregation has been relocated from a downtown area to suburban Glen Cairn Woods.



Rev. C. A. Scott, assistant at St. Andrew's, Victoria, B.C., and his wife received gifts from the congregation before leaving in August for Edinburgh, where he will study at New College. Making the presentations are, left, J. S. Mitchell, elder, and Mrs. J. L. W. McLean, wife of the minister.



Knox Church, Milton, Ont., presented Bibles to former session clerks K. Y. Dick, left, and Roger Ptolemy, right, June 6. With them is the minister, Rev. J. K. L. McGown.



Marking 25 years in the minstry and 20 as minister of St. Stephen's Church, Ottawa, Rev. George H. Sparks and his wife were presented with a gift on June 27.



Ruffles were presented to the moderator of the last general assembly, Dr. J. A. Munro, by York Memorial Church, Toronto, where he has been a member for many years. Shown with the moderator at the June 20 service is the minister, Rev. Dr. D. P. Rowland.



Miss Marilyn Duffield of Memorial Church, Sylvan Lake, Alta., received a corsage from ladies aid president Mrs. F. Bloom, following a service of designation as deaconess.

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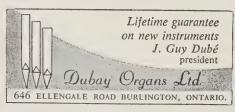
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#### CANADIAN BIBLE SOCIETY

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- Presentations including an oil painting and a filled wallet were made to the Rev. James B. Lawson and his wife at Parkdale Presbyterian Church, Toronto on June 27. Mr. Lawson has been assistant to the Rev. Charles G. Boyd for two years, and is taking up an appointment in London, England as associate minister of St. Columba's Church of Scotland. The farewell gathering of the Parkdale congregation was to express the esteem in which the Lawson family is held.
- On July 25 the Presbytery of Miramichi held a service on the site of the first Protestant (Presbyterian) Church in Northumberland County, N.B., now known as The Enclosure, near New-castle. The Rev. T. T. Cunningham conducted the service, assisted by the Rev. R. W. Ross and the Rev. R. D. Sandford, who preached the sermon.



Board chairman Dr. John Graham of Armour Heights Church, Toronto presenting a cheque for \$1,000 to Rev. D. J. Hill to aid Calvin Church, Sudbury.

- On June 13 an organ was dedicated in memory of former members and adherents of St. Paul's Church, Winchester, Ont. The minister is the Rev. W. Sutherland.
- Two offering plates given by John A. Paterson were dedicated at the 75th anniversary of the W.M.S. in St. John's Church, Rodney, Ont., on June 11.

## Lay school of theology To be conducted in Regina

Anglicans and Presbyterians in Regina, Saskatchewan are planning to participate in a lay school of theology initiated by the United Church of Canada.

From mid-October to mid-March 20 periods of two hours each will be offered. The first hour of each period will be used for basic study of the Bible, church history, conduct, faith and worship. The second hour will provide elective courses in a wide variety of subjects.

The Rev. Ian Wishart is the Presbyterian representative on the lay school

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# **BOOK CHAT**

MR. PRIME MINISTER, by Bruce Hutchison

Only 14 Canadians in nearly 100 years have earned the right to be addressed as Mr. Prime Minister. In this book one of Canada's best known journalists examines them all, and rates five as successful — Macdonald, Laurier,

Borden, King, St. Laurent.

Mr. Hutchison does not classify the present holder of the lonely office, Lester Bowles Pearson. He has not worn the title long enough for assessment, but obviously the author hopes history will add him to the successes. An historian would have waited for the balance of time to judge the other most recent prime ministers, but Mr. Hutchison has the newspaperman's feeling of immediacy. He unhesitatingly lists St. Laurent among the mark-making PMs and brands Dief-

Whatever his verdict on these 14 dissimilar men, the author pays them all one tribute — they were honest. "None profited financially from his office."

enbaker as a spectacular failure.

Political leanings of both writer (a Liberal) and reader must be allowed for in judging this piece of political history. But whether one can always agree with Mr. Hutchison's evaluations or not, this is a book everyone interested in our country's development will want to read for the light it focuses on the men who brought us here. (Longmans, \$7.50)

Helen Allen

MUTCHMOR — THE MEMOIRS OF J. R. MUTCHMOR.

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A SHORT HISTORY OF THE PRES-BYTERIAN CHURCH IN CANADA by N. G. Smith, A. L. Farris and H. K. Markell

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Enjoying a Chinese dinner on their first visit to Winnipeg are five girls from Shoal Lake junior high school near Kenora, Ontario. They were part of a group taken from the Indian reserve by Rev. Walter Donovan on a two-day educational trip to the city.

# **BIBLE READINGS**

September 1 —	Acts 24: 10-23
September 2 —	Acts 24: 24-27
September 3 —	
September 4 —	
September 5 —	
September 6 —	
September 7 —	Ezekiel 36: 16-24
September 8 —	
September 9 —	
September 10 —	
September 11 —	
September 12 —	
September 13 —	
September 14 —	
	Ezekiel 43: 1-6
September 16 —	Ezekiel 43: 7-12
September 17 —	
September 18 —	Ezekiel 47: 6-12
	Ezekiel 48: 8-14
	Ezekiel 48: 15-21
September 21 —	
September 22 —	Acts 26: 12-23
September 23 —	Acts 26: 24-32
September 24 —	Acts 27: 1-11
September 25 —	Acts 27: 12-20
September 26 —	Acts 27: 21-32
September 27 —	Acts 27: 33-44
September 28 —	Acts 28: 1-10
September 29 —	
September 30 —	Acts 28: 23-31
1	

## Teacher training institute Planned for September

Plans are under way for a teacher training institute and workshop for church school teachers of Niagara Presbytery, in First Church, Pt. Colborne on five successive Sunday afternoons, beginning September 12. Prof. A. L. Farris of Knox College will lecture on church history. The course will deal with the Westminster Christian Faith and Life Curriculum, and be financed by assessing each congregation \$2 for every teacher and officer in the church schools.

## Hymn writing contest To mark Canada's centenary

A \$100 prize is being offered for the best and most fitting Canadian hymn, as a confederation centennial project of the Canadian Council of Churches.

The hymn ought to be distinctively Christian and have for its theme thanksgiving to God for the history and heritage of the church throughout the last 100 years in this land. The contest is open to anyone, resident in Canada, who wishes to compete. The Council is particularly concerned about the words of the hymn. It is permissible to match the words to any existing tune or an original one. However, the prize will be awarded on the basis of the words.

All entries should be in by September, 1966. They should be directed to the general secretary of the Canadian Council of Churches, Rev. Dr. W. F. Butcher, 40 St. Clair Avenue East, Toronto 7, Ontario.

# IN MEMORIAM

GORDON, REV. DR. A. M. — One of the oldest ministers in our church, Rev. Dr. Alexander M. Gordon, died in Kingston on July 7. He was 92. Born in Ottawa when his father was minister of St. Andrew's Church, A. M. Gordon graduated in theology from Edinburgh University after receiving an M.A. there.

was minister of St. Andrew's Church, A. M. Gordon graduated in theology from Edinburgh University after receiving an M.A. there. He was assistant at St. Columba Church, London, England, then minister at Lethbridge, Alberta and St. Andrew's, Ottawa. From 1914-18 he was chaplain of the Black Watch Regiment, and was seriously wounded. He was awarded the M.C. and the D.S.O.

Following a brief ministry in Montreal Dr. Gordon was called to St. Andrew's Church, Quebec City, where he was minister from 1926-41. In World War II he served as an army chaplain, then supplied at Fredericton, N.B. before retiring to Kingston. Dr. Gordon was a bachelor.

McFAUL, THE REV. JAMES N. — A veteran of World War I, the Rev. James N. McFaul, 81, died in Oakville, Ontario, July 20. Born in Northern Ireland, Mr. McFaul graduated in arts from the University of Toronto in 1915. He served overseas with the 43rd Battery, and began theological studies at New

College, Edinburgh, completing them at Knox

College, Toronto.

In 1920 he was ordained and inducted at Beeton and Tottenham, then served at Milton, St. Andrew's Church, Stratford, Paris, and Dunnville, all in Ontario. He retired in 1958 after ministering to the congregations of Boston and Omagh, near Milton.

Surviving are his wife, the former Sarah Osten of Baltimore, U.S.A., and a daughter, Mrs. James M. (Betty) Neelin of Ottawa. Eleven of his former comrades in the battery formed a guard of honour at the funeral.

SOMERS, REV. DR. T. H. B.—The minister of the Kirk of St. James, Charlottetown, P.E.I. for almost 24 years, Rev. Dr. T. H. B. Somers, 57, died after a lengthy illness on June 24. Dr. Somers was called to the Kirk of St. James in 1941, and had contributed greatly to community and church life on Prince Edward Island during his long ministry there

After graduation from the University of Toronto T. H. B. Somers studied at Knox College and received his diploma in 1939. For a year he served at Vancouver Heights Church, B.C. Then he used the travelling scholarship which he had won at Knox to enter Union Theological Seminary, New York, where he received a master's degree in 1941. Last April he was honoured, in absentia, by Knox College with the degree of Doctor of

Divinity.

Since 1946 Dr. Somers had been clerk of P.E.I. Presbytery. He was moderator of the Synod of the Maritime Provinces in 1947, and served on many of the major boards and committees of the synod and general assembly. For a long term he was president of the P.E.I. auxiliary of the Canadian Bible Society and represented it on the national board. He was a part-time chaplain with the R.C.A.F. during World War II.

He is survived by his wife, the former Jessie Dolores Walls; his father, Thomas Henry Somers of Toronto, and one sister, Mrs. Frank (Nora) Ashworth of Halifax, N.S.

ADAM, JAMES, 85, elder, St. Andrew's Church, Ottawa, Ont., June 22.

ANDERSON, WALTER E., 81, elder, Stamford Church, Niagara Falls, Ont., father of Rev. Douglas Anderson of Verdun, Que. and Lieut.-Col. the Rev. J. M. Anderson, July

BREMNER, JOHN O. R., representative elder, St. Andrew's Church, Toronto, Aug. 6.

CAIN, ELIZABETH ANN, 63, MacVicar Memorial Church, Outremont, Que., July 22.

CAMERON, SIMON A., 81, elder, Union Church, Thorburn, N.S., June 29.

CUDMORE, ERNEST A., 67, elder and trustee, Zion Church, Charlottetown, June 23. DUNCAN, JACK S., 61, elder, Parkside Church, Sudbury, Ont., July 2.
GORDON, GRANT ALEXANDER STU-

ART, 81, elder, St. Andrew's Church, Martintown, Ont., July 2.

GORDON, JOHN, charter member of the Presbyterian Church in Beloeil and later session clerk of Maisonneuve Church, Que., latterly of Temiskaming, Que., and Victoria, B.C., July 24.

GRAHAM, WLLIAM KNOX, elder, budget treasurer and auditor, Knox Church, Acton, Ont., June 25,

GRAY, JOHN M., 90, elder, former session clerk and church school worker, St. Andrew's Church, Pt. Credit, Ont., June 26.

LLOYD, CHARLES P., 62, choir leader and elder, Knox Church, Windsor, Ont., July

McNAUGHTON, EDGAR LORNE, 77, elder, St. Andrew's Church, Lancaster, Ont., June 9.

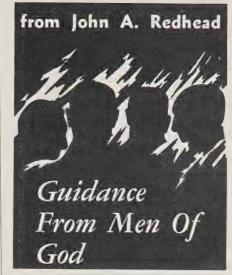
MacDONALD, B. EARLE, elder, Zion Church, Charlottetown, P.E.I., July 17.

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MacDOUGALL, CLIFFORD K., 67, elder, MacDOUGALL, CEIFFORD K., of, cluer, Knox Church, St. Catharines, Ont., July 20.

MacMILLAN, MRS. JOHN A., wife of the minister at Lansdowne, Ont., August 2.

McKAY, JOHN HENRY, 79, representative elder, Knox Church, Milton, Ont., June 20.

McKENZIE MRS. ALICE 94, past presi-

McKENZIE, MRS. ALICE, 94, past president of British Columbia Synodical W.M.S., member of First Church, New Westminster, B.C., June 25.

McLEAN, ARCHIE N., 75, elder, Burns' Church, Mosa, Ont., June 27.
McLETCHIE, JAMES KENNEDY, 74,

elder, Outremont-Mount Royal Church, latterly of Livingstone, Montreal, June 30.

MIDDLETON, WILLIAM, 85, elder, Central Church, Vancouver, B.C., June 24.
MOWAT, JAMES BLAIR, 77, elder, St.

Andrew's Church, Whitby, Ont., July 26.
NEWHAM, WALTER E., elder, Victoria
Church, Toronto, Ont., July 17.
REID, GEORGE SAMUEL, 84, elder, Knox

Presbyterian Church, Palmerston, Ont., June

ROSEWELL, MRS. CHARLOTTE, life member of the W.M.S., Knox Church, Guelph, Ont., July 25.

SINE, L. GRANT, 60, clerk of session, St. Andrew's Church, Newmarket, Ont., June 5.
SMITH, RALPH G., elder, Victoria Church,

Toronto, Ont., July 9.

SMITH, WILLIAM, SR., charter member, elder and church school superintendent, Knox Church, Brantford, Ont., June 13.

WALDRON, DAVID H., elder, treasurer and trustee, Queen Street East Church, Toronto,

WHEATON, MRS. W. C. (BEATRICE) past president of London Presbyterial W.M.S. and Hamilton-London Synodical, active member of St. John's Church, Port Stanley, Ont., July 10.

#### **Anniversaries**

120th-Burlington, Knox, Ont., June 6 (Rev. Harold G. Lowry).

101st—St. Columba, Marshfield, P.E.I., July 4 (Hugh Lowry).

60th—St. Andrew's, Stoughton, Sask., June 27 (Rev. Peter McKague).

# CHURCH CALENDAR

#### INDUCTIONS

Clyde River, Canoe Cove, Long Creek and Churchill, P.E.I., Rev. R. L. Gillis, July 5. Etobicoke, Grace, Ont., Rev. W. B. Mitchell,

Sept. 7.
Lethbridge, St. Andrew's, Alta., Rev. L. D.
Hankinson, June 20.
Montreal, Point St. Charles, St. Matthew's,
Que., Rev. Willard K. Pottinger, June 18.
Milverton and North Mornington, Ont., Rev.
Wm. Sutherland, July 28.
Toronto, Park Lawn, Ont., Rev. Earl F. Smith,
Sept. 9.
Waterdown and Nelson, Ont., Rev. Trevor J.
Lewis, Sept. 17.

#### ORDINATION

Herbison, D. J., Toronto, June 20.

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Neil J. McLean, St. Andrew's Manse, Sydney
Mines.

Brookfield, Glasgow Road, Hartsville and Hunter River, P.E.I., Rev. Basil C. Lowery, Box 71, Montague.

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Campbellton, Knox, N.B., Rev. Murray M.
Graham, 259 King Ave., Bathurst.
Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.
Elmsdale, Hardwood Lands and Dean, N.S., Rev.
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### YOUTH NEWS

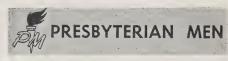


Presbyterian Residence, Saskatoon was the first Canadian stop for eight young people and adult leaders from First Presbyterian Church, Coral Gables, Florida. They were on route to Alaska to build a cabin at a church camp and take part in a vacation Bible school. During the six weeks' trip they travelled 12,637 miles through 20 states, three provinces and the Yukon. The group is shown with the Rev. L. S. van Mossel (second from left), acting dean of the residence.

Queen Scouts William Mutrie, Gary Stairs and Robert Speer were honoured at a father and son banquet at St. Paul's Church, Woodstock, N.B. They also received certificates from Lieut-Governor J. Leonard O'Brien at a ceremony in Fredericton.

PUNGENT AND PERTINENT from page 7 group within the church. We must even forget the days of yesterday when PYPS was a select few! Maybe we should even change the name to PYAS - Presbyterian Young Adults Society.

The fields are white and ready for harvest. This coming autumn would be a good time to start moving with the times. Let's make our young adult programs truly YOUNG ADULT in attitude and personnel!★





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Niagara Presbytery is fortunate in the devoted service of Harry Grant Agur. Niagara - on - the -Lake, Ontario. He was one of the delegates to the first national PM conference in 1957 and has since made a magnificent contribution in the Synod of Hamilton

Born in Brownsville, Oxford County, Ontario, Harry moved to St. Davids in 1944. He has served in First Church there as Sunday school superintendent, and is presently clerk of session. When the presbytery council of Niagara was formed, Harry was its second president. He is now treasurer of the Hamilton and London Synod council.

He has given valuable leadership in training groups. A large group of men in Niagara Presbytery are just completing ten sessions of leadership training and Harry has been one of the leaders.

In business, Harry is a taxation officer in St. Catharines. He and his wife Violet are looking forward to his retirement in the near future. In his leisure hours Harry enjoys gardening.

Ministers, deaconesses and students of Prince Edward Island Presbytery held a retreat at Camp Keir, French River. The sacraments of the church was the theme of addresses by Prof. Donald N. Mac-Millan of Presbyterian College. Others taking part were the Rev. S. K. S. Cheh of Japan, the Rev. Dr. A. E. Morrison, superintendent of missions, Maritime Synod; Christopher Gledhill, director of music for the schools and Frank Gaudet, provincial forestor. The camp was directed by Hugh Lowry.



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### A children's story by Jean Wyatt

Many-Tail-Feathers, 10 winters old, sat before the deer-skin tepee of his father, a chieftain of an Indian tribe in the far-back days when Canada was yet a wilderness. Many-Tail-Feathers looked down the trail that led to the forest fringing the encampment. He fell to dreaming.

"If only I had a fine name like my father, Strong Heart," 'he told himself wistfully. "But I do not even have my second name."

Sometimes a brave in Many-Tail-Feather's tribe received three names.

His mother gave him one when he was born. His friends gave him the second when he was a boy. When he reached manhood, the third name was earned by doing a good deed or by being courageous.

Many-Tail-Feathers sighed deeply. As yet not a playmate in camp called him anything other than the name his mother had given him.

"This is no time to feel sad," teased a familiar voice.

Many-Tail-Feathers smiled back on an Indian boy about his own age who was approaching.

"The sun spreads his beams on the river-that-bends-like-a-bow," began Yellow Horn, his friend.

Many-Tail-Feathers sprang to his feet.

"Shall we play beside the waters?" he asked eagerly.

Yellow Horn nodded, and the two set off together. The Indian boys trod the leaf-covered ground almost silently. Presently they came out upon the shores of the river-that-bends-like-a-bow. All in a moment Many-Tail-Feathers sucked in his breath and dropped soundlessly behind a huge rock. Yellow Horn quickly followed.

"The White One comes," whispered Many-Tail-Feathers tensely.

The faces of both Indian boys shone with excitement as they gazed upon a snow-white deer who stood drinking at the water's edge.

"Not for many moons has the White One been seen," spoke Many-Tail-Feathers again in a low voice to his companion.

As they watched the beautiful creature, it suddenly turned and bounded away. Soon the deer was lost in the thickets beyond.

Sometime later Many-Tail-Feathers stood before his father Strong Heart. The tall, black-haired chieftain looked thoughtfully on his son.

"You have spoken with a straight tongue," he pronounced at last. "Not since the Moon of the Beaver have we seen the White One." Strong Heart paused and then went on. "Though the White One is swift as a shadow, its hide would make a handsome trophy to dangle before the eyes of the traders."

"And the meat would feed many mouths," put in the Indian boy.

His father nodded. "Tomorrow, we shall follow where you lead, my son."

But in the morning when the stars were paling, word came that a friendly tribe of Indians, moving to new hunting grounds, would visit the encampment of Strong Heart. Preparations for a great



feast went on all day.

That night, the chieftains of both tribes and their braves sat around a council fire. The Pipe of Peace was passed around the circle and solemnly smoked by all. It was a pledge that those who had done so would not make war on one another.

In the shadows Many-Tail-Feathers watched everything that went on. His people danced, lifting their hands to the heavens and bringing them down to the ground. They swayed backward and forward and from side to side. As they danced, they chanted. The Indian boy's heartbeat quickened.

For three days there was much feasting and celebrating. Then the visiting tribe took farewell of their brothers and departed. All this time Many-Tail-Feathers had not forgotten the White One, or his second name.

One day when the sun had climbed high into the tent of blue sky, Strong Heart gave the word to start for the river-that-bends-like-a-bow.

Many-Tail-Feathers and his friend Yellow Horn led the little band around the tree trunks swiftly and easily. Soon all came out from the gloom of the forest.

The Indian Chieftain motioned his braves to post themselves behind boulders. A huge rock concealed Strong Heart and both Indian boys.

But the White One did not come to drink from the river-that-bends-like-abow.

"The White One is wise," declared Strong Heart simply. "It knows that only danger awaits it."

Hardly had the words been spoken when there appeared from behind a rim of rocks the wondrous, snow-white creature— and stepping along close beside it came a tiny fawn, snow-white also

Many-Tail-Feathers gasped in surprise. The Indian Chieftain fitted an arrow to his bowstring. "The skin of the small one will make you a warm shirt," he told his son.

Many-Tail-Feathers watched his father's fingers straddle the shaft. Suddenly the boy cried out, "Do not let the arrow fly!"

Strong Heart slowly lowered his arms. "Speak what your heart holds, my son," he commanded gently.

Many-Tail-Feathers faltered, "I...I have no need for a warm shirt and the ... the meat of the White One and her baby would stick in my throat."

"I, too" spoke Yellow Horn quickly, "do not feel hungry for the meat of yonder creatures."

The Indian Chieftain added, "I have no need for a handsome trophy."

He raised his hand in a signal to his hidden braves. Silent as the moon, all slipped back into the forest again.

Many-Tail-Feathers glanced over his shoulder. He could see the deer and her fawn drinking at the water's edge, and his heart was glad to have it so.

Yellow Horn watched his friend's face. Then he spoke cheerfully, "When we return to camp, let's work on our animal-claw necklaces, shall we, White Fawn?" ★

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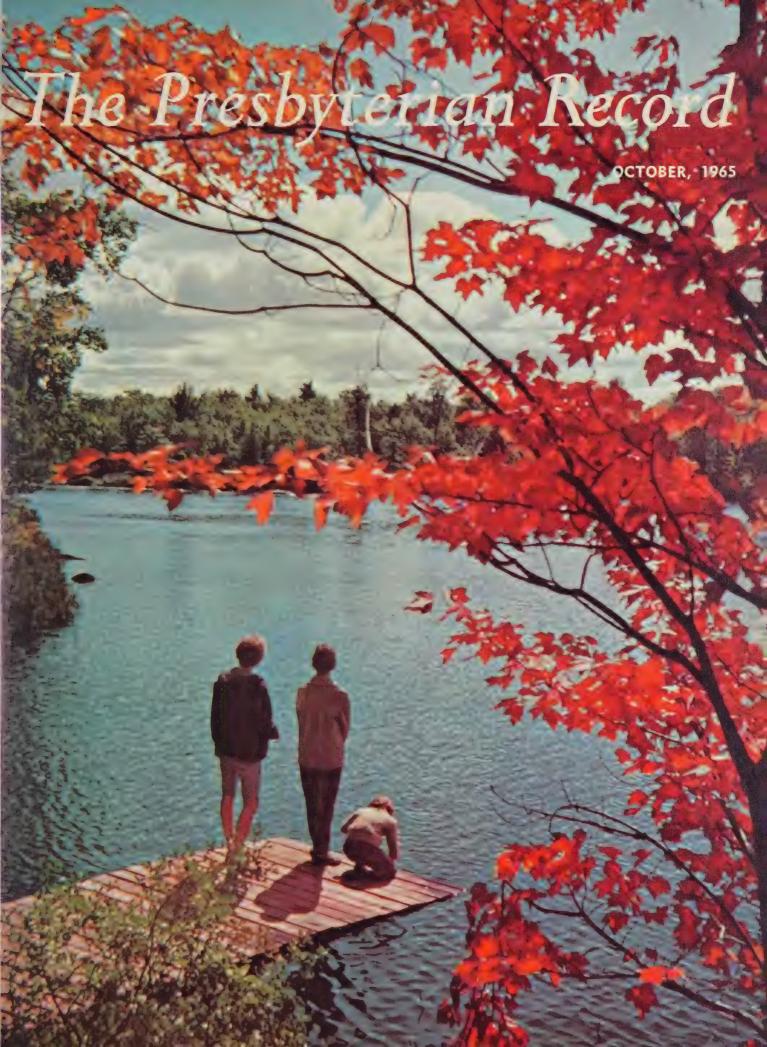
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Presbyterian
Profile
H. B. CURRIE

by Donald C. Smith

■ October the 7th will mark the 92nd birthday of H. B. Currie of Port Alberni, B.C. Few men in western Canada have rendered more distinguished service to the Presbyterian Church than this faithful elder, who was ordained in St. Andrew's Church, Alberni, in 1916.

He first attended the general assembly in 1917, and has journeyed east many times as a commissioner. Last June, although past 91 years of age, he was diligent in his attendance at the church's highest court.

H. B. Currie was born near Owen Sound, Ontario on October 7, 1873, and as a young man was employed by the post office in Owen Sound and in Walkerton, Ontario. In March, 1910, at the age of 36, he moved west and became principal at our church's Indian Residential School in Alberni, then a small, relatively isolated pioneer community on the western side of Vancouver Island. With the coming of church union in 1925, Mr. Currie's position as principal of the school was threatened since he had decided to remain a Presbyterian while the great majority of the church in the west chose to enter union. However, it was not until 1927 that the school was finally allotted to the United Church, and in that year Mr. Currie was transferred to Birtle, Manitoba to become principal of our Indian Residential School there. In 1933, he gave up the principalship at Birtle and retired to Alberni.

Although technically in retirement for the last 32 years, Mr. Currie has kept active throughout this period, and actually estimates that he has earned more money in his post-retirement years than he did in all his "active" years with the post office and as an employee of the church. For many years he operated a ten acre farm and even yet devotes many hours a day to his garden and the care of his chickens. His entries of produce in the annual fall fair invariably bring him many awards and prizes. Just last year, much to the envy of the Alberni Valley ladies, he carried off the highest prizes for the best home-made jams.

H. B. Currie saw the Presbyterian cause in the Alberni Valley disappear in 1925 as both his own congregation and the church in Port Alberni entered the United Church of Canada. Not until 1932 did our church again resume work in the valley, and upon his return to Alberni in 1933, Mr. Currie became a charter member and elder in the newly formed Knox Presbyterian Church in Port Alberni.

In the three decades that have followed its founding, Knox has experienced a chequered career. Always few in numbers, plagued by a series of short ministries (at least 16 in 32 years), and in recent years possessing a building inadequate to the needs of a growing community, Knox has had many ups and downs. By all reports, it is not too much to say that on several down periods, but for the efforts of H. B. Currie, it is quite possible that the church would not have survived.

At 92 Mr. Currie is still active as representative elder to Victoria Presbytery and the Synod of British Columbia, and carries on his full duties as clerk of session — a position he has held since the beginning of Knox Church.

Within the last year Knox has decided to relocate in a new area in the twin-cities (soon to be one city with amalgamation in 1967), and plans are well advanced for the building of a new church and Christian education centre to meet the needs of an expanding community. No one in the congregation has shown a greater interest in or contributed more toward the eventual realization of these new facilities for Knox Church than her senior elder. As he himself has said, he lives for the day when the new church becomes a reality. It is the hope and prayer of the many friends and colleagues of this remarkable Presbyterian churchman that he will not only witness the completion of the new church, but worship for many years within its walls.\*

# How our family stopped being



### LATE FOR CHURCH

By Gwynnyth Cheel

■ Were you late for church last week? Is the hour before church time rushed, frenzied?

It used to be that way at our house. With five small children to get ready, there was always some small catastrophe to delay us, no matter how early we started.

Our cheeks burned with shame each time we were ushered to our pew, late again. Something had to be done about our chronic lateness. This is what we did.

We re-organized our weekends to centre around church-time instead of trying to fit church into our weekend plans. I start getting the family ready for church Monday morning when I make sure cuff-links have been returned in pairs to their proper boxes. A missing cuff-link once made us late. I also search the closets for Sunday clothes that may need dry-cleaning. After looking for missing buttons I check for loose slip straps and make sure the girls' slips are the right length for their Sunday dresses. One Sunday morning when we were piling into the car, I was horrified to see my daughter's slip hanging inches below her dress. That little incident cost us about 20 minutes.

Before the middle of the week, we see that each child has completed any Sunday school assignments and knows exactly where his or her books are.

Every pay day my husband puts our offering into the church envelope. Even if you don't use envelopes, it's a good idea to have the exact amount ready. It's just a little thing, but it was always the little things that made us late.

I learned to set aside a "good" pair of socks for each

child to be worn only on Sundays. No more last minute missing or torn socks.

Saturday nights are just too busy now, so we changed any social activities to Fridays. This is what we do on Saturday evenings to be ready for Sunday mornings.

One of our girls has long braids. I wash and braid her hair, then slip a hair-net around her head for the night. This keeps the shorter hairs in place, and I won't have all that braiding to do in the morning.

I choose a simple hair-do for myself, preventing any lengthy combing-out sessions the next day.

While the younger children are in the tub, our oldest boy cleans and polishes everyone's shoes.

We make sure we have offering ready for the younger children and that the older ones have their money ready ahead of time, especially if their banks are difficult to open.

We gave each child a small change purse with a tight clasp. No more coins dropping and rolling on the floor during the service.

I check everyone's shoes for frayed laces or loose buckles. Either can be disasterous when you're in a hurry.

My husband is absent-minded so we make sure he knows where the car keys are.

Before going to bed Saturday night, we check to see that the clock is right, then set the alarm, allowing ourselves plenty of time.

These suggestions can be adjusted to meet your family's individual needs. See you in church. Don't be late!★

### GUEST EDITORIAL

### The student revolt

"Students march." "Students picket." "Students demonstrate." Every news medium seems to be filled with fresh stories of restlessness in the academic communities of the world.

It is time, we think, that someone, in a kindly, friendly way, told the vocal student minorities where they stand in this world. It is their right to hear it; for 20 years from now, if there is still such a thing as "history," they will probably be facing a student revolt of their own and will need wisdom in handling it.

The first thing to say about a student is that he is a learner. He is in the business of finding out about life, not of manipulating life. He is the hope of the days ahead — but not necessarily of the present. The student's hour has not struck; it lies in the future.

What complicates the situation is that thousands of students are panicking because they feel that — for them — there is no future. They are appalled by the atmosphere of brinkmanship that hovers over the world. They are indignant over the regimented social injustice they see around them. Unbuttressed by the promises of God, unstrengthened by the great Encourager, unconsoled by the assurance of Christ's reappearance at the climax of history, they feel caught in an atomic countdown which will nullify all their efforts to build a decent world.

Now, whether it be among mice or among men, desperate situations evoke desperate behaviour. Some students grow long hair and beards to dramatize their rebelliousness against a computer age; some carry placards in a struggle for a better society; some volunteer for dangerous missions; some go after the communist conspiracy with its silken lies tailored so deftly to the student mind. Some learn to pray to their Lord and find not only a peace that the world can neither give nor take away, but a supreme purpose for living.

But there are still others whose desperation issues in random behaviour that deliberately tries, and indeed threatens, to take civilization apart at the seams. And the fact that half the human population now consists of young people doesn't make the threat diminish. Since many of them hold the older generation responsible for their being one button away from extinction, they tend to be thoroughly disenchanted with those who carry the scars of the depression and of World War II.

In such a situation the Christian church has an unparalleled opportunity. It is a time when young people need to be reassured that this planet — yes, the whole universe — is in the hollow of the Father's hand. God is not going to abdicate his sovereignty. Back of the pattern of events he is working out his infinite, eternal purpose. What we need to do is to hold steady in the crisis, and to look to Jesus Christ.

To be sure, some of the old clichés and shibboleths will not work. But neither will the new anarchy that some younger heads are proposing. The times call for sanity and watchfulness, and meanwhile our students have one all-important job to do: namely, to ready themselves for leadership.

The future belongs to those who prepare for it, and we can assure our young friends in all solemnity that there is a future. They can destroy themselves now (without benefit of bomb) by neglecting their preparation, and thereby jeopardize the future; or they can turn to the source of health and light, and come into their own in due time.

There are many situations in the world today crying for leadership — Christian leadership — to right them. We would like to see more Christian groups on campus, in particular, drop their exclusiveness and initiate some positive action of their own that would help the world. No "retreat into pietism," but an advance into the full fruitfulness of Christian life is what is needed. The times call for imagination and originality in applying the teachings of Christ.

Young men who will risk anything for love of God, young women who see Christ in all human need, praying students who are out to establish truth and honour and decency and integrity in this world for Christ's sake — that is the challenge that God himself is offering.

How about it?★

Reprinted from the September issue of DECISION, this editorial was written by Dr. Sherwood E. Wirt, who edits the magazine for The Billy Graham Evangelistic Association.

# The Presbyterian Record



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### cover story

An autumn scene in the Muskoka area of Ontario, photographed by staff member Valerie M. Dunn.

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- **3** For those who are always rushed on Sunday morning, some good advice by Gwynnyth Cheel.
- 4 An editorial for young people by the editor of *Decision*, Dr. Sherwood E. Wirt.
- **8 For Reformation Sunday** on October 31, the story of a great reformer.
- 11 A Thanksgiving meditation by the Rev. D. Glenn Campbell.
- 12 How do some parents fail their children? Some thought-provoking letters by a layman.
- **15 Two poems** by Mrs. Joy Kogawa, a Saskatoon housewife.
- 16 Patricia Robertson, writer of this essay, has just entered Simon Fraser University at Vancouver on a scholarship.
- 17 A news feature on the first general assembly of Reformed Churches in the Caribbean.

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### LETTERS

### Is the Church Out-of-Date?

Dr. Bailey's September article, "Why the church is out-of-date in the computer age" propounds a conception of what the church is that conflicts with the Westminster Confession: "The catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof." It presents instead a purely functionalist definition of the church, else it could not state that the church is "out-ofdate," and then proceed to explain why. This may be understood to reflect the considered opinion of the board of Christian education and if so is a flat contradiction of our doctrinal standards.

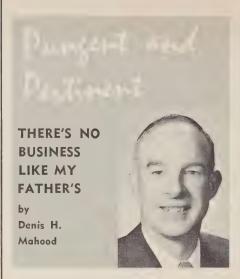
There appears to be much ado about communication, but very little about what is to be communicated. This is not surprising since a considerable portion of printed material is to come from the United Presbyterian Church in the U.S.A. This church is in the process of adopting a new confession in which the fallibility of the Bible is asserted, the virgin birth and physical resurrection are conspicuous by their absence, no miracles are confessed, and substitutionary atonement is described as the image of a truth that remains beyond the reach of theory. It will inevitably have these modernistic attitudes reflected in its literature. This is a far cry from "hold fast the pattern of sound words in faith and love,...(II Tim. 1:13.)

There is a great deal more that could be said, but it looks as if the social gospel is to be given preference to the gospel of reconciliation on the grounds that the computer age poses problems that were unknown when Paul preached on Mars hill or in the great metropolitan areas of the first century, or when it has been preached in palaces and hovels since then. It is perfectly true that a church must confess the truth of the gospel in today's situation and against today's errors, and have a true vision of service to men, but it cannot do this by taking down the Bible from its place of authority and substituting humanistic schemes in its place. This Dr. Bailey may have no intention of doing, but the church from which our recommended Sunday school curriculum is to come is definitely doing so.

Cobden, Ont. (Rev.) R. Keith Earls

### The Christian Pavilion

We, too, object to the spending of millions of dollars for the Christian continued on page 35



■ When the propitious days of one's theological education are finally over, there comes the tingling thrill of ordination, and at long last you're in business — the greatest business in the whole world — my heavenly father's business.

To be on his staff is something akin to being the manager of a branch office of a world-wide company of, for example, life insurance. Except that my father's business deals with both life and death, so there is no shortage of customers since nobody has yet discovered how to live forever. Naturally therefore, my father's business is really big business with unlimited possibilities. "Wist ye not," said Jesus, "That I must be about my father's business." And his parents seemed to understand that this business had supervisory possibilities for their son. If only parents today would consider the import of this business career for their sons, there would be more young men applying for managerial positions in my father's business.

My father employs ministers as branch managers in the local offices of his son's church throughout the world. My father calls them to be faithful stewards, and congregations call them to be their spiritual overseers. So they work for two bosses. But then, after all, so does everyone. It's the customers who pay your salary even though it's the boss who hands it out. And customers are hard to get along with sometimes; they're not always right, but if they don't like the way you run your business they may not come back and that's not too good either.

Like all business operations these days, my father's business should show a profit at the end of the year. This may mean using modern techniques to attract new customers; an attractive modern building often helps — air conditioned if possible. People like to take things cool nowadays, especially their religion.

Of course a new building costs money and the customers must be prepared to invest more. However, a new building is the outward and visible sign of success and tells the world that my father's business is undergoing a building boom. Sometimes my father's business investments abroad have to be curtailed because the local shareholders are having trouble keeping up with their payments at home. That is unfortunate, but they say:

"A dollar at home Keeps the devil abroad"

I hope it's true and I hope my father agrees.

Sometimes the local business manager finds it difficult to keep customers regularly coming in and paying up. If the year end balance sheet shows an increased turnover compared to the previous year, my father's business is said to be in good financial order, and the business manager should be congratulated and perhaps promoted. But if the business manager is failing to produce, there seems little alternative but to demote him and call in a more aggressive salesman. After all, success in business can best be measured in increased turnover plus an increase in customers.

The business manager will inevitably find himself in competition with other branches of my father's business in the community. There may be fierce competition and sometimes customers can be enticed to leave one establishment and join yours; but all's fair these days when you are in business. We must be on our toes at all times, because unfortunately some branch offices have been closed down through lack of customers

Yes, it's hard these days, even for a church to keep in business. Gimmicks, unlimited credit, inadequate parking, fewer demands all tend to produce cut-throat competition. Indeed they say that the only hope for success in business these days, is to have bigger, more specialized types of operations which can cater to everyone's needs, all under one roof. It has been rumoured that my father's business is planning a super amalgamation in which all the little branch offices will be bought out. Then all my father's investors will be cared for by one big super organization headed by one well trained, highly esteemed super-duper business manager. Major policy changes could be made quickly and efficiently, and then watch how my father's business booms.

When they took Jesus—my father's co-partner in the business of saving sin-sick souls — they made him carry a cross and they nailed him to it in derision. Nobody liked his business methods. His few convert customers

quit and withdrew their initial investment because it seemed most unlikely that the business would be paying any dividends.

What a failure! What an example of poor business management and of how not to run an efficient business. You'd have thought Jesus would have known better, wouldn't you? And yet he was only minding his own business. It really depends on our definition of success.\*

NEW CENTURY
IN THE
MAKING
by Hugh A.
MacMillan

■ It was evening, the 16th of June. The sun was setting into the turbulent horizon of the Formosan Strait. Streaking clouds, high up, made by threatening Typhoon Dinah, reflected the fading day. Lights shone in the athletic field of the Tainan Boys' School. Wires strung on high poles carried current for bulbs that glowed over the heads of an audience of over 30,000. They had come by bus, train or on foot from village, town or city churches all over Formosa. Seats were made of two-pole bamboo benches supported by stakes driven into the ground. Police and soldiers were on guard at the gate in case of disorder. But guards and guard-anxiety disappeared as the three-hour centenary thanksgiving service proceeded. The big congregation was engaging in a solemn act of thanksgiving in preparation for entry into the second century of Christian witness. On the platform sat nearly 200 distinguished representatives churches in many lands, western as well as eastern. These were present not merely as observers but as participants. The occasion, for everyone, heralded the beginning of a new and promising world era of co-operation.

What did the centenary celebration mean to those who attended the service, or to the throngs who in curiosity stood on the side-lines outside the gate? This was a question to be explored. Later, at a tea party of Formosan friends, professional and business people, they were asked how they would account for the three-hour, rapt

attention of such an audience. It was recalled that a visitor from overseas had been heard to remark, "In our country, with bamboo pews and such a long program, very few could be expected to endure for more than half an hour." Knowing of the trying experiences of some members of the big audience, I asked the group whether ten per cent of the congregation could be said to have suffered some form of persecution in their acceptance of the Christian faith.

"TEN per cent?" they asked; then, almost chorused, "FIFTY per cent or more would be a more accurate estimate." This gave evidence of an audience for many of whom the times had been rough. Even bamboo benches were honoured seats for such an occasion. The anniversary celebration was a major and a meaningful event in their lives.

At a group meeting of young people, young Wu recounted his experience with his camera. He had hoped to get a full and perfect photographic record of the whole anniversary proceedings. He wanted especially to photograph the paper lantern parade through the crowded city streets. The marchers' objective was the place where the pioneer medical missionary's clinic and chapel had been opened in a local shop a century before. He found a choice position outside the exit gate. There he found what seemed like the whole city awaiting the procession. This was something he hadn't expected. In anxious curiosity throngs stood 10 to 20 deep along the projected route. In a matter of minutes the gates opened and the marchers began to move.

Wu himself had become a photo-

graphy enthusiast and he prized his new camera. "But the whole scene became a bit too much for me," he confessed. "It was something beyond photography. The side-line was no place for one like me. I had to get into the procession. Even my prized camera seemed in no mood to function." He joined with the marchers in joyous conversation, also with ears attuned to exclamations from standing crowds.

"What! No firecrackers!! Dangerous demons must be out in the darkness of such a night. Are these marchers not afraid?"

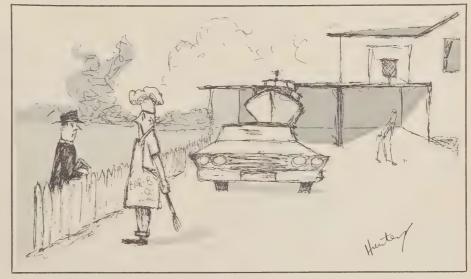
"What sort of celebration is this anyway! The marchers chat and sing as they go along!"

"And they have no gods in the procession! These people must be atheists!"

"And still they come! In thousands! Where are they all from, and why are they here?"

"See, there are foreigners also among them. Strange faces from afar. Even threatening Typhoon Dinah didn't keep them away!"

The march was the church's triumphal entry into the second century. Instead of using his camera Wu had "taken" many a mental picture that could hardly have been photographed. This truly had been no time for standing on the side-lines. Ten years of special planning and prayer, he knew, had preceded the anniversary. Representatives of hundreds of the island's congregations had participated. So had many from overseas. Now, plans for entry into the new century were about to be implemented; a new century that was also part of the new era of world inclusiveness.★



"Sorry Reverend. We just couldn't seem to find time for church."



By Judith Williams

■ On the sixth of July in 1415, an emaciated man of 40 odd years sat on a high stool surrounded by the great dignitaries of Christendom assembled at the Council of Constance. He wore priestly garb and held an empty cup. The council fathers took from him the vestments of priesthood one by one, and the cup which they said he had desecrated. After much argument about the proper instrument to use, they cut his hair with a scissors to conceal his tonsure and placed on his head a paper cap about 18 inches in height (a cubit), ornamented with three devils pictured plucking at a soul and the word Heresiarch (arch-heretic).

Then under the guard of the city soldiery, the prisoner was led to the place of his death. With the council still in session, the procession wound its dismal way. It stopped briefly to see the prisoner's writings burned. Finally it reached its destination. The prisoner was placed at the stake, not without disturbance, however, for his guards soon discovered that he faced the wrong direction. No heretic was permitted to die facing eastward. The cap fell off, but was quickly replaced; a man almost 80 years old carried a basket of faggots to the stake. After lighting them, he laid them at the poor man's feet, exclaiming, "That you may depart to hell sooner, I bring you this bundle, arch-heretic!" The prisoner merely smiled at such innocence and continued his prayers. His ashes were later shoveled together and placed in the skin of a steer. They were cast, with much jubilation, into the Rhine.

And so John Huss, convicted heretic, died at the stake facing westward, symbolically deprived of the illumination and rights that Christendom represented. At this time, baptism guaranteed citizenship; the heretic forfeited all rights. Entrance into the church was synonymous with entrance into Christendom. If the pope leveled an interdict on a city, he halted all legal and religious activity. There could be no masses, baptisms, marriages, or burials. By baptism the church acquired rights over the individual, rights which extended to the deprivation of life. "The church was the state"; it tolerated no deviation from the interpretation of the scholastic theologians. There was no differentiation between ecclesiastical and civil law. With the rise of independent and secular states, the word Christendom became an abstract expression; in the 14th century it was still a fact. Civil and ecclesiastical law were interdependent. The priest writing the Somnium Viridarii, a book of the 14th century, declared that all civil laws were at bottom canon laws; without the sanction of papal authority, no true polity or real law could

John Huss was born in the Bohemian (Bohemia is

now Czechoslovakia) village of Husinecz about 1370. Historians have put the date anywhere from 1369 to 1373. His parents were honest and worthy peasants, according to Aeneas Sylvius, who later became Pope Pius II. Being quite poor, the family had only a goose and a cake to offer the rector of the University of Prague as an inducement to admit Huss. Unfortunately the goose flew away, and John was left with only the cake. Ironically, the word hus means "goose" in Czech, and he was accepted anyway.

In his early life, Huss sincerely believed all the teachings of the Roman Church. He once surrendered the last coins in his pocket to release the soul of his father from purgatory. He even lamented the time and emotion he spent bent over the chess board. Shortly before he died, he warned a disciple not to follow such frivolous pastimes, "Before I became a priest I was fond of chess, and often played it, wasted my time, and through my playing was so unfortunate as to provoke myself and others to anger. For this sin and for the other innumerable sins that I have committed, I commend myself to your prayers for forgiveness to our dear Lord."

Huss progressed steadily as a cleric. By 1402 he filled the pulpit at the great Bethlehem Chapel in Prague and the rectorship of the University. He came to prominence in religious circles during a time of great trouble in the Roman Church.

With the election of Clement V as pope in 1305, the Babylonian captivity of the papacy began; it was to last more than 70 years. Under the influence of Philip the Fair of France, the pope transferred the seat of the papacy to Avignon. During this period the venality of the ecclesiastics made the papal court the world's most infamous scandal and a mockery of Christ. The pope became the manifest tool of the French monarchy.

After the election of Urban VI in 1378 in Rome, a majority of cardinals protested vehemently and elected another pope, Clement VII, who set up his court at Avignon. Christendom faced the spectacle of two popes, one at Rome and one at Avignon. The Babylonian captivity and the great schism which followed reduced the papacy to internecine wars. The ministerial office was neglected; everywhere greed and simony prospered. The all-powerful church was no longer united. Authority crumbled. After the failure of the Council of Pisa, called in 1409 to heal the schism, the world had three popes.

This third Pope, Alexander V, urged a great purge of all heresies. In Prague under Archbishop Zbynek, the books of John Wyclif, an English reformer of the late 14th century, were burned in the bishop's palace. Attending priests sang *Te Deums*, and bells tolled as if for the passing of a soul. Huss protested this rash action; books were so costly, and he did not feel that proper examination of the Wyclifite positions had been made. Huss addressed a plea concerning the matter, designed to change "Alexander ill-informed to Alexander better-informed!"

But Alexander was soon succeeded by John XXIII, later declared an anti-pope and discounted from all papal chronology. Since King Ladislaus of Naples had once driven him out of Rome, John retaliated by declaring a crusade against the king. He offered absolution to all who would take up the papal banners and raised money for the campaign by selling indulgences in cathedrals and churches. In 1412 the traffic in indulgences was set up in Prague.

Huss had modified his beliefs since the day he bought a certificate of indulgence for his father. Now he posted theses on the church doors of Prague denouncing the traffic. The pulpit of Bethlehem Chapel thundered against the antichrist.

Huss protested that the God Christ had taught was a spirit. He lamented the return to paganism that saw this divine spirit localized and materialized in the images of the saints and in the deification of the priests generally, and of the pope specifically. Because of the infamy of the papacy at this time, Huss did not seek refuge in papal pronouncements or scholastic formulations, but turned again and again to the scriptures as the only foundation for the Christian faith. Huss despised the tendencies which perverted the freedom of the spirit, the grace and love and mercy of God the Father, and which brought about a return to Pelagianism, "the theory of salvation by works, adhesion to doctrinal formula, sacramental usage, priestly absolution, outward mortification, and monkish asceticism."

As the ecclesiastical community had grown older and the hierarchy more pronounced, Huss discovered, a lamentable and heretical separation of layman and priest had also come into being. A believer could approach God only through priestly mediation. Regardless of the priest and his iniquities, his presence in religious activities lent them an efficacy and became necessary in itself. Faith had deteriorated into creed; loyalty to the church replaced love for Christ. Any deviation robbed the believer of the mediating agent in his relationship with God, the priest. The sacraments had an efficiency in themselves. Like drugs or food, they gave even the sinner life, and sustained him.

Opposition to such a doctrinaire position was perhaps natural to the Bohemian spirit. Bohemia had been evangelized by missionaries of the Greek Church in the ninth century, but it was not until the 11th century that the nation became wholly Christian under Rome's authority. Church services were held not in Latin but in the native tongue; priests were free to marry; and both the bread and the wine were given to the laity, a practice despised in Rome, where many prelates felt that peasants would desecrate the wine by spilling it or dunking their beards in it by accident or natural stupidity.

Huss called for reform. He envisioned a church "without spot or wrinkle." He was not the first to cherish this hope for a pure and godly church. But it must be stressed that Huss was an independent thinker. He took from other theologians only what he believed the Bible would support. He valued greatly St. Augustine's interpretation of the Bible and the Christian faith, but recognized that this was interpretation and not dogma. He felt no restraint in rejecting tenets, regardless of who professed them, if he considered them contrary to scripture. He borrowed ideas from others when he thought them true; he rejected unsparingly.

The influence of Wyclif on Huss was always mitigated by the Bohemian's discrimination. "I indeed confess that I hold the true opinions which Master John Wyclif, professor of sacred theology, taught, not because he declared them, but because scripture and infallible reason declare them. If, however, he taught any error, I do not in any way emulate him or anyone else in the error." Huss went to the stake protesting that he was falsely accused of adopting Wyclif's rejection of transubstantiation.

In returning repeatedly to the Bible as the sole foundation of the Christian faith, Huss challenged papal interpretation and authority. No one had the right or authority to elaborate or extend theological positions explicitly stated in the Bible, be he pope, theologian, or priest. "I confess that I desire nothing but simply to believe, hold, preach and assert as faith which is necessary to salvation, unless I have the following theological demonstration: 'Thus the sacred scriptures have declared explicitly or implicitly, therefore we should thus believe, hold, and assert it as faith.' Accordingly, I humbly accord faith, i.e., trust to the holy scriptures, desiring to hold, believe, and assert whatever is contained in them as long as I have breath in me."

Huss differs from the later reformers radically in one aspect of his thought. He permitted what was not clearly forbidden in the scriptures. He tolerated, consequently, the then popular doctrine of the resurrection and the ascension of the Virgin Mary although these had traditional rather than scriptural foundations. Huss never relinquished his belief in the saints. Saints' day sermons comprised an entire volume in his collected works. Yet where he felt that the Bible was being ignored, he strongly objected, "Concerning my teachings and my words, my tongue has neither spoken a vain nor prideful word, nor any which I regret and I would never be ashamed to reconsider, in case I should find that I have erred or that my teachings were not rooted in the holy scriptures entirely.' He recognized the saints, but deprecated veneration which even approximated worship. God and God alone was to be worshipped. "It is to be taught and to be believed, that there are no saints before the Lord and that to worship them is of no earthly use, but is only empty babbling. God is a spirit and whosoever prays to him must call to him in spirit and in truth."

As a preacher, Huss enjoined his parishioners to seek "the faith formed by love," the only saving faith. By stout faith and the Christian works which spring from this faith, man could realize his salvation. Huss did believe that priestly ordination conferred grace. Yet only the pure in spirit could possess this grace; such grace, Huss believed, was contingent upon the purity and faith of the person receiving it. By their riotous, unsavoury living, ecclesiastics and popes testified that they lacked the grace of the predestined or elect. Huss found the doctrine of papal infallibility singularly unjustified biblically. "How can a man, even if he is the pope, be infallible, since his shortcomings are the same as those of other men, from their birth on, and to err is his and everybody's main sin.

continued overleaf



A great reformer's story

Is it not written in the holy scriptures: 'Nobody is perfect, only God alone!' "

By his gift of grace, however, the priest gained no power to absolve from sin. God and God alone forgave sins. The priest administered forgiveness when penitence was true, but the priest became merely the tool through which God had chosen to express his forgiveness. Huss did not rebel against all ecclesiastical authority; he merely rejected all the abuse which he found the ecclesiastical hierarchy of his day harbouring. "Just as no blind man is able to show the road to another blind man, . . . so no priest is able to forgive sins, which he commits, more or less, himself." Considering the pope sinful and in error, Huss disobeyed with a free conscience a papal interdict and stricture. Only when the interdict brought hardship to Prague did he leave the city.

Huss thus repudiated the legal structure that Christendom had developed. He believed Christendom to be the spiritual community of those who believed unequivocally in the Bible and who by their faith possessed the spirit of Jesus Christ. Huss maintained that everyone could be in the church; only the faithful could be of the church. The last judgment would purge those who had been members in the church, but who had never been filled with the grace of God. "Christ is the head of the universal church, . . . she is his body and . . . everyone who is predestinate is one of her members and consequently a part of this church, which is Christ's mystical body . . . Unity of the body — that is the church . . . The diversity of graces, ministries and operations proceed from the one spiritual Lord who works in all. For grace must precede: it is the beginning of ministration for clerics and of operation for laymen."

Huss attacked with vengeance the practice of indulgences. "The so-called mess of indulgences . . . I don't censure and preach more energetically against anything than against such a sinful trade, more so, because nothing else appears more godless to me than to commercialize the forgiveness of sins, to deceive the poor and miserable people and keep them in the belief that heaven might be bought with a few farthings."

At the critical period in church history in which Huss lived, some church fathers considered that Huss was not calling for reform. They felt, rather, that his ideas would promote a complete breakdown in the ecclesiastical authority that remained. In their opinion, if Huss's doctrines were carried to fruition, they would result in anarchy, religious and social. At the Council of Constance where Huss finally faced his accusers, many of the clerics maintained that Huss's demands implied a dissolution of Christendom as it was then known; Huss himself declared that he merely desired reform. He died believing that he did not stray from the established faith.

Yet his beliefs did threaten the church. He had patently disobeyed a papal bull and had refused to come to Rome when first summoned. By challenging the hierarchy and the infallibility of the pope, Huss endangered the church's medieval structure. In his verdict at the heresy trial at Constance the Bishop of Bamberg eloquently expressed the danger which Huss represented: "Before the storm rises and the waves rock the vessel, a cautious pilot tries to furl his sails and coil his ropes, because it is to his advantage to do so when adverse currents begin to set in and danger threateningly embraces him. Just so precau-

tion forces us, who stand at the wheel, to part the swirling waters, so that we may not be engulfed, which can be accomplished only by breaking the tumultuous whirlpool, created by Huss and his companions to trap the ship of Peter. For this reason it is better that one or several die before the whole crew perishes. May he drown in the depth which he has changed into a whirlpool. Neither freedom nor excommunication. I vote for death!"

In many ways the Council of Constance is a great watershed between the medieval and the modern world. It firmly rejected the notion that the individual has any right to freedom of conscience. Yet in this rejection and, indeed, in its insistence on the church's hierarchial authority, the council set in motion an irrevocable chain of events. From the Council of Constance to the Diet of Worms in 1521 was a period of gestation. During this time matured the concept of freedom of conscience and the duty of the individual to be true to his conscience before any authority. The mind of Europe strove to abandon the sacramental fetters of orthodoxy and scholasticism to which the council fathers at Constance clung so desperately.

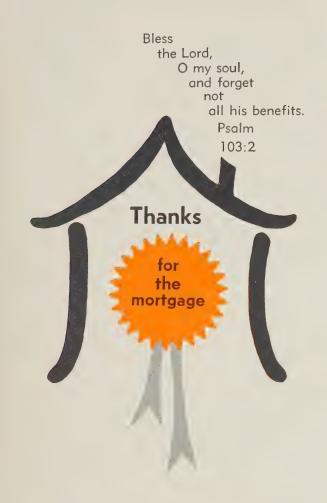
It was no small debt to John Huss and men like him that the world found its way to the Reformation's assertion of the individual's right to immediate communion with God and to sovereignty in matters of conscience.

One must look with the sadness of hindsight upon the Bishop of Chur's speech at Constance. "I vote for freedom, honour and life! Because it is true that, if you will roast the goose, a mighty storm will carry her feathers all over the lands and they will be gathered up eagerly, here, there and everywhere. Up to now, the finders have dipped them only into black ink, to write articles in defense of Huss. But if you will spill the blood of the goose, her quills will be dipped into the blood and will write redder than the fiery shafts of lightning, so that the writing will be visible, even in the blackest night. For this reason and many other considerations, I counsel Christian mercy, because the experience of every one of us must and will say that all too hasty acts will bring more disaster than favours. The stone, which we are about to throw towards the clouds, might easily fall upon our heads."

One can smile knowingly upon reading this. Yet, perhaps, if one turns again to John Huss, one would be reminded that with his espousal of religious freedom of the individual, he cherished the idea of brotherhood of Christians, of a church greater than its temporal organization. By discovering and honouring the truth, the Christian joined his fellow believers in obedience to God. Truth became love of Christ as he was truly revealed in the Bible. And this truth bound all Christians together in fellowship.

Huss teaches no mean lesson to the 20th century when one considers the lamentable rift between man and man. With its injunction to be tolerant and to forgive, the freedom of the individual in which John Huss believed called in question all pride and self-satisfaction. "I pray for God's sake that you desire not to lay a snare of damnation for me, that I be not forced to lie and abjure those articles of which — God and conscience are my witnesses — I know nothing." In his devotion to truth, Huss leaves a legacy to the 20th century — an injunction to forgive and to love. "Seek the truth, hear the truth, learn the truth, . . . for the truth will liberate you."★

Used by courtesy of "Presbyterian Life," this article was written by a member of the editorial staff of that magazine.



■ Many of us have heard of the little girl who had received from a relative the gift of a sewing kit. She acknowledged the gift with a note of thanks in which she said: "It was just what I wanted — but not very much."

This month Canadians as a nation profess to offer thanks. As this article is written, western farmers look forward to the possibility of the largest crop ever. The economy is still running in high gear. Employment is at a reasonably high level. As a nation we might well offer thanks.

Across this wide-spreading land, of course, there are pockets of depression. Always and everywhere there are individual instances of need. If you totalled all the poor, sick and unemployed, the sum of those without the obvious reasons for giving thanks would be quite considerable.

But then the usual reasons for giving thanks are not the only reasons and probably not even the best reasons. We are usually grateful for the where-with-all to meet the necessities of shelter, food and clothing. To these basic needs many others are often added. We usually require quite a few of these extras to be duly thankful. But perhaps we ought to be grateful even with much less.

True, if you go long enough without adequate shelter, food or clothing, you may become part of the invisible poor, and try to hide your shame in a day when the

nation prospers. Or you may become bitter and rebel against a society that permits exploitation and injustice. But we also know that doing without sometimes does us good.

We are troubled by the attitude of our children who seem to think that parents have access to some magical money tree. It concerns us that they take so much for granted. Those of us who lived through the 30s can't quite get used to the new philosophy. We know that there were many tragic victims of those days. Yet we cannot help but think that in some ways they did us good.

Rodello Hunter tells about her Mormon childhood, and how her father said to them: "We're leaving you a great heritage — a heritage of going without!" Looking back on those days now, days of firing the wood stove, doing the milking, tending the garden, and walking everywhere, she realizes that it was a precious heritage indeed, and one to make you feel wealthy all your life.

Alexander Whyte, the great preacher of St. George's in Edinburgh had to fight his way out of poverty so great that it seemed to deny a boy any real chance. He said once, "Our Lord's first humiliation on earth was his being born, and that in a low condition." He went on to say that not all his followers share in that, "it is only some specially chosen men who have that eminent opportunity ordained and offered to them." "That eminent opportunity!"

The minister of one of our stronger congregations once said that that church's problem was simply this: it never had a mortgage. So there was nothing, as it seemed to the congregation, to work for.

The life we welcome is the easy one. We back away from the challenge of Christian witness in this 20th century and look with nostalgic longing to the church-manship of 50 or 75 years ago, which seems a golden age now. But it is the easy life that saps our strength.

And it's the battling, the doing without, the bearing of handicap that helps instil strength and moral fibre. This teaches us to say with Paul, "When I am weak, then am I strong." "I have cheerfully made up my mind to be proud of my weaknesses, because they mean a deeper experience of the power of Christ." (II. Cor. 12: 9 - Phillips)

Thanks be to God for daily bread! Thanks be to God for cups that run over! Thanks be to God from whom all blessings flow! Yes.

But thanks be to God, too, for tasks that confront us, for troubles that beset us, for loads that burden us, and for crosses which Christ himself invites us to bear! These are the things that draw us or drive us to him and remind us that unless we abide in him we can do nothing.

Thanks be to God for his unspeakable gift of Jesus Christ. Through him we may live not as men whose strength has never been tested, but as those who have done battle and who, by the power of their Lord, have emerged "more than conquerors." Thanks to God for those experiences of life that have shown us that there are some mountains we can never climb and some tasks we can never finish, but in all things, "He is able."

#### Prayer

Eternal God, thy ways are past finding out, but thou dost work in all things for thy people's good. Open our eyes and deepen our faith that we may give thanks even for the things that test our strength and try our spirits and drive us back to rely more upon thee. We ask it in Jesus' name. Amen.\*

BY D. GLENN CAMPBELL

October, 1965

Dear Andv:

What with my business and bridge and your homework and hockey we don't seem to spend as much time together as we should. When we are together I find it difficult to talk about serious matters: I'm sure you do also. The obvious solution seems to be to write you a letter: it will save both of us time and embarrassment.

At your age it is easy to assume that adults are masters of their destiny and their time, free to do as they please. When I was 16 I couldn't wait to be grown up, and as I thought, independent. Don't you believe it. We adults, or most of us, are caught in a rat race. Now that I am 45 I look forward to the day when I shall be 65 and retired, on a decent income, of course. You don't keep a home like ours, a summer cottage and two cars without keeping your nose to the grindstone. Keeping up with one's friends and associates can be expensive too — golf, curling, drinks — they all add up, to say nothing of even more essential things like my psychiatrist and your mother's.

I seem to be straying from my main point, which is to warn you to enjoy life while you still can. Your schooldays are the happiest days of your life — and we do deserve some happiness from life - so don't wish your

Happiness is important, but don't forget that we all have some duties. First of all, each of us has a duty to himself. As it says in the Bible (Ed's note: Shakespeare) "This above all: to thine own self be true." It means that you have to look out for yourself; think about your future; get good grades at school; make the right kind of friends; look after your health; and so on. When Shakespeare said (Ed's note: Jesus) "Take no thought for the morrow," he was talking through his hat. Where would we be today if I hadn't taken thought for the morrow? Your mother would probably be doing her own housework instead of attending fashion shows and bridge parties, and you would probably be out on a paper route instead of being able to relax at home with TV.

Next in importance is to avoid bad habits. You have no idea how easy it is to pick up a bad habit and how hard it is to give it up afterwards. Take drinking: at 16 it is a status symbol and a sign of emancipation, but it tells the rest of the world that you have no firm convictions of your own. There are lots of other bad habits. I don't have to spell them out for you. Coming from a Godfearing home like ours, with parents who go to church every Sunday - or almost every Sunday, except in the summer, of course - surely you know right from wrong.

Then there is sex. One of these days we must have a man-to-man talk about it. Though by now you probably know as much about it as I do. For the present I merely want to tell you that I don't think a boy of your age should read some of the books that are being written nowadays. You know the kind I mean. Your mother and I shouldn't leave them lying around, but if you didn't pick them up no harm would be done.

I must close now: one of my customers wants to talk some business over a drink.

> Your pal, DAD

> > November 11

Dear Andy:

I don't know where you get the idea that I am

preaching at you and telling you to "do as I say, not as

No one could ever accuse me of preaching. That sort of thing is all very well for a minister on Sundays, but it wouldn't do for a hard headed business man with his living to earn.

As for doing "as I say," all I did was to speak my mind on a few simple rules of conduct. Whether or not the same rules apply to me is for me to decide. When you are as old as I am you will realize that we can't always do what we want to do, or ought to do. Drinking, for instance: I don't drink because I enjoy it. In my line of business I have to take a drink once in a while - you could call it business drinking. The same applies to social drinking. Your mother and I wouldn't have any friends left if we went on the waggon. At your age it is different. It will be another matter when you are earning your own living. Your argument that many of your friends take a drink now and then cuts no ice with me. Surely you have enough strength of character to do what you know is right? If your friends don't like it the answer is simple change them.

You have some nerve trying to censor the books your mother and I read. We are old enough not to be influenced by books of that kind. And it isn't as though we read them for pleasure. When you mix with mature, sophisticated people, as we do, you simply have to have read the latest best-seller and to have seen the latest show. Otherwise there'd be nothing to talk about.

I didn't cover all the subjects I meant to in my first letter. Let me see, what comes after sex? Oh, yes, I intended to warn you against some of the selfish habits you have picked up: little things like tying up the phone when I want to make a call; taking the Volkswagen when your mother has the Buick; or filling the den with your friends when your mother and I want to watch different TV programs. Don't think only of yourself all the time. try to show consideration for other people, especially your parents. You'll find that as well as making you feel good it pays dividends. Remember the golden rule: "Do unto others as you would have them do unto you." I don't mean by this that you have to be a sucker and let everyone take advantage of you. I'm sure you have more sense than that. What I am trying to say is that it doesn't do any harm to do someone else a good turn, especially if it doesn't cost you anything.

I am disturbed to learn that you have been worrying about the contrast between what it says in the Bible and the world as it is today. You should leave that sort of thing alone, at least until you are through college. When they are young and idealistic people tend to take the Bible too literally. A lot of stuff in the Bible doesn't really fit the modern world. Times have changed. Last time I was in church, two or three weeks ago, the minister went on about "Love thy neighbour." I felt like telling him that we have all sorts of people as neighbours nowadays. People in the same neighbourhood in the old days were mostly in the same income group, had the same tastes and spoke the same language. Today, in a modern city, the president of a company may have the elevator operator living in the next block.

I'm not trying to turn you against religion, I just don't want you to go overboard on it. You'll find in life that moderation is a great thing. Look what happened to Goldwater when he advocated extremism — though, mind



### letters to my son continued

you, I must admit he had some good ideas.

Keep your sense of proportion. Be thankful that we have a pretty decent life here in Canada, and don't worry about the stories you hear about people starving and being at war in Asia and Africa. They are used to a low standard of living, and they are used to wars. There always have been wars and there always will be. You can't change human nature. The main thing is that we aren't involved, and there's no reason why we should be. As it says in the Bible (Ed's note: Sir Thomas Browne said it) "Charity begins at home." So please, Andy, don't make the mistake of thinking that religion is going to change the world overnight. We have to take things as we find them and do the best we can for ourselves. Then, if we have any energy or time left over (and you'll find you have precious little), we can start to worry about how the other half lives.

I seem to have gone into the business of religion more deeply than I meant to. In fact, I must admit it is a long time since I have given so much thought to it. I'm not ashamed of my opinions. Most decent men feel the same way as I do. But there is a sort of convention that we don't talk about religion too much. So, if you don't mind, I'd rather you kept my advice to yourself.

Your loving, *DAD* 

November 30

Dear Andy:

I am disappointed in you. After I take the trouble to give you sound advice, all for your own good, the least I could expect is some gratitude in return. Talk about serpents' teeth. I work my fingers to the bone to give you all the advantages I didn't have, I make you a generous allowance, I give you the benefit of my experience, and all you can do is accuse me of hypocrisy.

I am not a hypocrite. But I am smart enough to know that you can't always say what you think. Most sensible adults realize this. We keep our more advanced views to ourselves, and occasionally, for the sake of peace and quiet, we pretend to go along with the out-dated beliefs that are still in circulation. Surely no one could call that hypocrisy. When you are as old as I am, and have seen as much of men and of the world, you will understand that I am a far better Christian than all those smug hypocrites who sit in the front pews every Sunday.

You say I am "knocking" religion. I prefer to call it being realistic. I choose to live in the 20th century rather than the first. Pride doesn't come into it. Thank God, I have never been proud, except, of course, when I deserved to be through my own efforts. But I don't see any reason why we, the "heirs to the ages," who have invented TV, split the atom, conquered space, even almost created life itself (and, believe me, these are all chickenfeed compared to some of the sales quotas I have had to meet)... I don't see why we, of the 20th century, should behave as though we were still a pack of ignorant shepherds, farmers, and fishermen, living in mud huts and not knowing where our next meal was coming from.

I don't just pretend to be a Christian. I am one, an up-to-date one. I know my duty and I carry it out. There aren't many people in the church who give as much as I

do and use its facilities so little. I hate Catholics and Jews as well as the next Presbyterian. I say grace before meals when we have that kind of company, and when you were younger I used to see that you went to church school, if I was up in time. What more could possibly be expected of me?

You also accuse me of neglecting you! Would you rather have me neglect my work and have us all starve; or give up the occasional relaxation that stands between me and a nervous breakdown? It isn't fair to accuse me of being "too busy to pay attention to you." Of course I'm busy. Right now I should be getting orders instead of writing to you, and I would be if the car wasn't laid up. When I do get home surely I'm entitled to relax for a while?

Believe me, I would like to spend more time with you. I'll tell you what, next summer we'll go off together for a couple of weeks, or ten days anyway. Then we'll have plenty of time to talk about all those things you say you have on your mind. They can't be so important that they won't keep for a few months.

As always,

DAD

December 22

Dear Andy:

Now that you mention it I guess I did promise you last year and the year before that we would go away together. Last year, if you remember, I had to change my plans at the last minute and go to a convention. I can't recall just what upset my plans the year before that, but it must have been something important. Don't worry, we'll get away this summer. You can count on me.

What gives you the idea that I am intolerant? I do business with a lot of Jews and Catholics. I can't afford to be intolerant. You will find, as you go through life, that you have to be tolerant, and, what is almost the same thing, that you have to compromise if you want to get ahead. Ideals are all very well when you are young and don't have to earn a living. But they are like strong drink: you have to dilute them if you don't want other people to think you are a fool.

These letters don't seem to have been very successful in doing what I set out to do: that is, to give you some guide lines to help you in life. The trouble is that you are too argumentative. Naturally I want you to think for yourself about religion, morals and so on. You shouldn't accept uncritically everything you read in the Bible or hear in church. But we won't get anywhere if you refuse to accept my advice in the spirit in which it is offered.

Just follow my advice and concentrate on your grades at school; you won't go far wrong. Leave the problems of the world to older and wiser heads. Perhaps they haven't done an outstanding job so far. But basically they are the same problems men faced 2,000 years ago, and now we have a great deal more money to spend on their solution and 2,000 years more knowledge under our belts.

By the way, your mother and I will be rather busy over Christmas. There seem to be more parties than ever this year, and we can't afford to miss any of them. It would be bad for business. Besides, we are entitled to a little fun now and again. So, if we don't see too much of you, have a good time. And don't do anything I wouldn't All the best,

P.S. Please don't disturb us on Christmas morning. The Browns are giving a party on Christmas eve and we shall need a long lie in.

Dear Bill:

December 25

I'm writing to ask for your advice as a lawyer and a friend. My boy Andrew is in trouble. He went to a Christmas eve party with some friends. Apparently there was a good deal of drinking - you know what teen-agers are like. After the party he damaged our car and smashed up another one. The other driver was hurt — quite badly. Andrew had a girl with him and she talked him into leaving the scene of the accident. He doesn't admit that it was her idea, but I'm sure he'd never do such a thing if he hadn't been pressured into it. Someone got his number and the police caught up with him as he was turning into our driveway. Unfortunately I wasn't at home at the time and he made some damaging admissions. Now they are going to throw the book at him.

It was sheer bad luck that the other car happened to be in his way when he strayed across the centre line. It could have happened to anyone. And that stupid girl made it worse by persuading him to drive away when he must have known that he couldn't get away with it.

Please do all you can for him, Mary is terribly upset.

She is so hysterical that she says I am to blame.

I can't understand how Andrew got into such a mess. He's always had everything he could possibly want: a good home, a generous allowance, the use of the car, and freedom to come and go as he pleased. Mary and I have set him the best possible example. I didn't spend as much time with him as I would have liked - you know how it is, I was too busy looking after the important things like our income and our standing in the community. But he knew that he could always come to me for advice if anything really serious was bothering him. Perhaps I should have made time to get to know him better. Frankly I thought all he had on his mind were the usual adolescent problems of religion and sex. I remember being worried about that sort of thing myself when I was his age, but I assumed that it would all sort itself out in time in his case, as it did in mine.

What makes me bitter is not so much that Andrew behaved like a fool, or that the girl egged him on, but that the people who should have taught him the difference between right and wrong — his teachers at school and those he came in contact with in church — obviously fell down on the job. They should be on trial, not him. I know that Mary couldn't possibly have meant what she said when she blamed me, but it bothers me. What can a mere parent do, however hard he tries, if they can't get results. No wonder there is so much juvenile delinquency nowadays. Not that Andrew is a delinquent, he couldn't be coming from a home like ours.

There it is, Bill. I'm sure you will do all you can for him. Let me know right away if there is anything I ought to do. You know there is nothing I wouldn't do for the Sincerely, HAROLD.

INVASION

They come in swarms In swarms are coming Hollow eyes and ragged limbs Bloated babes and toothless women Dry and haggard denizens.

Trembling we, with wide eyed worry Tremblingly, we watch them come Bringing filth disease and squalor Bringing feeble outstretched palms To our apple trees and parlors.

Hail the fence! The barbs, all hail! Keep us safe and pure and clean. Separate us. Immunize us. Free from evil let us reign.

Turning inwards all around us All around us turning in Till we halt the mad invasion Halt the sound of all the pleading Of our world-wide hungry kin.

Death to evil. Death to hunger. Death to justice. Death to love. Save our happy laughing children Happy healthy blind-eyed children From invasions from above.

### WHIPPING BOY

Within my garden Trees nod Saying, "Come Choose me I am the fruit of life." I choose my tree Pick its fruit Taste its flavour And lo! God is my whipping boy.

by Joy N. Kogawa

(Photo on page 13 from Miller Services)



### MENTAL HEALTH AND THE TEEN-AGER

An essay by Patricia Robertson, member of Kitimat Presbyterian Church and first prize winner in a high school provincial contest sponsored by the British Columbia division of the Canadian Mental Health Association.

■ How often do we use a joking expression such as, "He's a nut," or "He's off his rocker!"? All of us joke about insane asylums or strait-jackets, and we seem to have the idea that any person who is mentally ill is a violent, raving maniac, who needs to be caged up in a so-called insane asylum (properly called a mental hospital). If this, then, is mental illness, what is mental health? Most people seem to have only the vaguest idea. The usual answer is, "Well, I guess it means not being mentally ill," if there is an answer at all.

But is that the correct answer? Surely not. After all, being healthy doesn't mean not being sick. One definition of a mentally healthy person is: "He feels comfortable about himself; he feels right about other people; and he is able to meet the demands of life." This, however, is only a very basic general outline of a mentally healthy person, and people vary widely. Mental health is linked with so many other factors — physical health, social life, family relationship — that it is impossible to state definitely what mental health is. However, all mentally healthy people have one quality in common: emotional security. People with good mental health are reasonably happy, get along with their family and friends, can cope with their emotions, and can take disappointments and worries in their stride. They have self-respect, accept their responsibilities, and make their own decisions. Of course, they have their troubles and quarrels and they lose their tempers sometimes, nobody is perfect. But they have learned that life is no bed of roses, and that one must take the sweet with the sour.

Such characteristics of good mental health are the marks of a mature adult, but what about teen-agers? Adolescents are at a difficult age. They are no longer children, and they are learning to control childish emotions, but learning to behave in an adult fashion is often frustrating. One minute, a teen-ager is behaving maturely, the next, he or she gives away to a childish display of temper, A teen-ager in adjusting has to cope with many problems and pressures, but on the whole, adolescents make the transition without too much difficulty. Nature has prepared adolescents for this gradual transformation. Physical and mental reactions are at their highest point; teenagers are alert and their capacity to learn is now fully developed. Still, there are problems. An important one is the gang. Teen-agers want to conform, and they depend on and enjoy the security that the crowd offers. If they don't follow the trends of the gang, they are either "chicken" or "square," and this can bring about anxiety, humiliation and misery. Conforming has its advantages, because it enables a teen-ager to compare himself with others of his age group and it enables him to gain selfconfidence in front of others, but it has its disadvantages too. Always following the crowd does not encourage independence or self-reliance.

A second problem, tied in with the gang, is smoking and drinking. Whether to smoke or not to smoke is a decision that a teen-ager must make himself, and it is often a difficult one, particularly if every other member of the crowd smokes. In such a case, a teen-ager may go through a real struggle — a conflict between the need to follow the gang and thus keep security, and his or her own feelings, which may not incline toward smoking. Drinking is the same story. If everyone else drinks, many a teen-ager sees no reason why he shouldn't just have one or two.

The final major problem is parent-teen-ager relationship. Parents often forget that their child of yesterday can now make his own decisions, and they may prevent their teen-ager from gaining his independence. Adolescents, too, impatient to be adults, need to develop tolerance, patience, and reliability. If even minor aims are thwarted, such as going to a particular party, or having the car that night, adolescents are likely either to flare up in anger or burst into tears. Again, they must learn to take disappointments in stride, this being one of the attributes of good mental health.

Of course, every adolescent faces his or her particular mental health problems. He must make decisions at every turn; during the teen years, he will make more decisions than at any other period of his life. He may stubbornly reject advice, yet all the same he may want it. He must make decisions about his future schooling, his career, and a hundred other things. Since so many of his decisions will affect his whole life, he often worries about little things; he may be moody, irritable, or depressed at times; and he may suffer from feelings of inferiority and self-doubt. But as the adolescent gains experience and maturity, he becomes more confident and stable.

Many adolescents feel emotionally insecure because they think they are inferior or because they feel that their life has very little purpose. There is nothing that matures a person faster than responsibility, and every adolescent needs some responsibilities. Many want to help people, and they can start right at home. Good mental health thrives in happy home life, and an adolescent can contribute immeasurably to his family. He can help look after younger brothers and sisters, and he can praise and encourage them. He can do chores, and generally help to see that there is no tension or friction among the members of the family. To aid his own good mental health, he should have regular, adequate meals, and plenty of sleep, fresh air, and exercise.

Naturally, if each family builds good mental health, the community will prosper. Besides sharing in family life, an adolescent can take an active part in his church, in extracurricular activities in school, and in recreation. Thus balanced living will broaden his own outlook while adding to the organization in which he participates. An adolescent can also help, if he wishes, in mental hospitals, where students, sometimes as young as 14, aid in the coffee shop, in occupational therapy, and in recreation. Here too, he is promoting mental health and perhaps gaining valuable experience for a career. Careers in mental health include actually treating the mentally ill, research, preservation of good mental health, and teaching others to work in the field of mental health. But whatever the adolescent does, whether he helps his family or chooses mental health work as his career, he will have contributed that much more to the good mental health of our society.\*

# THE NIEW CARIBBEAN GENERAL ASSEMBLY

The first moderator of the Caribbean Assembly is the Rev. James Seunarine, shown below with his wife He is a minister of the Presbyterian Church of Trinidad.



October, 1965

### BACKGROUND

By Joseph Muchan

■ More than ten years ago, in March, 1955, our general board of missions approved a document called "Guiding Principles for Our Work in British Guiana." It contained the first written suggestion of a Presbyterian Church of the West Indies.

Immediately afterwards two ministers from our church in British Guiana visited Trinidad to discuss the possibility of gathering together all Presbyterians in the Caribbean area. This unofficial conversation was brought before the presbytery of the Canadian Presbyterian Church and favourably received. (In 1961 the name was changed to the Guiana Presbyterian Church.) In January of 1956 an official letter was sent by the presbytery to the Presbyterian Church in Trinidad requesting that negotiations be entered into with a view to implementing the proposal.

The church in Trinidad welcomed the idea and set up a committee to draw up a plan of organization and tentative agenda. Correspondence continued between the two churches and finally an invitation was extended to the church in British Guiana to make Trinidad the venue of a consultative assembly in August of 1957.

The secretary of the steering committee visited Trinidad in August, 1956 and met with members of his committee. One result — a joint letter of invitation was sent to the Presbyterian Church in Jamaica and to the Church of Scotland in Trinidad, Grenada and British Guiana. At the same time co-operation was sought and found from mission boards in Canada and Scotland.

It was discovered later that at the same time when initial steps were being taken in the eastern Caribbean for closer co-operation of Presbyterian Churches, the Synod of the Presbyterian Church in Jamaica had passed a resolution seeking contacts with other Presbyterian churches in the Caribbean for the same purpose.

In San German, Puerto Rico a Caribbean consultation was convened in May, 1957 under the joint sponsorship of the International Missionary Council and the World Council of Christian Education. The progress of the movement had been so encouraging that such a consultation was felt necessary in preparation for the consultative assembly of August, 1957. The Puerto Rico consultation was the first ecumenical gathering of Protestants in the Caribbean. The World Presbyterian Alliance was represented by Dr. J. S. Thomson of the United Church of Canada and Dr. G. Deane Johnston of our own church.

The first consultative assembly took place as planned in Trinidad. This was followed by the second during the month of August, 1960 in Trinidad, the geographical centre. The place of the third and last assembly was Jamaica and the time, April, 1963. Mandates from all the constituent bodies, except the Church of Scotland in Trinidad, were received requesting the setting up of a general assembly of Presbyterian Churches in the Caribbean.

The resolution passed at the Jamaican gathering read: "Whereas clear mandates have been received from the constituent synods and/or presbyteries, now therefore be it resolved that this consultative assembly here gathered at Union Theological Seminary, Caenwood, Kingston, Jamaica on Tuesday April 9, 1963 make a clean and firm recommendation to the synods and/or presbyteries



Here are the commissioners, observers and consultants who attended U.S.A., Canada, Venezuela and Curacao. The secretary for oversea

that a Caribbean Assembly of Presbyterian churches be established, and be inaugurated not later than August, 1965, and that the words 'in formation' be used as part of the title until that date." At this historic moment the whole assembly rose and sang "Praise God from whom all blessings flow. . . ." It is interesting to find in the minutes of the proceedings the following: "At this stage, Rev. E. S. Mackay and Dr. E. H. Johnson bade goodbye and left to enplane for Canada."

Between the entrance of two of our missionaries from British Guiana into Trinidad in 1955 and the exit from Jamaica of two of our official delegates from Canada in 1963, a great amount of planning, perspiration and prayers had been poured into the Caribbean crucible before the conversation could be moulded into a realization — a Caribbean assembly of Presbyterian churches.

To set the records straight it must be said that the zeal for a Caribbean assembly passed from the churches in the eastern Caribbean, namely the Presbyterian Churches in Trinidad and British Guiana to the church in Jamaica which has carried the greater share of responsibility since 1963. It is hoped that all of the participating churches in the assembly will share equal and continual responsibility in this new venture, commensurate with the gifts which God has bestowed upon them.

At the Jamaica consultation the door was left open for other churches in the Caribbean to participate in the general assembly of Presbyterian churches. The following resolution was unanimously passed: "While the initial establishment of this assembly is to be made up of synods of Jamaica, Trinidad and Grenada, and the federated synod of Presbyterian Churches in British Guiana in formation, be it further resolved that membership in the

### BEAN MBLY



issions, Dr. E. H. Johnson, and six men from British Guiana were there.

assembly be left open to other churches including those among Dutch, Spanish and French speaking peoples who acknowledge Christ alone as king and head of the church, and in whose churches, the gospel is preached, the sacraments administered, and discipline maintained, in harmony with Presbyterian practice."

The first to come through this open door will be the Congregational Union in Jamaica, which in December of this year will unite with the Presbyterian Church in Jamaica.

In British Guiana the formation of a joint synod of the Presbytery of British Guiana (Church of Scotland) and the Guiana Presbyterian Church (originally Canadian Presbyterian) has been delayed but hopes for such a synod have been revived.

Because of the impending union of churches in Jamaica and the prospect of other members, the word "reformed" was substituted for the word "Presbyterian" in the title\*

### THE EVENT

By E. H. Johnson

■ An impressive public service in San Juan Presbyterian Church in Port of Spain, Trinidad, on Tuesday evening, August 17, marked the inauguration of The Caribbean Assembly of Reformed Churches.

It was an historic event, fulfilling the dreams and plans and prayers of more than a decade. The assembly brings together for the first time the several small reformed churches which formerly worked separately and looked for fellowship and help to distant mission boards.

The charter members of the assembly are the Presbyterian Church of Jamaica and Grand Cayman, the Presbyterian Church of Trinidad and Tobago, the Presbytery of British Guiana (of Scottish origin) and the Presbytery of Guiana (of Canadian origin).

Representing the Presbytery of Guiana were the moderator, the Rev. Charles C. Ramcharran, the clerk, the Rev. Joseph H. Williams, and two elders, Norman Sukra and Ernest Ramsuchit. The Rev. Joseph Muchan and the Rev. David Murphy were present as consultants, one in evangelism and the other in stewardship.

At this initial assembly major attention was given to the amplification of constitution and by-laws, the setting of a budget, and plans for an assembly council, the administrative body which will meet between assemblies. The second general assembly will be held in two years time in British Guiana.

At its inaugural meeting the assembly demonstrated a vigour and vitality and freshness of approach which showed it clearly as an authentic and living fellowship. This is no paper creation imposed from outside but a living member of the body of Christ called into being by the Lord of the church.

Already the assembly has resulted in a new sense of self-dependence on the part of member churches as they have experienced their self-hood as a Caribbean church. No longer are they isolated and small but parts of a church which has substantial size and strength.

In their new fellowship together the churches have been compelled to face difficult problems which they had been able to avoid when alone. They have had the benefit of both the judgment and support of their brethren in trying situations such as the recent period of inter-racial tension in British Guiana.

The new relationship has also enabled the churches to see all their tasks and problems in a larger perspective of mission with better vision and wider horizons. They have begun to break out of the narrow habits and patterns which had limited their witness and to catch a glimpse of their greater responsibility as parts of the whole church of Jesus Christ. In the statement of objectives adopted by the assembly priority was given to missionary outreach in the Caribbean and beyond.

Definite and concrete achievements for strengthening the church in the area have already been recorded. During the formative years of the assembly a theological education committee has established the United Theological College of the West Indies in Jamaica, adjacent to the new University of the West Indies. It is a first rate centre for theological research and training. New concepts of giving have been developed by stewardship programs implemented throughout the Caribbean area. A joint effort in evangelism has given leadership, particularly in the approach to people of Islamic and Hindu origins.

Since the political federation of the West Indies was dissolved many people have felt a lack of forms to express their sense of belonging to the whole Caribbean area rather than to a fragment of it. The clerk of the new assembly, the Rev. H. G. Williams of Jamaica, commented, "When the federation was dissolved I felt myself a dying man as I am a citizen of the Caribbean and not just a Jamaican. Now in the church I can find a sphere of work as wide as the Caribbean." The assembly thus fills a gap left in that awakening area by political separatism.

October, 1965



# THE DIFFERENCE... when YOU give your love!

For just \$10 a month you, or your group, can help children of tragedy receive a home, nourishing food, education, Christian training and priceless love.

#### CCF . . . YESTERDAY . . .

The Far East—1938—babies abandoned to die, children roaming the streets. World War II with all its terror brought unspeakable suffering to the innocent youngsters of Asia.

Born of desperation, the work of CCF started in one small orphanage in China, quickly expanded into Japan, Korea, Formosa, Hong Kong, India, the Middle East, Europe, South America.

### TODAY . . .

Because North American sponsors continue to share their blessings, CCF now helps 60,241 children in 520 Homes and projects, in 55 countries, co-operating with local committees, welfare agencies, foreign governments, and missionaries of 36 Protestant denominations.

Youngsters are assisted through the sponsorship plan, an intimate, personto-person program.

### TOMORROW . . .

As long as North American sponsors are vitally concerned with needy children around the world, the work of CCF will continue. CCF is pledged to continue giving people of this continent a way of contributing from their abundance and blessings to these innocent victims of war and disease, famine and disaster, immorality and heartbreak—the children of the world.

### SPECIAL PROJECTS . . .

Are financed by CCF, even though the \$10 a month paid by the sponsor has to be supplemented through the General Fund. CCF is responsible for maintenance, staff, and day-by-day operating expenses in such projects as:

Fund. CCF is responsible for maintenance, staff, and day-by-day operating expenses in such projects as:

• Children's Garden, Hong Kong, a complete village of cottages, schools, shops, and playgrounds on the back doorstep of Communist China to care for 200 pagentless refugge children.

for 900 parentless refugee children.

• Alwaye Settlement, India. A vocational training farm, located in one of India's most impoverished areas.

India's most impoverished areas.

Taichung Babies' Home, Taiwan (Formosa). Cares for abandoned and unwanted babies.

- Taichung Home for the Blind,
- Taiwan (Formosa).

   Fanling Babies' Home, Hong Kong. Cares for abandoned and unwanted babies.

• Pusan Health Home, Korea. Nursing hospital for children who are victims of T.B.

• Izumi College, Tokyo. Devoted exclusively to training housemothers who have dedicated themselves to orphan care. Fully accredited by the Japanese government.

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Place

Province

Last year Christian Children's Fund's totally owned and affiliated orphanages around the world served over 49 million free meals.

### CARIBBEAN

continued from page 19

The Presbyterian Church in Canada has been an important participant in the church history which lies behind the new assembly. Until 1925 it was the mother church and supporting church of the Presbyterian Church of Trinidad. Since then the United Church of Canada has been responsible for Trinidad, while The Presbyterian Church in Canada has helped develop the church in British Guiana. In both countries the Canadians have worked chiefly with East Indians, whose homeland is India.\*

Rev. Dr. E. H. Johnson, secretary for overseas missions, reports on "The Event" as one who has been associated with the negotiations for a Caribbean assembly from the beginning. He delivered the closing address at Port of Spain, and at the opening sederunt conveyed the greetings of our 91st general assembly and its moderator.

For the past year the Rev. Joseph Muchan has been conducting missions in Surinam, Trinidad and British Guiana with the approval of the interchurch relations committee of the new general assembly. He says: "The steps towards inauguration and continuation of the General Assembly of Reformed Churches in the Caribbean will be a general assembly becomes, under Christ, a specific assembly in its meswaste of time and effort, unless the sage and mission."

### **NEWS**

### New church office building Under way in Don Mills

On September 8 Rev. Dr. J. A. Munro, moderator of general assembly, announced that the contract for the Walter Gow Memorial Building has been awarded to Jackson-Lewis, Ltd. of Toronto.

Construction of the \$600,000 Presbyterian office building has begun. The chairman of the building committee, the Rev. R. G. MacMillan of Oakville, hopes to have it dedicated during the general assembly in June, 1966.

The two and a half storey building is being erected on Wynford Drive, east of Don Mills Road just north of Eglinton Avenue. Architects are Somerville, McMurrich and Oxley of Toronto.

### 500,000 Bibles ordered By Ghana government

The Ghana government has just presented the British and Foreign Bible Society with what its general secretary, Dr. Norman Cockburn, calls "a very healthy headache."

Ghana's official book-supplying agency has placed an order marked "very urgent" for half a million Bibles for distribution in the schools. About half the order is for copies of the authorized version in English. The rest is made up of various English and vernacular versions.

Some 120,000 volumes — part of a first consignment of 216,000 — are expected to be on their way by mid-December. The society estimates the 216,000 books will cost Ghana \$136,062 and the Bible Society, which in accordance with its usual policy charges less than the actual cost, a total of \$78,400.

### New theological seminary To serve North India

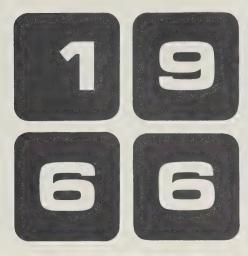
Sponsored by four Protestant church bodies, a new theological seminary has been established in the North India city of Bareilly. Known as the North India Theological College, the new school is the result of a union of three seminaries located at Indore, Bareilly and Saharanpur. The purpose of the union is the integration of theological education in India's Hindi-speaking region. Sponsoring the new seminary are the Baptist Union of North India; the Church of India, Burma and Ceylon; the Methodist Church and the United Church of Northern India.

#### HERE'S AN IDEA



The after-service coffee hour has become a popular feature of Sunday mornings at South Gate Church, Hamilton, Ont. Newcomers are helped to feel at home in the congregation and everyone gets to know one another better. The refreshments are provided by the women's association free of charge. And each person, both men and women, takes a turn as dishwasher!

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#### **NEWS** continued

### W.C.C. now has 214 full members And eight associates

The World Council of Churches now has a total of 214 full member and eight associate member churches of the Protestant, Anglican, Orthodox and Old Catholic traditions in more than 80 countries. The "associate members" are so designated because they have fewer than 10,000 members.

The present number was confirmed at meetings of the W.C.C.'s executive committee here. The new member churches were received at the W.C.C.'s central committee meeting held in Enugu, Nigeria, in January, but the W.C.C. constitution requires that names be circulated to all member churches and final approval be given only six months later if no objection is received from one-third or more of the constituency.

#### Common action is proposed For Christians and Jews

A recommendation that Christians and Jews act together on matters of common social concern was passed at the conclusion of the Jewish-Christian Consultation at the World Council of Churches' Ecumenical Institute, Chateau de Bossey, Switzerland, in

A statement issued by the participants said that special emphasis should be given to helping modern man in his quest for meaning and purpose.

The communique also recommended that further consultations be held to discuss co-operative action. Eleven participants from World Council churches, nine Jewish leaders and seven World Council staff took part in the five-day consultation.

### Nigerian government official Conveys gratitude to church



A visitor to the church offices on September 1 was Mr. N. U. Akpan, permanent secretary (deputy minister) of the ministry of education for the eastern region in Nigeria. He was accompanied by

N. U. AKPAN his wife, who is viceprincipal of an elementary school operated by the church.

Mr. Akpan is an elder of the Presbyterian church in Enugu and a member of the Christian Council. His book The Wooden Gong which is a fictional story of his early life, has been published by Longmans.

At an informal luncheon Mr. Akpan expressed the gratitude of the Presbyterian Church in Nigeria for the help and support given by the Presbyterian Church in Canada. He outlined the history of the church, particularly the congregation in Enugu, which is erecting a new building. A number of government officials are elders or members of the Presbyterian congregation there.

On introducing the visitor the Rev. Walter McLean said that the 15 elders take turns preaching on alternate Sundays in Enugu. Rev. Dr. J. A. Munro will visit that city, the capital of Eastern Nigeria, for the formal act of union of the new Church of Nigeria, December 11 and 12.

Mr. Akpan and his wife were en route to Ottawa to discuss with the department of external affairs the continuing employment of Canadians as senior advisers in Nigeria as part of the Commonwealth aid scheme.

### Bishop asks for inquiry Into prison conditions

The Anglican Bishop of Johannesburg, the Right Rev. Leslie Stradling has urged the South African government to establish a judicial inquiry into allegations of brutality and electricshock torture in this country's prisons.

The Minister of Justice, Balthazar Vorster, has already refused a similar request for a public inquiry made by opposition members of parliament.



- W.C.C. photo

Preaching at the dedication of the Ecumenical Centre in a suburb of Geneva, Switzerland is Dr. W. A. Visser't Hooft, general secretary of the World Council of Churches. Built at a cost of three million dollars, the centre is used by ten other international church bodies, including the World Presbyterian Alliance. The building is constructed of reinforced concrete with colour provided by blue corrugated aluminum, natural aluminum, and dark blue glass. The chapel, shown above, seats 400 people.

### Conversion of eight Hindus Puts Indian pastor in jail

A Christian pastor in Nepal, the Rev. Prem Pradhan, has been released after serving four and one-half years of a six-year prison term for converting eight Hindus to Christianity. Under law in Nepal, Protestant and Roman Catholic missionaries are restricted to service programs, with evangelism prevented and conversions prohibited. Situated on the northern borders of India, the mountainous kingdom of Nepal has less than 500 Christians among its total population.



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### New Vatican wedding rules Disappoint Protestants

Protestant leaders have expressed disappointment that new regulations for weddings announced by the Vatican do not go further.

The new rules will permit celebration of the nuptial mass at a marriage of a Roman Catholic to a non-Roman Catholic and also grant bishops permission to allow non-Catholic Christian clergymen to give a sermon, prayer or blessing in the home of one of the partners following the ceremony.

Protestant churchmen pointed out, however, that Protestant clergy are still prohibited from taking any part in the actual marriage service and that nothing was said about modification of the requirement that children of such a union be raised in the Roman Catholic Church.

### **Synod Meetings**

October 5, Tuesday, 8 p.m. — The Synod of the Maritime Provinces, Westville, N.S.

October 5, Tuesday, 8 p.m. — The Synod of Manitoba and North Western Ontario, Westwood Church, Winnipeg.

October 19, Tuesday, 2 p.m. — The Synod of Toronto and Kingston, Knox Church, Sudbury.

October 19, Tuesday, 8 p.m. — The Synod of Montreal and Ottawa, Almonte, Ontario.

October 25, Monday, 8 p.m. — The Synod of Hamilton and London, Hamilton Road Church, London.

October 26, Tuesday, 8 p.m. — The Synod of Alberta, St. Andrew's Church, Calgary.

Church, Calgary.

November 2, Tuesday, 8 p.m. —
The Synod of British Columbia, Central Church, Vancouver.

November 16, Tuesday, 8 p.m. — The Synod of Saskatchewan, Rosetown.

### At the Toronto-Kingston Synod

Two lectures will be given by Prof. Joseph McLelland of McGill University at the Synod of Toronto and Kingston. It meets in Knox Church, Sudbury, October 19-20. His theme will be "Why our pond is lukewarm."

### **Anniversaries**

121st — St. Andrew's, South Eldon, Ont., Sept 12 (Rev. K. J. Rooney). 116th — Knox, Woodville, Ont., Sept 26 (Rev. K. J. Rooney).

101st—Gordon Church, St. Elmo, Ont., Sept. 26 (Rev. Iver D. Mac-Iver)

100th — Knox, Cannington, Ont., Oct. 17 (Rev. K. J. Rooney). 40th—St. James Church, Man., Oct.

17 (Rev. J. H. Bishop).

### CHURCH CAMEOS

- The sod has been turned for the sanctuary of *Eastmount Church*, *Hamilton*, *Ontario*, with William Welsh, chairman of the building, officiating.
- A new chancel and furnishings were dedicated in *Jubilee Church*, *Stayner*, *Ontario*, by the Rev. J. M. Ritchie. The moderator of synod, the Rev. J.D. C. Jack of Cobourg, was the preacher.



The cornerstone was laid for the new Pleasant Ridge Church, Brantford, Ont. From left are Joseph Szabo and Alex Keresturi, Sr., elders, and Rev. Wayne A. Smith, representing Paris Presbytery.



Peterboro's third Presbyterian congregation, St. Stephen's, has acquired land for its new church. Erecting the sign, from left, are board members William Telford, William Ogilvie, William Watson, Cameron Fraser, Sam Potts and Donald O'Neill.



Gordon Edgar Williams, left, a young man of Indian background, will be studying for the ministry at Presbyterian College this year. A gift certificate was presented by his congregation, First, Brandon, by elder J. W. Pool, right.

- Memorial gifts dedicated in *Ailsa Craig Church*, *Ont.*, July 18 included a baptismal font given for J. Fraser McFarlane by his wife, and 50 Sunday school chairs, the gift of Mrs. N. M. Wiley for her husband.
- Following extensive remodelling by voluntary labour, *Calvin Church*, *Sunny Brae*, *N. S.* re-opened the end of June. A carpet presented by the ladies' aid was dedicated at a special service.
- An organ was dedicated in memory of William L. A. Kennedy, given by Donald G. MacPhail, at *River Denys Church*, *N.S.* August 29. A baptismal font given by Ewen Cameron was also dedicated as a memorial to Mr. and Mrs. Philip MacCuish.
- At Norwood Church, Man. the minister, the Rev. R. G. Krepps, dedicated a pulpit Bible in memory of James Taylor, given by his wife and daughter.

### YOU WERE ASKING?

How many languages did Jesus speak?

He had the Hebrew, the language of the Old Testament. He had the Aramaic, the language of his people of that time, of which a few words are found in our Bibles (see, for example, Mark 5:41). It is certain he had the Greek, or we would be at a loss to explain his conversations with those who were not Palestinians. He grew up in a border area, "Galilee of the Gentiles." This makes three. I am of the opinion that he also spoke the Latin, but have not been able to convince scholars on the point. I welcome letters from readers on this question, "Did Jesus speak Latin?"

What is your definition of a successful minister?

A I do not think any definition can be given, and have a distaste for the phrase "success-

ful minister." If a definition must be given, the words applied to Barnabas, Acts 11:24, will do. But who amongst us will define goodness, the fulness of the Holy Ghost and the degree of faith? We must beware of judging the minister, or any Christian as such, by the world's standards of success.

How long should a minister stay in one congregation?

This sounds like a loaded question. The Presbyterian Church has never set a time limit: some men, badly mismatched to a congregation, have been too long in a year's time, and others too little in a lifetime. In a long pastorate a minister, despite his obvious weaknesses, will gain the true confidence of a people and know them so well that his private ministry will be a most fruitful one. New Testament pastorates (those were

days of organizing, too) were short. No rule can be set, and it is interesting to observe that denominations that once set a length of pastorate have moved away from that. At times I have had personal need of some ecclesiastical computer into which prayerful information could be put and from which an answer could be got - stay, or go, or GO! Perhaps it is not unkind to remind readers of these words from the call they gave to their minister "promising you, an your acceptance of this our call, all due respect, encouragement, and obedience in the Lord." Nor is it unkind to remind ministers of the terms of the charge given to them at their induction by the presbytery.

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.



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### **PERSONALS**

The Rev. Walter Donovan and family left in September for a stay of eight months in New Zealand. Mr. Donovan resigned as teacher and missionary at Shoal Lake Indian Reserve.

The Rev. Earle Roberts and his family arrived from Nigeria at the end of September.

John G. Edgar, a member of the Presbyterian Church, Thornhill, Ontario, was one of the 15 Canadian sports instructors who volunteered their services in a YMCA international co-operation year and coaching project in the Caribbean this summer.

Charles Moody Cameron has resigned as clerk of session of the Presbyterian Church, Glencoe, Ontario, after 30 years of faithful service. Now 93, he is still active as an elder caring for the families in his district.

The first moderator of the new Church of Nigeria, which is to be inaugurated in December, will be an Anglican, *Bishop Odutola*.

The Kirk of St. James, Charlottetown, P.E.I., has extended a call to the *Rev. Malcolm A. McCuaig* of Carberry, Manitoba.

At Glenview Church, Toronto, a reception was held for *Rev. Dr. and Mrs. John McNab* on September 11 to mark their 50th wedding anniversary. Dr. McNab was editor of The Presbyterian Record from 1946 to 1958.

The Presbyterian congregation at Almonte, Ont. has extended a call to the Rev. Gordon A. Beaton, assistant at St. Andrew's Church, Kingston.

Rev. Dr. and Mrs. R. W. Ellis were honoured at a reception at Knox Church, Manotick, Ont. on September 4 prior to their 50th wedding anniversary on September 7.



Tsering Droma Champyang is a nineyear-old refugee from Tibet who has been "adopted" by ladies of the Catherine McQueen group at Westmount Church, Edmonton, through the Christian Children's Fund. Tsering is now being cared for in a Bible medical mission hostel in Bulandshahr, India.

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### BIBLE READINGS

October 1—James 1: 1-11 2—James 1: 12-18 October October 3—James 1: 19-27 October 4—James 2: 1-10 October 5—James 2: 14-23 October 6—James 3: 1-10 October 7—James 3: 11-18 October 8—James 4: 6-17 October 9—James 5: 1-9 October 10—James 5: 10-20 October 11—Psalm 103: 1-14 October 12—Jeremiah 38: 5-13 October 13—Jeremiah 38: 14-20 October 14—Jeremiah 39: 6-10 October 15—Jeremiah 50: 1-8 October 16—Jeremiah 50: 9-16 October 17-Jeremiah 50: 33-40 October 18—Job 20: 12-19 October 19—Job 20: 24-29 October 20—Job 21: 1-16 October 21-Job 21: 17-26 October 22-Job 21: 27-34 October 23—Job 22: 1-11 October 24-Job 22: 12-20 October 25-Job 22: 21-30 October 26-Matthew 3: 1-12 October 27-Matthew 3: 13-17 October 28—Matthew 4: 1-11 October 29-Matthew 4: 12-17 October 30—Matthew 4: 18-25 October 31—Matthew 5: 1-12

### YOUTH NEWS



A bell choir of teen-age boys of St. Andrew's Church, Wingham, Ont. led by Gordon Leggatt has found a practical method of Christian service. They perform for hospitals, churches and special events such as the P.M. conference in London.

The annual Thanksgiving convention of Christian Endeavour will be held in Cooke's Church, Toronto. The theme will be "We Choose Christ."

### **Budget Receipts**

On August 31 the receipts from congregations for the budget of general assembly totalled \$989,281 as compared to \$1,053,741 for the first eight months of 1964.

Expenditures for that period amounted to \$1,238,817 in 1965, as against \$1,218,689 the previous

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### MEN WHO TALKED WITH GOD. by Kenneth Oxner Eaton

• Take seven Old Testament people, examine their face-to-face encounters with God and from their experiences watch what made them great. The author defines such two way conversations as "prayer." Thus we see the following persons at prayer; a pioneer (Abraham), a tradesman (Jacob), a liberator (Moses), a child (Samuel), a prophet (Elijah), a ruler (Solomon) and a preacher (Jeremiah). Mr. Eaton, a Canadian-trained American Congregational minister, possesses the knack of a ready phrase and a snappy style. Scripture, poetry and quotes from life make this book a valuable help to all who seek fresh insights from the Bible. (Welch, \$2.50) T. M. Bailey

### THE GOSPEL ACCORDING TO PEANUTS, by Robert L. Short

• Many readers of this popular comic strip have, unsuspecting, been receiving sturdy doses of Christian theology, clothed in the sayings of Charles M. Schulz's delightful characters. Now all is revealed in this readable and instructive book, illustrated by the Schulz cartoons with theological implications discussed by Mr. Short. For instance, Lucy summarizes the blindness of human nature to sin when she tells Charlie Brown, "The whole trouble with you is that you won't listen to what the whole trouble with

It's a stimulating book and the cartoons make startlingly direct hits at numerous targets. Here we see the dilemma of man in his relationship to God and to others, portrayed in contemporary style. (Ryerson, paper, \$1.65)

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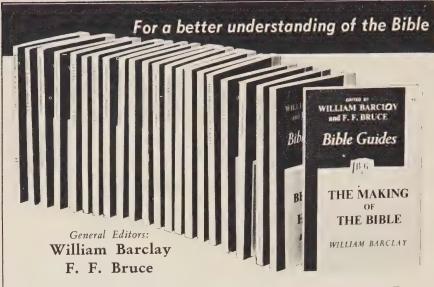
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No. 15. The Young Church by George Ladd. Acts of the Apostles. No. 16. Freedom of the Christian by Brian S. Mackay.

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#### **BOOK CHAT** continued

INDIAN EXCURSION, by Isabel Wilson

• Rather a refreshing introduction to the sights and scenes of India. The writer accompanied her husband, a geophysicist professor from the University of Toronto, lecturing at the Indian Science Congress. Their itinerary not only provided valuable contacts with scientific leaders but took them off the ordinary tourist path.

Isabel Wilson's description of the beauty of parts of India is most fascinating. Nevertheless the book has the limitations imposed by a short sojourn in the country. The historical and political aspects of today's India are missing. So also is an analysis and description of the environment of the ordinary peasant. Apart from the fact that a fresh mind saw India, the book is largely a personal diary. (Longmans, \$5.50)

John McNab

#### I LIE ON MY MAT AND PRAY

• A small book of prayers by young Africans which in the words of the preface, "spring up like palm trees and cassava roots . . . out of a full heart, spontaneously." They are a delight to read and ponder, capturing the vibrant faith of young Christians in a youthful nation. (Ryerson, \$1.50, paper)

BETTER PLAYS FOR TODAY'S CHURCHES, selected by John W. Bachman and E. Martin Browne

• This book attempts to offer a deeper involvement in the God-man encounter through artistically rewarding yet easy-to-produce plays. Each is simple to produce and most "pack a punch" that helps drive home the central truth.

Themes dealt with include modern society, the passion of Christ, Christmas, and Old Testament events. Because the plays were selected for use by various denominations they will evoke varying responses. Production royalties are reasonable.

This book will be an asset to anyone interested in using drama in the church. The plays present the gospel's challenge to the modern world in a way that it can understand. (Welch, \$9.75)

Mary Paxton

#### MEDITATIONS ON EARLY CHRISTIAN SYMBOLS, by Michael Daves

• Forty-seven meditations, each with scripture and prayer, bring insight as well as inspiration and information. The book is in six sections: symbols of God the father, the son, the Holy Spirit and trinity, holy week, New Testament personalities and biblical doctrines. Excellent for personal use or group worship. (Welch, \$3)

### ANGEL AT HER SHOULDER, by K. L. Wilson

• This is a "thrilling," highly-romanticized story of the colourful career of Lillian Dickson, wife of veteran Presbyterian missionary Dr. James Dickson of Formosa. Any account of the amazing accomplishments of "typhoon Lil," the intrepid, unpredictable "small woman" of Taiwan, would inevitably be fascinating and suspenseful. And this one is well told - if you like sentimental, highly-emotionalized missionary adventure stories.

The book is a vivid and welldeserved testimony to this one woman's tremendous dedication and unfaltering faith. It is also a commentary on the contrasts and contradictions which are at once her strengths and weaknesses. Not content to be "just a missionary's wife" — as if this could not be the most satisfying and dedicated of callings for a woman — Lil bravely and tirelessly "goes it alone" in responding to the many crying needs all around her, and gives herself in generous and warm-hearted ways to help people until she has built up her own missionary empire with support from all over the world. It includes churches, kindergartens, trade schools for aboriginal children, hospitals and clinics, TB sanatoria, maternity wards, milk stations for the undernourished, homes for the children of lepers, and prison and welfare work.

All this, as Lillian Dickson says, was built on a shoestring — "God's shoestring" — which amounts in one year to about the same as the total budget of The Presbyterian Church in Canada for its overseas work in five countries. Impatient with restrictions of working through an institution and answering to a church board, she has herself become an institution and has had to establish a board of directors in California, "Mustard Seed Inc." to administer the finances of her varied and far-flung enterprises.

This book will take your breath away by its descriptions of "the beautiful isle" and Lil's hazardous escapades in the high mountains. It will break your heart with its accounts of the poverty of its people and the pitiful plight of lepers, orphans and black-foot victims. It is essentially the story of a pioneer missionary with all the perils and thrills and grappling with primitive forces of early missionary heroes. It shows little awareness of the new day in mission or the problems involved in relating Lil Dickson's highly individualistic achievements to the ongoing mission of the church as the various church groups on the island try to go into the second century of Christian witness in Formosa together. (Longmans, \$4.35)

### PRESBYTERIAN MEN



A man who has lost very little of his Scottish accent since coming to Canada is our P.M. personality for this month. Forrester Alex was born in Dunfermline, Scotland, and received his early educa-

ALEX FORRESTER tion at Kelty. He and his wife Margaret and son Kenneth moved to Calgary, Alberta in 1952.

Alex is a printer with the West Printing Co. Ltd. and has been a faithful member of Chalmers congregation since the early days of its formation. A member of session, he also serves as church school superintendent and chairman of the Christian education committee.

Even before the Presbyterian Men's movement was launched nationally in Canada, Alex was an ardent supporter of the men's work program in Alberta Synod. Since then he has given leadership in P.M. training councils at both presbytery and synod levels. For the past two years he has been vice-president of the Alberta Synod council.

For several years Alex has been one

of the discussion group leaders at the Banff section of the P.M. national conference. He has given valuable aid to the conference team in the many details of organizing these conferences, the latest of which was held September 24-26.

### IN MEMORIAM

FRASER, THE REV. MURRAY Y.— The minister of St. Andrew's Church, Pictou, N.S., the Rev. Murray Young Fraser, 52, died on August 7 after an illness of several months. Born in New Glasgow, N.S., Mr. Fraser was a graduate in arts from Acadia University and in theology from The Presbyterian College, Montreal. He was

ordained in 1938.

For the first six years of his ministry, Mr. Fraser served St. David's Church, Springhill, N.S., then for 15 years at First Church, Stellarton, N.S. and four years at St. Paul's Church, Glace Bay, N.S., all coal mining towns. In 1963 he was called to St. Andrew's, Pictou.

Mr. Fraser was one of the leaders of the Presbyterian Church in the Maritimes, being active in presbytery, synod (a former moderator) and on the boards of general assembly. For the past eight years he had been a member of the assembly's committee on The Record.

He is survived by his wife, the former Viola Huggan, and one son, Donald, a senior student at Acadia University.



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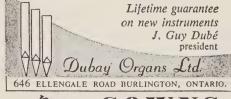
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ROWLAND, REV. DR. DAVID P. The death occurred suddenly on August 18 of Rev. Dr. David Parson Rowland, 56, minister of York Memorial Church, Toronto, from its beginning in 1934. Born in Dublin, Ireland he first ministered to the congregation as a student. When he graduated from Knox College in 1935 Mr. Rowland was inducted as minister.

Granted leave of absence, he became chaplain of the Irish Regiment of Canada and served throughout World War II with that regiment, then for some years after-wards. Major Rowland was decorated with the Military Cross and mentioned in dispatches for outstanding service overseas. In 1957 when the David P. Rowland Youth Centre was opened in connection with York Memorial Church, much assistance and support came from veterans of the Irish Regiment. In the same year Knox College conferred the honorary degree of D.D. on Dr. Rowland in recognition of his devoted

Dr. Rowland was active in community and municipal affairs, and was a deputy reeve of York Township for four years. He was a past provincial grand master of the Grand Orange Lodge, Ontario West. At his death he was chairman of the chaplaincy committee of the Canadian Council of Churches, and had been convener of the general assembly's committee on chaplaincy services since 1960.

He is survived by his wife, the former Catherine Duns, a son, Barry, and a daughter, Maureen.

CAMPBELL, WILLIAM DUNCAN, elder, 82, Knox Church, Kincardine, Ont., August 29.

DECKER, JOHN, 80, St. A. Church, Fort Erie, Ont., August 4. Andrew's

EGAN, MRS. JOHNSTON, 80, active member of St. Paul's Church, Nobleton, Ont., August 15.

FENTON, MRS. WILLIAM, W.M.S. and choir worker, St. Andrew's Church, Thorold, Ont., August 27.

HAMLEN, ROBERT ARNOLD, 79, elder, First Church, Brandon, Man., August 13.

McARTHUR, JOHN, 64, elder, trustee and board member, Norwood Church, Man., August 30.

MORRISON, RODERICK, 78, MacVicar Memorial Church, Outremont, Que., July

WALTON, MRS. HELEN LYDIA, wife of William S. Walton, treasurer of The Presbyterian Church in Canada and a mem-ber of Calvin Church, Toronto, August 28.

### CHURCH CALENDAR

#### INDUCTIONS

Cardinal, Mainsville, Ont., Rev. Robert W. Johnson, Sept. 23.
Erin and Ospringe, Ont., Rev. Donald Herbison, June 30.
Hamilton, Chalmers, Ont., Rev. Adam Thomson, Sept. 22.

Sept. 22. Hamilton, Knox-Calvin, Ont., Rev. John Congram, Sept. 8. Kincardine, Knox, Ont., Rev. J. R. Weir, June 24. Summerside, P.E.I., Rev. J. S. McBride, Sept. 7.

ORDINATION

Johnson, Robert W., Cardinal, Ont., Sept. 23.

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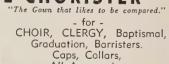
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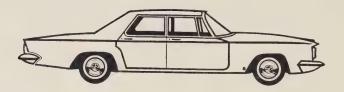
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### **LETTERS**

continued from page 6

pavilion planned for Expo '67. We do not believe that God would approve of the like, in a world where that amount of money, if subscribed to certain welfare organizations, could be the means of alleviating so much suffering among underprivileged people. We think the suggestion of a large hewn cross would be a much more fitting symbol, and the money thus saved might be donated to CARE or some other neutral organization which administers help to the needy throughout the world.

President, W.M.S., Holstein, Ont.

Mrs. Campbell Watson

### Hold Fast the Faith

I am deeply disturbed about the report of the committee on the articles of faith as condensed in the July-August issue, page eight: "The harsh language used to describe the Roman Catholic Church and the pope in chapter 25 of *The Westminster Confession of Faith* cannot be altered, but the committee is preparing an explanatory note . . ."

Is it necessary to append a note of explanation? The Roman Catholic Church boasts that "It does not change." It is not the time now to soft pedal any of the biblical truths.

General Gordon said, "Hoist your standard and abide by it." Over recent years there has been too much "Hush! Hush!" It is for our church and ministers to proclaim in no uncertain terms, the gospel and the whole word of God . . .

Again, why discuss doctrinal matters with the United Church? Many of its ministers deny the virgin birth, the sacrifice of Calvary, and the present United moderator denies the bodily resurrection. According to the Winnipeg Tribune the text of principles of union between the United and Anglican Churches states: "In addition to the sacraments of baptism and supper of the Lord, the church recognizes as sacramental rites and means of grace, confirmation, absolution, holy matrimony, ordination and the anointing of the sick." This savours of Romanism. I know that among many ministers there is the desire to draw closer together, but when one knows that the very foundation stones of the church are being deliberately thrust aside, it is time to call a halt. The time will come when the amalgamation of many churches will take place, but I sincerely pray that the Presbyterian Church and its doctrine, that has stood the test of time, will continue to stand fast in the

Portage la Prairie, Man.

(Rev.) H. Crump

### Children's Story WHEN THE PEOPLE GAVE THANKS

■ Within the walls of Jerusalem lived the family of Jamin. Helah, Jamin's daughter, and her mother sat in the court-yard grinding grain, for it was harvest time.

"Tell me a story, Mother." begged Helah.

"Grinding this grain," said Mother, "reminds me of the story of Ruth."

"Wasn't she the great-grandmother of King David?" asked Helah.

"Yes," said Mother, glad that Helah remembered who Ruth was.

"Tell it, Mother, please. I love that story." And so Mother began:

"Ruth was a stranger in Bethlehem. She and her mother-in-law were both widows. They needed food.

"'I will glean wheat from the corners of the fields,' said Ruth. For in those days the grain in the corners of the field was left for the poor people to glean, or gather for themselves. It happened that Ruth gleaned in the field of Boaz."

"Oh! Let me tell the rest," cried Helah, and she went on with the story. "Boaz came into the field and saw Ruth gleaning, and he told his servants to leave extra sheaves of grain for her, and Boaz loved Ruth and they were married — and they had a son name Obed — and he grew up and he had a son named Jesse — and Jesse was King David's father. So Ruth was King David's great-grand-mother!"

"Right!" said Mother.

Helah was quiet and thoughtful. "Mother," she said slowly, still thinking hard, "no one left any grain in the corners of the field this year for the poor. Why?"

"I think," said Mother, "that to leave grain for the poor was a law of God, but these laws were lost. Now we do not try to keep them, for no one is sure what the laws said."

"Except Ezra," said Father, coming down the stairway from the roof. "Ezra has gathered the laws together and written them in a book. Tomorrow he will read them to all the people."

"Father! Mother!" Helah's brother, Arah, burst into the courtyard. "The people have built a high platform — a sort of pulpit, they call it — for Ezra, the priest. He will stand on the pulpit and read the laws of God so everyone can hear."

"How do you know all this, son?"

"I have just been to the street by the water gate. I watched them build the platform. It's higher than father's head!"

"Come!" said Mother. "We must wash our clothing and make ourselves clean and ready to listen to God's laws. I have heard it said that our people long ago did so when God first gave the laws to Moses on the mountainside."

The next day Jamin and his family went to the street by the water gate. They found it crowded with all the families of Jerusalem. As they waited, Ezra, carrying a big scroll, came with his helpers and climbed up the steps to the pulpit.

"And Ezra opened the book in the sight of all the people; . . . and when he opened it, all the people stood up: And Ezra blessed the Lord, the great God. And all the people answered, amen, amen, with lifting up their

hands: and they bowed their heads, and worshipped the Lord with their faces to the ground." Neh. 8:5,6 (K.J.V)

When they stood again in their places, Ezra began reading from the book. He read in a loud, clear voice, so that everyone could hear. Then he waited while his helpers explained each law.

Helah stood close by her mother and listened to every word. The reading went on hour after hour. She was becoming more and more tired when she heard something that made her alert and tense. Ezra's voice boomed out — "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of the field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God." Lev. 23:22, (K.J.V.)

Helah looked about to see if the other people had heard the law. Their faces looked sad, and tears were trickling down some of them.

"Why do they weep?" Helah whispered to her mother. "None of us knew God's laws. We have failed to obey them. The people are sorry."

Ezra's voice had stopped the reading. He closed the book. Then all the people began to weep and cry aloud.

"Do not weep," Ezra called out to them above their wailing. "Be glad that again we have God's laws. Today we shall begin to keep them. Go to your homes and rejoice. Prepare a feast of thanksgiving to God. Take portions of the food to those who have nothing. Share what you have and so keep God's law of love."

The people stopped weeping. They did as Ezra told them, and with joy in their hearts for God's laws, they held a thanksgiving that lasted for a week. Again they remembered all that God had done for them.\*

—by Frances Sumner Frisbie

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IN THE FIELDS OF BOAZ
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# PARTNERSHIP IN MINISTRY



### PARTNERSHIP IN THE GOSPEL STEWARDSHIP PROGRAM

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# The Presbyterian Record

NOVEMBER, 1965



Religion's new rhythm

(Article on page 11)

ALSO IN THIS ISSUE

Sanctified by faith — J. C. McLelland

Preparing for marriage — D. Crawford Smith

### BY D. CRAWFORD SMITH

■ One of the greatest social problems the church faces today is deterioration of family life. In the face of this lies the opportunity of the church and the Christian home to provide adequate preparation for marriage. This is a fact since civil marriages in our country are still a small percentage, (4.9% in Ontario in 1959). Whether the wedding is simple or elaborate, the majority of couples still seek the blessing of the church upon it. This is true even though only half of those who wish to be married by a minister are church members, or attend divine service more than once a month.

In the face of the romantic conception of love — that one catches it like measles and knows at once when it happens; and you can if you are unfortunate be a loser, once or even more often — some counselling is paramount. This is further pointed up by the increasing divorce rate and the number of broken marriages for which no statistics are available. Also, in 1964 the average age of girls entering marriage was 18/19 and men 21/22 years; ages that have been growing younger during recent years.

Proper counselling and preparation involves far more than figuring out what dresses the bridesmaids will wear and what the music will be. This event is one of the most momentous that will take place in the lives of a young couple — a complete giving of each to the other before God. Hence the marriage service says, "This is not to be entered upon lightly nor unadvisedly but thoughtfully, reverently and in the fear of God."

Preparation for marriage requires, in the first place, a consideration of what Christian marriage involves; what God expects of each and the claims of Christ on the lives of married couples. A study of the marriage ceremony in its various sections should be made. None are without deep meaning. The vows and the prayers point to the sacredness and solemnity of this event.

In a world where sex is used to sell everything from tooth paste to cars, youth needs a proper evaluation of sex and marriage. In spite of open discussion of sex, as a perusal of any magazine shows, there is a wide-spread lack of basic knowledge. Thirty-three per cent of couples admit that their first knowledge of sex was unwholesome, garnered not from parents but from other children, and reading. Some 20% of couples admit their knowledge is inadequate for their marriage. Hence, in preparation, it would be well to consult a doctor, frankly discuss any problems in this area and get adequate, reliable information about family planning.

While money is not the biggest factor in happy mar-



### WHY YOUNG COUPLES

riage, its mismanagement leads to much frustration and grief. Part of marriage preparation involves the question of the attitude of each to money, the whole pattern of the working wife and/or mother, and how the income will be spent. Consideration and agreement on such questions before marriage will avoid problems that may arise later if each thinks of his or her money as his very own, or the wife has no idea of what her husband makes or how it is spent.

Engagement is a time of exploring the likes and dislikes of both and discovering points of agreement and disagreement. Complete unanimity is not expected. If this were the case, it would reveal that one at least doesn't really care, or that the question is of no vital importance. Among areas that need exploration by both the couple and the minister that assists them is first, how they plan to deal with their families. In perhaps only 10% of weddings will the parents disapprove. But it is as difficult for parents to give up their children and see the marriage as a new family unit, independent and self-sustaining, as it is for the couple to realize they are no longer dependent sons or daughters. A major adjustment is needed on all sides.

The second area is their philosophy of life: what they want from life, what they prize most, what their goals are. Vast differences exist here. Discussion leading to understanding of what the other partner thinks and believes may make the difference between a happy or unhappy marriage.

Religious faith is the third area of agreement and disagreement. Today, when there is much marrying across denominational boundaries, those contemplating marriage are wise to reach an agreement on this vital question. The mixed marriage of Roman and reformed brings its own perils and problems. A decision cannot be left until there are children starting to attend school. By that time it is too late and the question has become too complex. One's faith affects not just Sunday but every part of life, even its most intimate relationships. Thus the more thought and discussion about religious faith before marriage, the better. It is not by chance that statistics show the happiest marriages among those with a common faith. The break-up of mixed marriages and those without religious foundation are more frequent by 10% and 12%.

Besides these main areas, engaged couples have opportunities to explore other points where disagreement may appear and mar the marriage; recreation, demonstrations of affection for each other, mutual friends, table manners, etc. Some of these may appear trivial but continual disagreement about one of them, over a period of time, irritates and may become a gradually widening wedge, splitting an otherwise happy relationship.

The counsellor will advise each engaged couple to read about marriage. Rarely does a couple come to the minister who has read any serious book about marriage. The limit is usually articles in *Reader's Digest* or at the other extreme, *True Confessions*. In no other venture would one start without making every effort to find out as much as possible from all sources. Can you imagine a person beginning a turkey farm with only the knowledge of what his friends know about turkeys? Yet this is a common attitude to marriage. Many books are easily available in public libraries and ministers' studies if one makes the effort. Several are listed at the end of this article.

Preparation for marriage cannot be left only to the couple or the minister who counsels them. The soundest basis for happy marriage is a home built on firm Christian faith. This becomes apparent when 15% of the couples coming to be married say that their parents' marriage has varied from unhappy to very unhappy. Perhaps the miracle is that we have as many happy marriages as we do. Remember that the basic way a young husband treats his wife, and the wife her husband, is determined by what each has seen in his or her own family. The relationship of the father and mother toward each other and the children is the starting point for a new marriage. If that relationship is bad, then the difficulties of adjusting to a good relationship will be that much harder. Thus, a boy or girl who comes from a broken home lacks the insight and experience of how the missing parent acts. He or she is unsure about how to fulfil obligations as husband or wife, or as father or mother.

So in this brief survey it becomes clear that no one can have too much help in preparing for marriage. The adjustments are many and the changes in the roles of men and women in our society do not make them any easier. The home, and the church through its ministry, may be integral parts of the help that young people need so that the new family, in Christ, has the stability to face society and emerging problems. It is a tremendous challenge to parents and ministers, but the promise of God's grace to meet it gives hope and encouragement.

FOR FURTHER READING: (Available from Presbyterian Publications, 388 Yonge St., Toronto 1, Ont.)

Harmony in Marriage, by Leland Foster Wood, \$1.35

Whom God Hath Joined, by David R. Mace, 60¢

Handbook to Marriage and Marriage Guidance, by T. Bovet, \$2.75

Being Married, by Dr. Evelyn Millis Duvall, \$5.50

### VEED PREPARATION FOR MARRIAGE

November, 1965

### EDITORIAL

### Hymns New and Old

■ Almost half of the hymns which deal with Christian life in *The Book of Praise* can be retired without any great loss, the last general assembly was told by the committee appointed in 1964 to revise that book.

Referring to the 229 hymns listed under the general theme "The Christian Life," the committee on revision stated that "we have too many hymns in this category with sentimentality and wordiness tending to obscure the message."

The committee's judgment will not startle those who have the task of choosing hymns suitable for worship Sunday by Sunday. In fact that was precisely why the committee was appointed last year. Many of the hymns in *The Book of Praise* simply take up space, and others are sung without any real appreciation of their meaning and purpose.

Thumbing through the section referred to we came upon Number 485, written by George Herbert about 350 years ago. The fifth stanza goes:

"Love is swift of foot; Love's a man of war, And can shoot And can hit from far."

There are many other hymns just as archaic, unknown because they are never sung.

Before our readers start to hurl thunderbolts we hasten to say that the revision committee found that nearly 80% of the hymns in the first major section of *The Book of Praise* — dealing with God, his attributes, works and word — are suitable for future use. The committee agreed unanimously that the psalter in a metrical form should be kept at the beginning of *The Book of Praise*.

We have dug these facts from the comparative obscurity of the Acts and Proceedings of the 91st general assembly because we feel that the diligent labour of the committee on revision should be made known to the whole membership of the church. Every single worshipper will be affected by the decisions made, and of course succeeding general assemblies will deal with progressive reports.

In its monthly meetings the committee began by defining its aims and purposes and governing principles. It listed four objectives to be kept constantly in view:

• That *The Book of Praise* should express clearly the fullness of the gospel of grace, the reformed doctrine of our Presbyterian Church, and the heritage of the church universal.

• That *The Book of Praise* should be a book of the people — a true expression of the piety and dedication of the total membership of our Presbyterian Church in Canada.

• That *The Book of Praise* should be completely contemporary with the twentieth century in music as well as lyric.

• That *The Book of Praise* should measure up to the highest standards of all great hymnology and thus become a true means of grace both in our church worship and in the proclamation of the gospel.

Now the revision committee is engaged in active research on the hymns in the other sections of the book. Two major tasks confront its members, each is a difficult and tedious assignment. First, the selection of those hymns which are to be retained in a revised *Book of Praise*. Second, a quest for new hymns which are contemporary in language and suitable for worship in the Presbyterian Church of our day. These may be found in other hymnaries or may come from entirely original sources. As the report to the last general assembly states: "The committee has been casting the net as widely as possible and will value greatly all suggestions from any source."

As a first step each of the 49 presbyteries has been asked to set up a special committee to aid in the research and collation of hymns. The assembly's committee will then have a means of official contact with the entire church.

Individuals who are interested in this project and have suggestions to make or new hymns to submit are invited to work through the local presbytery or correspond directly with the committee on revision. The convener is Rev. Dr. William Fitch, Knox Church, 630 Spadina Ave., Toronto 4.★

# The Presbyterian Record



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### cover story

Musical leadership for the Teen and Twenty Chapel described on page 11 is given by, from the left: Keith Knight, Betty Jean Green, Lucille Foster, Janice Topping, Douglas Mason, Jack Green, Terry Samuel, and Robert Scott. In the pulpit is the Rev. D. Geard. Colour photo by Valerie M. Dunn.

### in this issue

- 2 Why young couples need preparation for marriage is discussed by Rev. Dr. D. Crawford Smith out of his experience in counselling at Knox Church, Guelph.
- 4 The revision of our Book of Praise is the theme of the editorial.
- **6 Pungent and Pertinent** pieces by Miss Ruth Young and the Rev. D. J. Crawford; **a cartoon** by George Hunter.
- 10 A meditation on peace by the Rev. D. Glenn Campbell of Hamilton, Ontario.
- 11 Religion's new rhythm describes an experiment in reaching the youth of our day. Story and photos by Valerie M. Dunn.
- 14 Prof. J. C. McLelland deals in his usual forthright fashion with a doctrine central in reformed belief.
- **16** A report on the regional conferences of Presbyterian Men, particularly the one at Banff.
- 17 Through Operation Beaver a new church has been erected on the Indian reserve at Whitefish Bay, Ontario.
- **18** A news feature from Niagara Presbytery describing a successful teacher training institute.

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■ I had the privilege this summer of being one of about 2,000 Canadian students taking part in exchange visits, sponsored by the Canadian Council of Christians and Jews.

English-speaking students from Ontario or the Western provinces spent the first two weeks of July in Quebec in the homes of French-speaking young people. The situation was reversed for the last two weeks of that month.

Students of similar age, education and interests were chosen as partners. My partner was Jocelyne Bouchard, a 17-year-old resident of Montreal's east end. We corresponded before I arrived in Montreal but in spite of this, I didn't know quite what to expect. On meeting Jocelyne my mental picture of a typical French girl was shattered, for the better. Far from the boisterous person I'd anticipated, Jocelyne was quiet and refined.

When addressed in French for the first time the sudden realization came upon me that I must speak a different language for two weeks. Most of the English students must have felt the same way. Knowing my French was poor, I was embarrassed to attempt saying even a few words for the first two or three days. Here I was very fortunate in having the Bouchards chosen as my French family. They had been through the experience of having an English student stay with them previously when Jocelyne's older brother had participated in the exchange a few years before. So they understood my problems and I found them very patient, kind and friendly. Also, Mr. Bouchard spoke English fluently and was able to translate the conversation. I soon lost my shyness and by the time I left, I felt accepted almost as one of the family.

My two weeks in Montreal passed far too quickly. Various activities were sponsored by different organizations within the city in which all the exchange students in the Montreal area were invited to participate. This gave me an opportunity to see two or three of the girls from Fergus, my home town. We toured the city and were received at city hall, given a banquet, dance and picnic on St. Helen's Island, the site of Expo '67. And the family saw that I visited places of interest in the city.

Because we were sponsored by the C.G.I.T., I knew the family would be religious. I had qualms as to how a Roman Catholic would take to living with a Presbyterian minister's family. My anxieties were ill-founded. The first Sunday I accompanied Jocelyne to her own church. On the next I was deeply moved when Jocelyne took me

to St. Cuthbert's Presbyterian Church. She respected my religious convictions and I tried to respect hers.

I can remember one of my teachers saying, "We can never really begin to understand the French people until we have lived with a French family." In the short time that I stayed with the Bouchards I noticed the greater respect which was given to the parents. The family also seemed to be much closer and a great part of the time was spent in kidding each other.

All too soon the time passed and I left Montreal torn between the longing to return home and the desire to stay with this wonderful French family.

It must have been quite an experience for a girl who had never been more than a few miles out of Montreal and had never been away from her family to live in Fergus, a town of 4,000, with my family for two weeks. I will always remember Dad trying to speak French at the dinner table while the rest of us, including Jocelyne, tried to keep from laughing.

It was a new experience for the town also, to have five French girls in its midst and the people went all out to entertain them. The local service club took the five Fergus girls and their partners (along with two girls from Guelph who were included in all our plans) to Niagara Falls for a day. We were given tours of the high school and a local industry as well as swimming parties, barbecues and other outings. Each French girl was given pictures of the group and a book about the town. The whole town seemed to

continued on page 8



"..and so we, the home churches, ask our Christian brothers to sacrifice "

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### Changes in Old Age Security

The Old Age Security pension is payable in addition to any Canada Pension Plan benefits to which a person may be entitled. Over the next few years the age at which the \$75 a month Old Age Security pension will be payable will be reduced from 70 to 65. In January 1966, it will be payable to people aged 69; in 1967 to those aged 68; in 1968 to those aged 67; in 1969 to those aged 66 and in 1970 and thereafter to those aged 65.

Issued by authority of the Minister of National Health and Welfare, Canada, The Honourable Judy LaMarsh.

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### A Precious Gift . . .

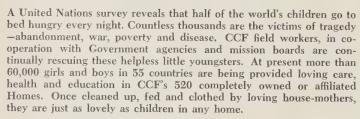


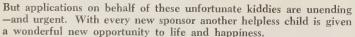


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P-11-5

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Place

Pungert / from page 6

take a special interest in the girls.

As I look back my mind is filled with many fond memories which I shall cherish for years to come. If I could relive the experience, I wouldn't miss a minute of it.\*





■ In one of the annual reports of the Rockefeller Foundation, a director stated that supporters of the Foundation were either patrons or partners, expressing the hope that the patron attitude might become the partner experience. One question Presbyterians should consider at a time when the church as a whole is behind in its budget givings is this: "are we patrons of Christ's church, or are we partners with him in the great task of extending the kingdom of God?"

We must first define our terms. A patron is a person well-known in the community, respected for his many interests. He is sure the institution he supports is a good thing. He makes his subscription, receives his tickets, permits the organization to profit by using his name publicly. He attends at least one of the annual meetings, according to his pleasure; a nice, happy relationship is pre-supposed between patron and cause. And the patron is free: free to choose the amount of his donation, free from the hard work of the organization's life. He is free as a spectator at a ball-game; he may cheer if they do well or boo if they do poorly.

Some Christians — in fact, Presbyterians — have the same attitude toward the Church of Jesus Christ. Statistics reveal the paltry sum we Presbyterians give on an average each year, in response to Jesus' last command: "Go — into all the world, and teach all nations!" One of the greatest single weaknesses in the North American church today is lack of commitment! Church people who will not get

continued on page 29

### **LETTERS**

### The Moderator

With reference to your editorial, "How to address the moderator," we are of the opinion that the church should officially recognize the moderator of the last general assembly as "moderator of The Presbyterian Church in Canada" and also that he be addressed as the Right Reverend.

Having known Rev. Dr. J. A. Munro for 25 years, we find it difficult to address him as anything but "Pop", but we agree with you that respect is due to our church's highest office. Cobourg, Ont.

Mr. and Mrs. J. C. Whitefield

... The year a man is moderator of The Presbyterian Church in Canada, let him wear frills and "The Right Rev. So and So" if he wishes — while he is in office for one year only.

Victoria, B.C. Thomas F. Baxter

. . . It would be most fitting to have a proper name in my opinion and "The Right Reverend" would be splendid.

Port Arthur, Ont. Mrs. W. J. Stirrett

### **Against Cartoons**

I have always taken great pride in the quality of our Presbyterian Record, but was disgusted and shocked when I saw cartoons in the July-August and September issues.

I didn't think I would live to see the day when my church would stoop so low as to publish such things in our otherwise splendid magazine. Cartoons are fine in newspapers and such, but I consider them quite out of place in a church magazine. I object so strongly to them that if they are continued, I will cancel my subscription.

Toronto (Miss) Ann MacInnes

### Leadership — Not Visitation

Appeals, veiled or otherwise to the Christian conscience of the church, either in The Record, or as you suggest in a recent editorial, through systematic visitation, are of limited usefulness. People will not invest in a failing company. If the church is going ahead, and is seen to be going ahead, they will support it. If not they won't. Exhortation is no substitute for leadership.

Three things are required if the budget of our church is to grow and the work is to prosper: an expanding economy, good promotional literature from stewardship and budget, and an aggressive church extension program. The first two we seem to have; the third we don't and until we do we will be faced year after year with the same dreary tale of work left undone for lack of funds, and, ultimately, a falling membership.

If my memory serves me correctly the budget givings of our church more that doubled in the 50s, at a time when home missions was opening new churches almost every month. This is no accident. We did go ahead in those years. People knew it and they were prepared to give because they knew the kingdom was getting something for its money. Once you cut off home missions expenditure, you cut off everyone's revenue. Worse still, as long as Canadians continue to move into cities, and we refuse to build churches in the suburbs, we are simply abandoning our Christian witness. People either stop going to church altogether, or go to a denomination which has more sense.

I am told that the assembly turned down a proposal to spend another \$100,000 on home missions in 1965. If this is so then we have no one to blame but the general assembly for our stagnating revenues and membership. From the assembly, and especially from its boards we expect leadership, and unless we get it, appeals to the rest of the church are a waste of time. Umuahia, Nigeria.

(Rev.) Geoffrey Johnston

### Replies to Glenn Sinclair

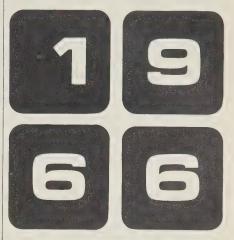
I wonder how long it has been since the Presbyterian Church in Canada has taken a good long look at the PYPS? Glenn Sinclair's article could be summed up by the one paragraph: "Yes, we must put away the day when PYPS was a teen-age group; and forget the day when it was merely a social group within the church. We must even forget the days of yesterday when PYPS was a select few! Maybe we should even change the name to PYAS — Presbyterian Young Adults Society." The question I want to ask is, where is the church going to get the young adults, without accepting the teen-agers?

In the opinion of quite a group within the church today, the idea apparently is to ignore the teen-agers. Why? I would say our Presbyterians are doing a thorough job if it. I think it is time even the Record took a look through the pages. This magazine has almost entirely ignored the fact that teen-agers just might read it. Your youth news in September is, I believe, the smallest item in The Record.

I am wondering what type of PYPS continued on page 33

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PEACEat the CROSSroad

"The peace of God which passeth all understanding." Philippians 4:7

■ Students of our times advise us that we are living in an either/or age. Either we learn how to live together or we shall die together. Either we control the use of the atom or we face a nuclear holocaust. History stands at the cross-roads.

The alternatives may not be as extreme or as rare as some suggest. In this month of Remembrance day services, however, we know that some possibilities for the future are grim enough.

Which way, then, are we to go? Where is peace to be found? There are a variety of suggestions: — complete disarmament, nuclear disarmament, more power in the hands of the United Nations. These are all possibilities which need still closer scrutiny.

But the Bible tells us that most of these proposals are only remotely related to the cause of war. There were a good many battles fought in biblical times, of course, especially in Old Testament days. And some of the men most highly praised in scripture were successful generals.

This was not the kind of world the best minds of the day envisioned, however. Isaiah looked to a day when the wolf would lie down with the lamb, and both he and Micah dreamed of a new era when one nation would not lift up the sword against another nor learn war any more.

The Bible holds that all our trouble with our neighbours stems from the fact that basically men are at logger-heads with God. From the beginning man has been in revolt. And because we have alienated ourselves from God, we have alienated ourselves from one another. The remedy is to become reconciled to God. The closer we are drawn to him, the closer we are drawn to one another.

So what do we say to the world today? "Be ye reconciled to God"? Perhaps that's what we think most needful. But as soon as we give that advice someone raises the question, "What god?" The god of the Africans or the Japanese, the God of the Canadians or the no-god of the Russians? "Reconciled to what god?", men ask.

In our own country the question is not without its point. Not all Canadians believe in the God and Father of Jesus Christ. And some affirm that teaching the Christian religion in the schools is a violation of the rights of all citizens to enjoy freedom in or from religion.

In Old Testament times the Jews had a mission. They often forgot about it and did not work at it very hard, but the prophets kept prodding their memories. They were to live as God's people in the world. They were to be his agent in bringing all the nations to him. When they failed in this, another agent had to be found in the Person of Jesus Christ.

And this is our position in the world today. As Luther said, each of us ought to live as a Christ in the world. God still needs a mediator of his message. They who would teach, however, must first be taught. They who would reconcile must first be reconciled themselves to God.

This is a much different thing than saying to the world, "Be ye reconciled to God." It's more difficult than advocating nuclear test bans the implementation of which is relatively remote from where we are living, and different than turning everything over to the United Nations whose administration building most of us have not even visited. The business of being reconciled to God is very personal and real and humbling and costly. And we may well prefer to reject it as impractical or shrug it off as irrelevant. But the Bible insists there is no other way.

Paul says, in Phillips' translation of the apostle's Greek; "Christ is our living peace . . . for he reconciled both (Jew and Gentile) to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them. Then he came and told both you who were far from God and us who were near that the war was over."

But a few years ago one man discussing Christian ethics with both Lenin and Trotsky was advised by both: "Go back home and convert the Christians; get a world of justice by Christian teaching . . . Christians slaughter each other as readily as others for material gain."

There has been much favourable comment about the work of the Peace Corps. All of us ought to be in the peace corps. We all stand today *at* the cross-road. If there is to be any real peace for anybody, we need to travel *on* the cross-road.

Prayer

O God of love and Author of peace, deliver us too from the ranks of the rebellious. Grant that in unity of purpose with thee and at one in our Christian concern for others, we may all enter into thy great peace, through Jesus Christ who died for our "at-one-ment." Amen.\*

By D. GLENN CAMPBELL



A Teen and Twenty Chapel service in downtown Queen Street East Presbyterian Church.

# RELIGION'S NEW

### How modern music is being used to reach teen-agers/BY VALERIE M. DUNN

■ A new sound is shattering the quiet of several Presbyterian churches in Toronto. It's contemporary as space flight, joyful as the cry of the earliest Christians: "Christ is risen, hallelujah!" It has roused dismay in some, rejoicing in others, but no one can be indifferent to it.

Hundreds of young people are anything but indifferent. They're flocking to the new sound, at the Teen and Twenty Chapel service held every Sunday night in Bonar Presbyterian, Queen Street East and other churches. In nine months the attendance has zoomed from 56 to 400.

We see a traditional gothic building. Inside are the usual straight, hard pews, translucent stained glass win-

dows. But at the front are young people with saxophone, trombone, guitar, electronic organ, muted drums and piano. Led by this instrumental group and a quartet, the congregation of several hundred is singing the African folk song, *Kum Ba Ya* — "Come by here, Lord."

Some sway gently. Others clap hands in rhythm. A number, obviously from the churches, are correctly dressed in the usual Sunday best. More have come in jeans and shirts, the girls without hats, a few boys with the long hair so often seen on city street corners. But all the faces are intent, overflowing with happiness or quietly thoughtful, as they sing.

The service follows the usual reformed order including scripture, prayer, sermon and offering. Some of the six hymns have traditional music with the tempo increased, others are familiar words set to popular tunes. But they all swing.

The sermon is down-to-earth, phrased in simple, direct language. "Do you have the courage to make the right decision? . . . the challenge I bring to you in your smugness and unbelief is that it's time to stop running away. Christ was trying to teach us to be real, give up idle escapism, get involved . . . choose very soon whether you're going to be a harmless vegetable, because that's what you are if you haven't courage to be human. See what a real man Christ was, take him at his word . . ."

The closing inter-personal benediction is one of the most moving aspects of the service. Young people taking continued overleaf



At the after service coffee hour the young people get acquainted, and hear more music.

part receive the hand-clasp of fellowship and a spoken benediction from the minister. They pass this on to the person at the end of each pew, who in turn gives it to his neighbour.

As the church rings with the ascending "Amen" led by the band and quartet, nobody hastens to leave, even though the service has lasted an hour and a half. Then, almost reluctantly they drift out to the church hall for an informal coffee hour with music and conversation.

Since it first began in downtown Bonar Presbyterian Church last February, Teen and Twenty Chapel has grown beyond the most optimistic dreams. The congregation, concerned about reaching out into the community, had tried evangelical preaching rallies, religious plays and films. But these attracted mainly church members. What was to be done?

Bonar's minister, the Rev. Deirn Geard, who arrived from Australia last December, had thought about the problem of inner city outreach long before coming to Canada. During nine years in the armed forces he gained a faith which, as he says, was realistic, that worked. "To me, faith must be for real, or it is of no value." The reality of his faith was further tested during four years in a downtown parish.

With this background he looked at Bonar's problem. He saw few young people in the church but many in the community. If the church was to have a real and meaningful place in their lives, he said, it needed a dynamic means of communicating the saving knowledge of Jesus Christ

Several district churches tried to attract youth with socials and dances but were never able to get beyond this. Mr. Geard wanted to attempt another type of approach. "If the experiment is to be meaningful and have authority," he said, "it will have to start with worship — the kind that is relevant, real, related to the life of youth."

One of the most important things in the lives of today's youth is rhythm and blues music. Why couldn't such music be baptized, in a sense, for use in worship to glorify God, if it were reasonable, authentic and motivated by sincerity?

The spoken language would have to be as contemporary as the music, and the young people encouraged to participate fully. This kind of worship wouldn't necessarily speak to the needs of mature people but be a doorway

through which unchurched youth could discover the gospel.

The session approved the experiment. But Mr. Geard soon found most people wanted to wait and see what happened before becoming involved themselves in such an unconventional approach. "Starting the chapel was a lonely and risky task at first," he admits.

"I approached a professional musician and lyric writer and had many hours of discussion with him. Although not a Christian he was so interested in the integrity of the approach that he gave advice and time freely, and recommended a professional band, the Silhouettes."

After several interviews the band finally agreed to provide music for the chapel at least once. Not personally involved in the church, they were afraid the chapel connection might affect their public image. But Mr. Geard convinced them that as members of our society, they shared a responsibility for youth.

The program director of CHUM, a local pop music radio station much listened to by teens, provided \$200 worth of free advertising. Otherwise there was little publicity.

After the first service the PYPS of West Toronto Presbytery, already deeply concerned about reaching unrelated youth, discovered in Mr. Geard's program a channel for their energies.

He wanted church-related young people at the service, to form a context into which unrelated youth could be brought. "The youth in the street is under pressure to conform to a behaviour pattern set by his peer group. He can't afford to be himself apart from the group. In the chapel, perhaps for the first time, he is free to conform to behaviour set by a young Christian congregation. He can taste the beginning of Christian experience because he is now free to respond. And he worships, in response to the stimulus of the Holy Spirit."

So the PYPS members started to attend. Interest spread to the synod organization, which also promised support.

Young musicians and singers, most of them from the PYPS, formed instrumental and vocal groups — The Chessmen, the Teen Twenties, the Teen Tempos and Quartet. They now provide most of the musical leadership and have produced a long playing record.

In May the ministry of the chapel took another turn. Already attracting hundreds, it moved for the first time out of Bonar Church to Queen Street East in the heart of downtown Toronto, where the Rev. John Robson is minister.

Here were scores of young people in desperate need of the gospel. Many belong to street gangs and have been involved in "rumbles" (inter-gang wars). Some have served time in jail. Most come from broken or undesirable homes with serious social and economic problems, which they have little hope of overcoming alone.

A layman from Erindale Church, Douglas Lackie, who works with downtown youth at a community centre, had asked Mr. Robson to open a church coffee house. About the same time Mr. Geard suggested a chapel service for Queen Street East Church.

So Mr. Robson and Mr. Lackie sought out the youngsters in their restaurant hang-outs. Reluctantly the teenagers agreed to give the chapel a try. "But if we don't like it we'll wreck the place in ten minutes!" they threatened.

The professional band, as Mr. Geard says, "nearly flipped at the prospect of going to Queen Street East. They fully expected trouble and several brought weapons. The drummer carried a bike chain."

Everybody taking part in the service felt nervous as it started. Muttered remarks and cat-calls were heard from local teen-agers, who turned out by the dozens. But they were still there at the end, 90 minutes later, and they stayed through the coffee hour until after 11 o'clock.

Since that time, Mr. Robson has opened his coffee shop. About 12 to 30 teen-agers from 14 to 17 years old come weekly. They play records or games like ping-pong and checkers, and just talk. He and about eight others, mostly lay men and women, are available for counselling.

"That service in May was the first real breakthrough to these kids in 11 years of ministry," Mr. Robson comments. "We had reached some individuals of course, but this was the first time in terms of a large number."

Now he and the deaconess, Miss Flora Whiteford, are getting the confidence of the young people, a necessary step before they can be helped. They have visited some in the Don Jail, found work for others and helped with educational and family problems.

Soon after the Queen St. East service the chapel ministry found yet another direction — the Mercer Reformatory for women. Rocked by disputes and administrative scandals, the reformatory is known as an extremely difficult area for Christian ministry.

The Rev. Walter Welch of Humber Heights Church, a chaplain there, invited Mr. Geard to take a service during the summer. Instead of preaching he decided to talk about Teen and Twenty Chapel, with his 14-year-old daughter playing some of the tunes. 'When I looked at the blank wall of faces in front of me," he says, "I was worried." But the girls relaxed as they listened, soon even the wardress was tapping her toes.

"Later I went back with three young people, Douglas Mason, Jack and Betty Green, and took a regular service. Jack played and the group sang." The staff as well as inmates were soon smiling and participating enthusiastically.

"We had three scripture readings and I explained their meaning quite informally. There aren't many congregations who would take three sermons in one service but those girls did!

"When I moved among them afterward, they seemed just like any other congregation, except they probably re-

vealed their feelings more," Mr. Geard says.

But the most wonderful thing was yet to come, a letter from the director of the reformatory. The girls had appointed one of their number to ask that the man who had taken this service come back. They said, "He speaks our language. He's *real!*" And so the chapel now goes to Mercer every month.

Why does the chapel succeed in communicating where more traditional approaches fail? Mr. Geard puts it this way: "In the normal church service, young people are pressured to be traditional. They have no understanding of this and as it is meaningless the natural youthful vigour is dampened. Their enthusiasm is repressed by the environment created by the older generation with whom they haven't yet learned to co-operate. Worship becomes meaningless and artificial because youth haven't the knowledge, understanding and Christian education that adults have acquired. We all must learn to crawl before walking."

The chapel is flexible, it can be a simple, elementary form of service or one close to the traditional, depending on the type of congregation. It can be adapted to any situation, suburban as well as inner city. And it seems equally effective with youth in all walks of life, both church-related and unrelated.

Counselling is sought by a number of young people after attending Teen and Twenty Chapel. As a result, personal problems have been tackled and a new goal in life provided.

Who knows how many lives are being touched by God through the chapel ministry? And the end is not yet.

Teen and Twenty Chapel now has the official approval of West Toronto Presbytery, although not without opposition. Interest is so high that the chapel is booked until January, 1966. A national TV network has expressed interest in televising a service.

"I have no doubt that the chapel is under the direction of the Holy Spirit," Mr. Geard says. "Who can tell what will happen to it in the months ahead?" ★

Further information about the Teen and Twenty Chapel is available from the Rev. D. Geard, 62 Gothic Avenue, Toronto 9. The recording, a seven inch extended long play, is available at \$2.50 from Douglas Mason, 628 Willard Ave., Toronto 9.



Teen-agers from the downtown Queen Street East area of Toronto, at the coffee hour.



November, 1965 13

This central issue of the reformation is never dead, claims the author, professor of philosophy of religion, McGill University, and lecturer in history and philosophy of religion and Christian ethics, Presbyterian College, Montreal.

### BY JOSEPH C. McLELLAND

• The festival of All Saints' day — November 1 — is not familiar to Presbyterians. Yet it is more than a coincidence that Reformation day falls on October 31; All Saints' day may be said to have caused the reformation. The reformation was not fought out on the issue of "justification by faith alone" so much as on its mate, sanctification by faith. It was no accident that Martin Luther posted his famous 95 theses on October 31; it was the approach of All Saints' day that demanded action. Luther's protest turned on the issue of saint-liness: who is a saint, who is God's man?

Throughout the middle ages, the church had become disunited, split horizontally into two classes of Christian, the religious and the laity. Crowning all were the saints, the special sort of religious who had enjoyed such fruits of God's grace in their lives that now in the heavenly church, merit accompanied their prayers. This saintly merit was thought to be transferable, stored up and used by others in their need. The storehouse of power was a treasury of merit dispensed by the priests in accordance with laws governing the sacrament of penance. The power of sainthood could be used on behalf of sinners, to procure "indulgence" or remission of the painful consequences of sinful acts. Our Lord Jesus Christ was still acknowledged as Saviour, the holy One; but this secondary kind of human holiness had become more practical, more useful in daily Christian living. The good news of Christ's victory and lordship was being hidden behind a facade of human activity and priestly power.

When the sale of indulgences announced in the year 1517 was earmarked for the building program of St. Peter's in Rome, Pope Leo showed an understandable zeal in promoting the cause. Roland Bainton has called indulgences "the bingo of the 16th century." The spiritual merit of the saints was being sold for real money — for church extension. Everybody seemed to benefit, but Luther was angry. He took his calling seriously as a theologian, a doctor of the church. When Tetzel, the indulgence retailer (accompanied by his Jewish treasurer) drew near to Wittenberg to ply

his trade, Luther's anger exploded. But it had been kindled — this is the point so often missed — by events within Wittenberg itself. The castle church was renowned for its collection of relics. Gathered over centuries, the assorted bones and goods of saints had been expanded to some 19,000 items by a recent acquisition. It was agreed to dedicate this local branch of the treasury of merit on All Saints' day, 1517.

Luther's theses were planned as an attack on this medieval system of penance and saintliness. "Our Lord and Master Jesus Christ, when he said 'Repent', willed that the whole life of believers should be repentance" Thesis 1); "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a church?" (Thesis 82). Luther was recalling the church to the true sanctification by faith in Christ, who alone is God's holy one, the new man. He saw that there is a fiction involved in assuming that saintly merit is transferable, indeed that the life of faith means "merit" at all. Both justification and sanctification are simply names for the new life which flows from Christ's presence, moments in the event of his lordship.

A few years later, Lutheran preoccupation with "justification by faith alone" raised dangerous ideas of a spirituality which disdained any good works and threatened to dissolve obedience to Christ's will in individualistic piety. Then it was that John Calvin became the theologian of sanctification, as Luther had been of justification. Aware of the danger, he broke new ground by giving priority to sanctification, showing the renewal of life which justifying grace brings, lest it be thought something on its own, with no fruit in the actual life of believers. "I attribute therefore the highest importance to the connection between the head and members; to the inhabitation of Christ in our hearts; in a word, to the mystical union by which we enjoy him, so that being made ours, he makes us partakers of the blessings with which he is furnished. We do not, then, contemplate him at a distance out of ourselves, that his righteousness may be imputed to us; but because we have put him on, and are ingrafted into his body, and because he has deigned to unite us to himself, therefore we glory in a participation of his righteousness."

Calvin's followers surrendered this key understanding of "mystery," the mystery of Christ in his people. Instead they approached the faith in terms of human decision, and were bogged down in subtle questions of free will and predestination. But for Calvin, God's will is clear: in Jesus Christ our humanity has become new, an authentic human existence is actualized and extended to all who share in his life. Calvin, to be sure, was not always so evangelical; when treating of mysteries one is always tempted to turn them into problems, and solve them with a systematic theology! Yet in the main he followed the lead of his beloved authorities, the apostles and the fathers of the church: not only Paul, but also that beautiful theology of ancient writers like Gregory of Nazianzus.

Delivering the oration at the funeral of his brother, Gregory asked, "What is this mystery in me? This is what the great mystery means for us — the mystery of God become incarnate and poor for us. He is come to raise up the flesh, to save his image, and to restore man. He is come to make us all one in Christ, in him who came perfectly into us in order to give us all that he is . . . What feasts I find in each of Christ's mysteries!" From such teachers Calvin learned to define faith as "union with Christ." The living Lord presses us into his mould, shapes us in his image; we too become God's men.

Any understanding of faith which misses this mystical element will fall into error, for this is the key to what Christ means for us today. His work is not simply a past event, which we appropriate through some work of ours; nor is our daily life together by-passed by some inner spirituality which has to do only with the soul. No, the mystery is Christ come in our human bodily nature, Christ continuing as God's true man in the mysterious dimension of his resurrection presence, Christ lording it over the world, the universe, all reality by means of the strange power of his healing love. To be justified and to be sanctified are old-fashioned terms for a continuing fact, a presence and a power that add

up to new life. Christianity means new life — that is what the reformation claimed. Both Luther and Calvin, each stressing one side of the mystery, were after the same thing: to rid the church of its obsession with its own humanity and secondary saintliness so that the unique and primary manhood of Jesus Christ, the holy One, will stand forth in its dignity and exert its sovereign claim on every man.

What better time than All Saints' day have we to ponder this mystery? To enter into dialogue with the former saints is to discover that they point us away from themselves to him who is the fountain of their life and activity. We are directed to him who continues as the only Saint, who yet invites men to share in his proper humanity. What other saintliness could there be than this partaking of the life of him who is wholly dedicated to God, wholly revealing the love and the will of God through the mystery of his own presence and way of life and death? What other meaning could faith have than this personal involvement with a living Lord, changing the shape of our life together and so issuing in deeds of brotherhood, justice and unity? For in faith we have to do with a Spirit of reconciliation, integration, peace. Those words come straight out of the vocabulary of scripture; yet how modern and public they are! Even so is the reformation of continuing significance for all Christians. Many of its issues are dead — the current renewal within the church of Rome, for instance, shifts our ground and challenges us to a new mood of dialogue or "fraternal polemics." Yet this central issue is never dead because every church is tempted to alter the terms of saintliness, that is of true human life.

On All Hallows' eve Luther was posting theses about the meaning of Christ's activity; for the whole point about hallowing, sanctifying, justifying is simply that they describe Christ's own work, communicated to each generation through the continuing presence of his lifegiving Spirit. This brooks no rivalry from human holiness or claims for merit; it yields rather the joyful fruits of a more relaxed, humorous and open life which gives Christ the glory and enjoys his commanding presence.

November, 1965



National director Roy A. Hamilton presented a PM lapel pin to the Rev. K. S. Cheh of the Korean Christian Church in Osaka, Japan at the Ottawa conference,



Rev. Dr. Robert L. Taylor of Medicine Hat is seen at the far end of the table participating in group discussion at the Banff PM conference.

■ A new record for attendance was set at the Banff conference of Presbyterian Men, September 24-26, when 101 men registered. It was the fifth and final national conference for 1965, to which Presbyterian Men came from Saskatchewan, Alberta and British Columbia.

"Reaching Forth" was the theme, with special emphasis upon reaching from one generation to another. Team speakers the Rev. Wayne A. Smith of Paris, Ontario and Frank J. Whilsmith of Toronto stressed the need for communicating the Christian message as positive, lifegiving good news to those whose lives lack purpose.

"Christianity suffers most because of the hesitancy and inconsistency of church members," said Mr. Whilsmith.

"Young people today don't want to be spoonfed or entertained," said Mr. Smith, "they want direction on how to fulfil their lives. Young people want to know more

about the message of the Bible."

Two men from the Catholic Youth Fellowship, which was meeting at the Banff School of Fine Arts at the same time, attended the Saturday evening session when Mr. Whilsmith spoke on "Capturing a Relevant Faith." The Roman Catholic representatives commended the spirit that they found in the PM conference and their leaders expressed a desire to learn more about the men's movement.

The Rev. DeCourcy H. Rayner of Toronto spoke on the centennial of Protestantism in Formosa, and the Rev. Kenneth Knight of Eckville, Alberta, showed coloured slides taken on the Presbyterian tour of Formosa.

George Fernie of Toronto was chairman of the conference. Derek Brooks of Calgary was the soloist, and George Lamont of Vancouver was the pianist. ★

The fifth and final conference of Presbyterian Men for 1965 broke attendance records.



### **PRESBYTERIAN**

in conference

The church was built by members of Operation Beaver.





INDIAN CHURCH

The new Pawitik Presbyterian Church.

A Pawitik, a lovely little building, was dedicated on August 29 by the Presbytery of Lake of the Woods, with the moderator of the 91st general assembly, the Rev. Dr. J. A. Munro, in attendance. Here a group of our Ojibway Indian Canadians in Whitefish Bay Reserve will worship.

Pawitik Church (Pawitik is Ojibway for rapid) is a delightful example of world-wide Christian co-operation. The land was given by Sarah Mandamin with the concurrence of Chief Frank White and band councillors, the major cost of construction was borne by our general board of missions, and the labour donated by the Canadian Council of Churches' Operation Beaver 1965. The Beavers were 23 young people from various parts of Canada and such overseas countries as Greece, Kenya and Japan, who under the leadership of Prof. Stuart Smith

of Toronto, spent a month together building the church and getting to know their new Indian friends. Frank Kabestra, the reserve's leading carpenter, was the superintendent of works.

Every congregation in the presbytery assisted financially. Among the gifts dedicated were a chancel window in memory of Miss Janet Carruthers, long-time worker among the Indians of the area; and a pulpit Bible, a memorial to Mrs. E. W. Byers. An interesting feature of the service was the reading of scripture in the native language by Chief Allan Paypom; followed by the same lesson read in English by one of the Beavers — Miss Sarah Jack — an Ojibway from Islington, Ontario.

Miss Marilyn Duffield, presbytery deaconess, will be in charge of the work at Pawitik.★

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### Assignment:

TRAIN OUR TEACHERS!



The Christian understanding of history is the subject of lectures by Prof. A. L. Farris of Knox College.

■ Here is the story of how one presbytery provided a training course for its church school teachers along the lines suggested by the standard curriculum for teacher training widely used in the U.S.A. Two factors influenced the decision of the Presbytery of Niagara to undertake a program that would give the experienced teacher an opportunity to discuss problems that he had encountered over the years and to share his insights with others, while at the same time furnishing the new teacher with a knowledge of the art and technique of teaching methods and procedures and an understanding of the children he was about to teach.

First, from the teachers themselves came the request for specific training to give them a deeper understanding of their role in the Christian education of children and provide them with greater skill in the use of those teaching tools that are available. The fact that the Christian Faith and Life Curriculum for the coming fall and winter dealt with the church worried some who felt that their own church school training left them woefully inadequate and



A workshop for junior teachers. The group observes as Mr. J. Scott at Colborne, Ont. and was the first serious attempt at teacher training in

unprepared to teach others. A few teachers wondered about the curriculum itself and whether these new tools would be as deeply rooted in scripture as the materials with which they were familiar. Second, the ministers voiced a desire to see a higher standard of teaching which, in turn, would enable congregations to send out young people who know what they believe and who would thus be competent in Christian living and witness. A desire to see in some teachers a keener awareness of the needs of that particular age group in which they taught was expressed by several; as was the hope that some medium might be found whereby the rich and Biblically solid content of the Christian Faith and Life materials might be demonstrated.

Accepting this challenge, the presbytery's committee of Christian education invited Prof. A. L. Farris of Knox College to give a general background course on the history of the church. The committee also set up workshops dealing with the various methods of teaching including the principle of group teaching. Lay leaders were selected



R. Johnston teach classes. The school was held in First Church, Pt. esbytery of Niagara.



A kindergarten class, taught by Mrs. N. Doan and Mrs. G. Bearss, is observed.



The nursery workshop with children from First Church, and teachers Mrs. G. Whitton and Mrs. G. Robb.

from within the presbytery by asking each minister to submit the names of those whom he judged most capable of demonstrating the methods involved in teaching a particular age group. In this way a staff of highly qualified and experienced teachers was recruited for the six departments ranging from the teaching of three year olds to that of senior high pupils. In addition there was a seminar for general superintendents, secretaries, members of session, and any others concerned with the church school and its administration. The school was financed by assessing each congregation within the presbytery two dollars for each teacher listed in the 1964 congregational reports. This incidently, boosted attendance as kirk sessions urged their entire staffs to be present.

The facilities of First Church, Port Colborne were used and its minister, the Rev. J. R. Esler, acted as general superintendent for the school. He arranged for the children of his congregation to participate in the workshops.

The school itself was held over a period of four Sunday afternoons earlier this fall, with an attendance of 175

teachers from 20 congregations. In four lectures Prof. Farris dealt successively with the quest for meaning in history; history as understood by the Bible writers; the nature of God's continuing work in history; and the end of history. In an illustrated lecture on "Geneva; the Crossroads of the World" he also stressed the significance of the reformation in history.

The opportunity for church school teachers to discuss their problems; the sense of confidence that was inspired in many teachers; and the satisfaction that so many found in the Christian Faith and Life materials as they came to realize that they would help them grow spiritually as teachers while they taught week by week; have convinced the Presbytery of Niagara that teacher training institutes are highly worthwhile.

Hard work, yes, but dare we do any less for our teachers? We are looking forward to another such school in 1966. ★

—P. J. Darch

Photos by D. Workman



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### **NEWS**

### Four appointments made At mission board meeting

"Each one of us must be reminded that our mission field is the world," said the Rev. D. T. Evans, chairman of the general board of missions, at the opening meeting in St. Andrew's Church, Toronto, September 28. "There is a tendency these days to abdicate the idea of reaching out in Canada and the world. We have a task given to us which no one else can do, the task of preaching the gospel. We must recapture this emphasis in our church."

Mr. Evans said that on his overseas tour this summer he learned that God has placed The Presbyterian Church in Canada among minorities in many lands. This should give a sympathetic understanding of minority groups wherever they may be, in Canada as well as overseas. Our work often lies amongst small groups and this may be the distinctive task in which God can use us.

Rev. Dr. H. A. Doig, acting secretary for home missions, said that in our mission efforts The Presbyterian Church in Canada may seem to be running very hard to maintain its tradition without really making progress. We are not keeping up with the growth of Canada in population nor in the changes and development of life. In five years there has been practically no increase in membership in our church, he stated. If present work is to be maintained and new efforts made, the church must produce men and money.

Appointments During the meeting the following appointments were made: the Rev. R. Malcolm Ransom, associate secretary for overseas missions was invited to become full-time director for missionary education beginning January, 1966; the Rev. C. Rodger Talbot was invited to serve as assistant secretary for overseas missions; the Rev. C. A. Ronald Rowat, superintendent of missions in the Synod of Montreal and Ottawa was appointed director of immigration beginning October 1, to replace Miss Frieda Matthews; the Rev. J. W. Milne and Mrs. Milne were reappointed to serve overseas in the Bhil area in India. Mr. and Mrs. Milne have been in Canada for three years after serving in India.

**Events overseas** The war situation in India and its effect upon the nation generally and Christian work in particular was presented by the Rev. R. M. Bennett, secretary for overseas missions with the Canadian Council of Churches. While it was agreed that our missionaries going out to the field should proceed as planned it was also recognized that India faces a very serious crisis of food shortage and spiralling inflation which will hamper the work and bring great suffering.

Rev. Dr. E. H. Johnson, secretary for overseas missions, is attending a planning conference for the second century of Christian witness in Formosa. Highlights from Formosa were presented by veteran missionary Rev. Dr. James Dickson who was present throughout the board meeting.

The inauguration of the Church of Nigeria to be attended by the moderator of the 91st general assembly in December is a significant new step in Christian outreach in that country. The Presbyterian, Methodist and Anglican churches will be joining for more effective witness. Already Christians in Nigeria are giving leadership, not only in their own country, but throughout Africa.

The decision to transfer authority from mission councils

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### **NEWS** continued

to the local church in the Bhil area in India and in British Guiana has been made. Plans for carrying out this transfer are being worked out and it is hoped that this step will be completed before long as it has already been in other areas of overseas work.

### Pictou County congregations Hear of Formosa centenary

The budget, considered by some a cold and impersonal word, came alive for many on a summer Sunday morning in historic Pictou County, Nova Scotia.

The Hopewell-East River pastoral charge had gathered to hear the father and mother of their pastor, Rev. Dr. and Mrs. Alexander MacLeod, describe their work at the Taiwan Theological College.



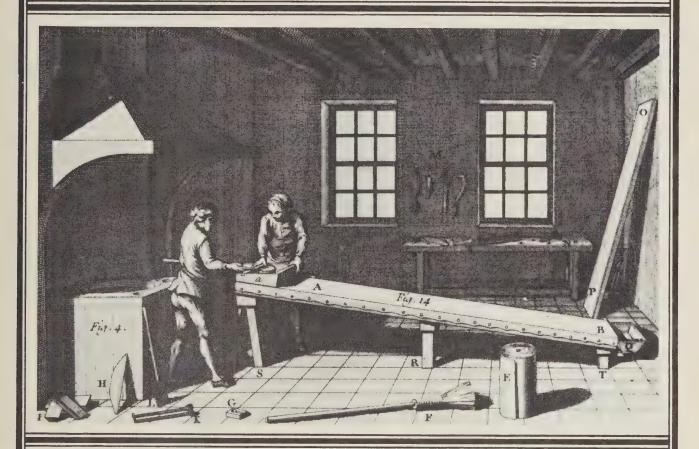
At St. Paul's Church, East River, N.S. after the service at which \$600 was given to the budget are: Rev. Dr. A. N. MacLeod of Formosa, his wife, lay assistant Martyn Thomas, and the minister, Rev. A. D. McLeod.

People from all six churches of the pastoral charge listened to this missionary couple, with 35 years experience in the Orient, speak of the centenary of the Presbyterian Church in Formosa. Dr. MacLeod, in a description of one of the tableaux at the celebration asked how many present would be willing to go to church carrying a table tied to the back for punishment? Suffering such as this, he went on, was what the early Taiwanese Christians had to undergo that today there might be an active, virile and progressive Presbyterian Church on the island.

The old psalm tune "Ye gates lift up your heads on high" caught the spirit of the crowded St. Paul's Church. The words reverberated throughout the East River, and over the radio, to suggest a new dedication to the cause of Christ on the part of those present. In a more practical manner, the offering that Sunday, totalling over \$600, was sent to the budget, no longer impersonal, so that the church in Formosa, through the Taiwan Theological College, could enter its second century assured of the support of at least one small section of rural Canada.

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### **New Presbytery of Brampton Erected in Southern Ontario**

At the first meeting of the new Presbytery of Brampton on September 14, the Rev. Robert G. MacMillan of Oakville was elected moderator and the Rev. F. N. Young of Georgetown was elected clerk.

The presbytery is comprised of pastoral charges in or adjacent to the counties of Halton and Peel in Ontario. Some were previously in the Presbytery of West Toronto, the Presbytery of Guelph and the Presbytery of Orangeville. Since Orangeville has been absorbed by other presbyteries, there are still 49 presbyteries within The Presbyterian Church in Canada.

### **PERSONALS**

The honorary degree of Doctor of Laws was conferred upon the Rev. John V. Mills by Waterloo Lutheran University on October 23 in recognition of his work in the field of education. Dr. Mills is chairman of the Metropolitan Toronto Board of Education and stated supply at High Park Presbyterian Church.

The minister of St. David's Church, Halifax, N.S., since 1946, the Rev. Frank Lawson resigned for health

reasons in September.

The Bluevale and Belmore congregations in Ontario presented gifts to the Rev. T. E. Kennedy and his wife when Mr. Kennedy retired in September after 47 years in the ministry. Mr. and Mrs. Kennedy now live in Listowel, Ontario.

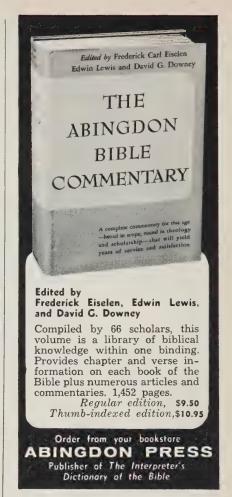
A presentation was made to Mr. and Mrs. T. P. Geggie by the Presbytery of West Toronto on September 18 to mark their 50th wedding anniversary. Mr. Geggie has been treasurer of the presbytery for many years. He is an elder in Parkdale Church.



### PRESBYTERIAN MEN

As a result of Bible study groups held in Niagara Presbytery last winter, lay speakers served Knox Church, Welland, Ontario during August while the minister was on vacation. About 20 men attended the groups during the 10 week course.

"Reaching Forth From One Generation to Another" was the theme of the Hamilton PM "Echo" conference, at St. Andrew's Church, Ancaster, Ont., September 18. The purpose was to 26 Duncan St., TORONTO 2B, Ont. - EM. 4-4408







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learn from young people whether the older generation of the church was failing them. It was generally felt that young people hesitate to talk about their faith because they don't understand it well enough. The older generation is afraid to talk with youth about their faith and so do not pass it on. There are not enough competent youth leaders. And the church should take a positive stand on subjects like sex, liquor and smoking.

Hundreds heard an address, "The Crossroads of Life," given at the annual open air service at Boularderie, N.S., sponsored by men of Cape Breton Presbytery, August 15. The Rev. Douglas A. Wilson of St. Andrew's Church, Trenton, Ont. was the speaker. Music in Gaelic was provided by a choir directed by Malcolm A. MacLeod. Others taking part included Wilfred Lawley, Moses Roberts and Mrs. Russell Gordon.

Presbyterian Men of Huron-Maitland and Bruce Presbyteries spent a weekend at Camp Kintail, Ontario, September 11 and 12. The theme was "The Church Without Walls." Some 60 men heard addresses by the Rev. W. Kennedy of St. Enoch's Church, Hamilton, and George Fernie, assistant to the national director of P.M.

### **BIBLE READINGS**

November	1		Matthew 5: 13-20
November	2	_	Matthew 5: 21-26
November	3		Matthew 5: 33-37
November	4	_	Matthew 5: 38-42
November	5		Matthew 5: 43-48
November	6		Matthew 6: 1-4
November	7		Matthew 6: 5-15
November	8		Matthew 6: 16-23
November	9		Matthew 6: 24-34
November	10		Matthew 7: 1-5
November	11		Deut. 32: 7-12
November	12		Matthew 7: 6-12
November	13		Matthew 7: 13-20
November	14		Matthew 7: 21-29
November	15		Lam. 1: 1-11
November	16		Lam. 1: 12-16
November	17		Lam. 3: 1-21
November	18		Lam. 3: 22-36
November	19	—	Lam. 3: 37-56
November	20		Lam. 5: 12-22
November	21	—	Psalm 1
November	22	—	Psalm 2
November	23		Psalm 3
November	24	—	Psalm 4
November	25		Psalm 5: 1-8
November	26		Psalm 6
November	27	—	Psalm 7: 1-8
November	28	—	Psalm 7: 9-17
November	29		Psalm 8
November	30		Psalm 9: 1-10

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In Chippawa Church, Ont., Sept. 26, a stained-glass window was dedicated in memory of Milton C. Bacon. From left is a daughter, Evelyn, Rev. P. G. MacInnes, Mrs. Bacon and another daughter, Mrs. J. B. Hopkins.



The first kirk session of Parkwood Church, Ottawa, organized a year ago are, left, Rev. R. H. Balsdon, R. W. Storie, J. S. Torrance, D. G. Poland, R. Burrell, George Brown and J. W. Francis.



Three stone churches in Formosa will be built with gifts totalling \$900 presented by Orillia Church, Ont., Sept. 26; one in memory of Mrs. Stanley Topps, given by her family, another for Mrs. Alexandra McEachern, from her husband, and a third from the congregation. Above, left, is Rev. Donald H. Powell representing the mission board, Sidney Topps, Rev. Eric Beggs, Stanley Topps, William McEachern and George Cunningham.

## CHURCH CAMEOS



At the dedication of the new West Vancouver Church, B.C. is the minister, Rev. S. Lindsay McIntyre. With him from left are Dr. W. O. Nugent of Abbotsford, presbytery moderator Rev. D. J. M. Corbett and Rev. J. B. Milne of North Vancouver.



Sod was turned for the new Christian education building of First Church, Stellarton, N.S., Sept. 5. From left are Rev. A. W. Williamson, D. C. Copeland, William MacLellan, Rod Chisholm and Mrs. W. N. Ingram.



At St. Giles Kingsway Church, Islington, Ont., an oil painting was dedicated in memory of Mrs. D. L. McDougall, given by the women's guild. From left are Rev. W. J. Adamson, Mrs. G. M. Dean, guild past president and Mrs. D. D. Anderson, president.



On Sept. 26 three Communion chairs were dedicated in Mt. Zion Church, Ridgetown, Ont., given by Mrs. James E. Gladstone for her husband. From left are Mr. and Mrs. J. Farrow, Mrs. Gladstone, Rev. M. E. Tubb and elders O. J. Powell, T. Hore, Sr. and R. J. McDonald.



A sign dedicated at Knox Church, Yorkton, Sask. was given by Mr. and Mrs. O. Docking and family, at right. The minister, Rev. Ron Courtenay, is at left.



Rev. A. D. Sutherland's 40th year in the ministry was marked on Sept. 26 by a presentation at the 89th anniversary service of St. Andrew's Church, Avonmore, Ont., where he was ordained. Above, left, is Rev. Hugh Wilson, the present minister; Mr. Sutherland, George D. McElheran, session clerk, and E. M. Miller, elder.



Knox and Calvin Churches in Hamilton, Ont., have become united in a two-point charge with the Rev. John Congram as minister. At the Sept. 8 induction are Rev. T. M. Bailey, interim moderator of Knox and James Scott, oldest member; Mr. Congram, Mrs. Robert Muir of Calvin and the interim moderator, Rev. Robert Armstrong.



A baptismal font was dedicated in Tweedsmuir Memorial Church, Orangeville, Ont., Sept. 19, in memory of Dr. Charles I. Scott, given by his family. From left are Dr. David Scott, Mrs. C. I. Scott, Rev. Charles Scott and Rev. Denis Gibson, the minister.



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### CHURCH CAMEOS

continued from page 27

- The centennial of *Knox Church*, *Cranbrook*, *Ont*. was marked by special services on September 12. The Rev. R. A. Jackson of Galt and the Rev. David Crawford of Listowel were guest preachers.
- On September 19 Knox Church, Oshawa, Ont., dedicated a piano in memory of David Jenkins, a former organist.
- Gifts dedicated in *Knox Church*, *Embro*, *Ont.*, on September 26 included a Communion service given by Wallace McKenzie in memory of his wife Kathleen; a cross, the gift of the Rev. Samuel Kerr for his wife, Mary Ethel; and Communion table linen given by the session.
- An outdoor service in Covenanter style following a congregational barbecue was a feature of the week-long 40th anniversary celebration of *First Presbyterian Church, Winnipeg.* Daily lectures and discussions and special Sunday services were held from September 26 to October 3. One afternoon the children were taken by bus to visit the sites of the Presbyterian story in the Red River Valley. The Rev. Bruce A. Miles is the minister of First Church.



At the cornerstone laying ceremony for the new sanctuary of Eastmount Church, Hamilton, Ont., Sept. 12 are, left, Rev. Peter J. Walter, the minister, Rev. Dr. G. D. Johnston of Brantford, Albert Turner, masonry contractor and William J. Welsh, building committee chairman.

- In Ephraim Scott Church, South Haven, Cape Breton, N.S., October 4, a Communion cloth was dedicated in memory of Mrs. Murdoch A. MacDonald, given by the ladies' aid, and a silver chalice, given by Mrs. D. R. MacLeod and Mrs. Sandy MacRae.
- Special gifts from elders, managers and others in *St. David's Church, Scarborough, Ontario* have been used to construct a driveway linking the seven-year-old church with Danforth Road. The minister is the Rev. I. M. Amini.

### YOUTH NEWS

Thirty-eight young people attended the Hamilton-London Synod PYPS camp from August 28 to September 6 at Kintail. Addresses on "Jesus Christ from the viewpoint of the early church" and "the Christian view of love, sex and marriage" were given by Dr. A. E. Bailey of Waterloo, Ont. The Rev. T. Boyd of Ancaster spoke on the relationship between scripture and scientific discovery, and the Rev. R. Marshall of Strathroy on the Presbyterian Church in the ecumenical movement. A presentation was given by two Nigerian students, Miss Comfort Ejere and Ogbu Kalu. Co-directors of the camp were Dr. A. E. Bailey and John Henderson of Woodstock.

Leadership training was the focus of a weekend sponsored by Toronto-Kingston Synod PYPS for presbytery officers at Newmarket, September 2426. Addresses were given on planning conferences, by Remmelt C. Hummelen, national president; the church boards by Ina Hill of the missionary education office; and communication, by David Powell of Toronto. An afternoon was spent in workshop groups as follows: worship, with the Rev. D. Geard of Bonar Church, Toronto; missions, with Miss M. Nutt of the W.M.S. staff; leadership training, with the Rev. R. P. Carter, assistant secretary, the board of Christian education; publicity, with Miss Valerie Dunn of The Record staff, and fellowship, with Art Pattison of Ottawa. The conference closed with the showing of the film, "Two Faces of Faith."



During the summer Presbyterian Fellowship House, Prince Albert, Sask., accommodated nine children who were under the care of the Department of Social Welfare. They are, back row, left: Lynn Crossland, Tom Thompson, Diane Tait; front row, Lawrence Primeau, Margaret, Ruth and Madeline Anderson, Rita Primeau and Nora Anderson.

### PUNGENT AND PERTINENT

from page 8

involved. Christians who think they may act only as patrons, speaking of the church as "they".

I met a man who claimed to be a church member but would not attend worship. After hearing a rumour that the church building might be moved to another centre he came to me and asked in sincerity if he could buy the "church" just to keep it there.

This attitude is becoming increasingly familiar. Patrons of Christianity represent one of the most rapidly grow-



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### PUNGENT AND PERTINENT

from page 29

ing memberships in church life. "The church is good for the community" they say. "Good for children, for other people and other people's children." But it's not good enough to become involved in themselves. They may make a token donation, and lend their names to the church. They may attend a few public "performances" and if the music is inspiring, the sermon passable, the pews comfortable, they are happy. But other things pass the patron by. Meeting with God face to face in worship, his judgment on right and wrong, the disturbing fact of much work yet to be done for Christ's cause in a troubled, anxious world on the brink of nuclear disaster. The patron is just a spectator, only observing, on the outside looking in.

Any person who thinks he may be a patron of Christ's church should remember God's questions to Job in the Old Testament: "Where were you when I laid the foundations of the world? Can you command the morning? Can you number the months? Can you bind the influence of the stars? Have the gates of death been opened unto you?" Is it possible to imagine we can become patrons of the all-powerful God who speaks thus? Can we be spectators to the work of Christ, who died and rose again, bringing into being the church by his sacrifice of love? Do you think that even the most generous donation of personal attention, time and money fulfils our obligation to God upon whom we and the whole world depend for every breath we draw? He who has commanded us to serve him with all our gifts?

The church is a fellowship of Christians who together with their Lord are determined to follow his way. The church is his human agency in Canada and the world. You and I, who belong to this fellowship, are partners with him, an incredible fact, but true. Phillips' translation of I Cor. 3:9 is: "In this work, we work together with God, and that means that you are a field under God's cultivation, or, if you like, a house being built to his plan."

We Christians are called to be "labourers together with our God." Our labour is to be a labour of love — "We love him because he first loved us." Our labour of love must be as "a field under God's cultivation . . . an house being built to his plan." It must include responsible concern for

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men of other lands and nations, for they are also people for whom Christ died. A poor native family in a Nigerian hut, a bleary-eyed derelict of city streets; a student in a Christian school in India, a congregation worshipping in a stone church in Formosa, a new Presbyterian church under construction in Montreal — our spotlight of Christian love must be focused upon them as we contribute more to the budget funds of the church.\*

### **Budget Receipts**

For the nine months to the end of September receipts for the general assembly's budget totalled \$1,001,906 as against \$987,955 for the same period in 1964.

Expenditures to September 30 amounted to \$1,372,585 in 1965, as against \$1,401,197 in 1964.

### **EIN MEMORIAM**

BENNIE, MRS. H. L., of Acton, Ont., 70, widow of the late Rev. H. L. Bennie, died on September 11 following an automobile accident. She was active in the W.M.S. and Sunday school. She is survived by two daughters, Mrs. E. Footitt and Mrs. Robert Adams, and a son, Douglas.

DANCEY, MRS. A. H., active in W.M.S. and youth work in Knox Church, Oshawa, Ont., September 24.

ENGLEHUTT, ANGUS, 76, elder and choir member, Calvin Church, French River, N.S., September 27.

FRASER, MRS. A. E., 89, MacVicar Memorial Church, Outremont, Que., Sept. 7.

LETHBRIDGE, JOHN THOMAS, 81, session clerk and trustee of Knox Church, Fingal, Ont., September 5.

MacRAE, ARCHIE MALCOLM, 80, elder, Monkland-Gravel Hill Church, Ont., Sept. 7.

McCLINTON, MARY ELIZABETH, mother of Mrs. (Rev.) Ian MacSween of Edmonton, Oct. 4.

ROBINSON, ROBERT E., 55, elder, St. John's Church, Cornwall, Ont., Sept. 18.

SHAW, MRS. ALEXANDER B., St. Andrew's Church, Swift Current, Sask., mother of Mrs. R. H. Taylor, former deaconess at First Church, Edmonton and Knox's Church, Galt; Mrs. W. McMillan and Mrs. (Rev.) D. G. Archibald of Tara, Ont.

### CHURCH CALENDAR

### INDUCTIONS

Almonte, Ont., Rev. Gordon A. Beaton, Sept. 29. Hamilton, Knox and Calvin, Ont., Rev. John Congram, Sept. 8. Hillsburg and Price's Corners, Ont., Rev. Wayne Maddock, Sept. 9.

### RECOGNITIONS

Corner Brook, St. Paul's, Nfld., Rev. Paul Douglas Scott, Sept. 16.
Kitchener, Calvin, Ont., Rev. L. S. van Mossel, Oct. 1.
Kitimat, B.C., Rev. Glen Alvin Noble, Sept. 15.

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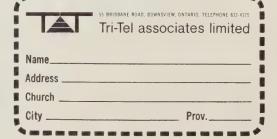
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### CHURCH CALENDAR

from page 31

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Graham, 259 King Ave., Bathurst.
Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.
Elmsdale, Hardwood Lands and Dean, N.S., Rev.
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Halifax, St. David's, N.S., Rev. R. D. MacLean, 6357 London St., Halifax.
Lake Ainslie, Orangedale and River Denys, N.S., Rev. A. D. MacKinnon, Little Narrows. Pictou, St. Andrew's, N.S., Rev. F. Pauley, R.R.2, Pictou.
Richmond Bay, P.E.I., Rev. Leslie Files, New London.

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Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.

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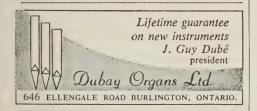
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Ont., Sept. 26 (Rev. John J. Hibbs).

40th—St. Giles, North Sydney, N.S.,
Sept. 26 (H. D. Bezanson).

# LETTERS continued from page 9

Mr. Sinclair attended, when he can say it was purely a social group. This simply was not true, although I think it may be today. I am so thankful for my Christian upbringing in the Caledonia Presbyterian YPS where you were not asked, "How old are you?" but "Do you intend to work for God through the PYPS?"

Where would the ministers suggest that teen-agers go? We all know they are not going to PYPS. Why not ask why? When my teen-age boys thought they were old enough to go to PYPS they were told they had to be 16. By the time they were 16 they had found other channels. Different churches think they are solving the problem by having a junior group under the jurisdiction of older couples. This is not working most of the time. Why is it not the Christian act to teach our older teen-agers it is their duty to teach and be an example for the younger ones? If the church will not step into this breach, who is going to?

The PYPS today is stressing the sex and marriage problem, not trying to help the average young person grow up in God's way and be an exemplary adult. They want to start with adults. Why should PYPS be a marriage clinic? There should be special classes with the minister for these . . .

Can the Presbyterian Church ignore teen-agers today, when all the world is paying more attention to the same group than ever before? As a mother of three boys I feel if any of my teenagers are willing to go to a church that will accept them at an earlier age, I am all for it, as they need that Christian fellowship today more than ever.

Young adults do not need the same attention that the PYPS used to give young people. At times I am amazed at the young people who attend church today, with no other ties. I wonder if my faith would have been that strong under the conditions of today, and I would not like to have to commit my-

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**LETTERS** / from page 33

self. I think the challenge is in both directions, Mr. Sinclair, but you are really taking up the challenge if you expect to get young adults to join a group, after having ignored them during their growing up years, when they needed you more than you have any idea. We are passing by a group who are just waiting to be led, and believe me we were no social group in the 1930's.

The Record is in a wonderful position to take up this challenge, as my 11 year old likes to read some of it and loves the children's story. But what about the 19 year old? He is forgotten.

Waterdown, Ont.

Mrs. H. F. Wilkinson

Although I am out of touch with the present day activities of PYPS I would most strongly take issue with the misleading picture of its past as presented by Glenn Sinclair in the September issue.

In the past PYPS has been a dynamic force in the life of our church. Many young people were brought into the church through the efforts of its members. Those already in the church had their faith strengthened. They were led to seek the best method of rendering service. Many of our ministers, deaconesses, elders and other leaders have had their introduction to Christian service through PYPS. If the movement had been "a select few" or "merely a social group of teen-agers" this would never have been the case. These were mature young people seeking to serve their Lord through study and fellowship.

I wish Mr. Sinclair every success in his efforts to "make our young adult program fully young adult." However, I do wish he would present a true picture of the past as he attempts to improve for the future.

Aurora, Ont. Ivan Cronsberry

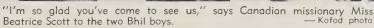
# Principal G. M. Grant

I am working on a full-scale biography of the Very Rev. George Monro Grant (1835-1902), minister of St. Matthew's Church, Halifax, (1863-1877) and principal of Queen's University, Kingston, (1877-1902).

I should be pleased if anyone who remembers Principal Grant would send me a note containing any recollections of him. It is important also to collect as many of Grant's letters as possible. I shall return them promptly or, if desired, place them in the archives of the Douglas Library, Queen's University. Massey College, K. N. Windsor 4 Devonshire Place, Toronto 5, Ont.







A story for children

"Do you think the government man in the village will help us, Kim?" asked his brother Taniya as they walked along the dusty road.

"Of course, he will," answered Kim. "Come on! Can't

you walk faster?"

"It's so hot, Kim," complained Taniya. "And anyway, we've come a long way. Can't we just rest for a few minutes?"

"No!" exclaimed Kim. "You know we can't be late or we won't get any food. Come on! Hurry!"

The two boys continued to trudge down the narrow road. After a little while Taniya said, "Kim, what makes you so sure we'll get food?"

"Because Pastor Musa said we would," answered Kim confidently.

"How do you know that what Pastor Musa says is right?"

"I don't for sure," said Kim. "But he's a Christian and they're different somehow. Maybe we'd better rest after all. Let's sit under this tree."

After the two boys were comfortably seated, Kim continued.

"You remember when I fell out of the tree? Well, when I woke up, I found myself in a hospital. I was really scared at first. But then there was a man who kept coming to see me. Soon we were good friends. His name was Pastor Musa. One day, we were talking. I told him that our crops had failed and that we were often hungry. It was then that he said we could get free food. He said to come to the village today. I don't know what it's all about except that Christians in Canada have sent food to our country."

"I sure hope we've come on the right day," sighed Taniya. "It's been a long walk."

"I know," said Kim, jumping up. "Let's get on our

The few moments of rest gave the boys added energy and they walked on quickly. Soon they came near to the village.

"There's the Miss Sahib," said Kim suddenly. "She'll know where we should go."

"Do you mean you're going to talk to that white lady?" asked Taniya.

"Of course," said Kim, "I know her. She was at the hospital when I was there."

"Kim! I'm glad you've come to see us. And this must be your brother, Taniya!" said the Miss Sahib kindly.

"What brings you here?"

"We're hungry," answered Kim. "Pastor Musa told me we could get food in the village today. Do you know where we should go?"

"Yes, in fact, I'm going over there myself. I'll walk with you. It's on the other side of the village at the teacher's house."

Miss Sahib introduced the boys to the man giving out the food.

"How many are in your family?" asked the man.

"My mother and father, my brother and myself," said Kim shyly.

The man carefully weighed out the shiny rice. He put it on the piece of cloth that Kim had carried from home.

As the boys turned to go home, Kim heard the Miss Sahib say, "Have you had anything to eat today?"

The boys turned quickly. "No," said Kim, "nor yester-day either."

"Then you come with me," said the Miss Sahib. She took them to where a number of children had gathered. She got them each a cup of cool milk. Kim and Taniya drank the whole cup. Neither of them could remember when they had had a whole cup of milk.

Before they left for home, the Miss Sahib told them some Bible stories. Kim knew some of the stories. He had heard them when he was in the hospital.

Saying good bye to the Miss Sahib, the two boys started for home with Kim carrying the parcel of rice on his head. It was a long way home, but with food in their hands and milk in their stomachs they walked happily along.

"Why do you suppose Christians help people, even Bhils like us?" asked Taniya. "And Kim, what did the Miss Sahib mean when she talked about the love of God?"

"I don't know," answered Kim," I've often wondered the same thing. They say that their God loves everyone. That he is with them all the time. They try to do to others as they want others to do to them."

The boys walked on silently thinking about the Miss Sahib and the man who gave them food. It didn't seem long until they turned down the street to their house.

"You know, Kim," said Taniya, thoughtfully, "I'm almost glad you fell out of the tree and got hurt. If it hadn't been for your broken arm you might never have met Pastor Musa or the Miss Sahib."

 by Mabel Booth, adapted from material provided by Beatrice Scott

# REACH OUT WITH THE RECORD

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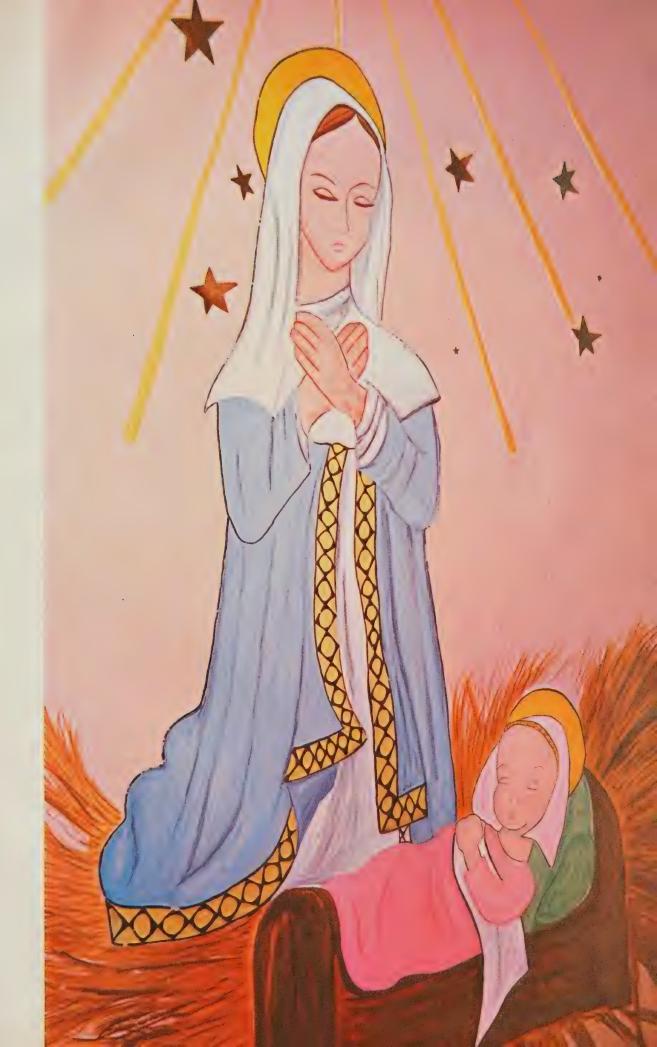
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" And when they had opened their treasures, they presented unto him gifts;" Matthew 2:11

■ Here we are, back again in the midst of the Christmas buying merry-go-round. Up and down, round and round, house to bank to store, fifth floor gift shop to bargain basement, getting presents for Uncle Ned, Cousin Sue, and stocking fillers for the children. While the calliope plays "Silent Night"!

"Everything in gifts," the plazas advertise. "Buy your presents here. No payment until February." You can buy almost for nothing they seem to say, anything you ever dreamed of, and lots of things even your wildest dreams never pictured. You can even buy a score of nothing-gifts "for the man who has everything," and in our affluent society we have more and more people on our list who have everything.

Of course, we don't give to everybody, and every year when the wild spree is over we decide that next year's shopping list is going to be pared to the core. Normally, we give to those who give to us. But if we decide that we are going to cultivate the real spirit of Christmas and put Christ back into it, we are at once confronted with a problem. God gave himself to us in Jesus Christ. Normally, then, we should give something in return to him. What? What to give to the God who has everything? That's, a real puzzler!

C. S. Lewis wrote: "... when we talk of a man doing anything for God or giving anything to God, I will tell you what it is really like. It is like a small child going to its father and saying, 'Daddy, give me sixpence to buy you a birthday present.' Of course, the father does, and he is pleased with the child's present. It's all very nice and proper, but only an idiot would think that the father is sixpence to the good on the transaction."

But the psalmist wrote (51:16f): "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." And Micah said (6:8): "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" And the psalmist also said elsewhere (116:12ff): "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation . . . I will pay my vows unto the Lord now."

The gist of all this is simply this: the fact that God already has the whole world in his hands does not mean that there is nothing we can give him. This is an easy

way out which many of us often take. If we had a million dollars, or if we could speak, or write, or sing, what we wouldn't do for the Lord! But we don't have a million, we don't have a speaking or a singing voice, and our spelling is atrocious. So we do nothing, although there is a church school class that needs a teacher, a neighbour who needs a friend, an ex-criminal who needs another chance. We say that such service, rendered even in the name of Jesus Christ, is too little an offering for the God who has everything.

But Florence Nightingale wrote in her diary at Cairo: "Oh God, thou puttest into my heart this great desire to devote myself to the sick and sorrowful. I offer it to thee. Do with it what is for thy service."

And a poor widow in New Testament times put the equivalent of a couple of cents into the poor box, and Jesus said that it was a noble thing she did and would ever be remembered for it was all she had.

Samuel Rutherford was an old Scottish Covenanter who constantly described himself as a "drowned debtor to God's mercy." But he knew perfectly well there was something he had to give. And he died as a martyr for the things he believed. We are not all called upon to die. More even than that, we are called upon to live for God. And there's no more fitting and no lesser gift we can offer him in return for his Son. As Christina Rossetti put it,

"What can I give Him,
Poor as I am?

If I were a shepherd
I would bring a lamb,

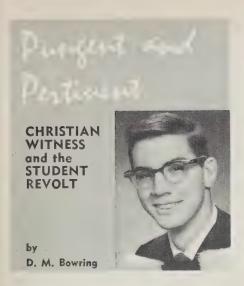
If I were a Wise Man
I would do my part,

Yet what I can give Him,
Give my heart."

Here is something, a surrendered heart that results in a dedicated life that we can offer at Christmas even to the God who has everything.

### Prayer

O God, thou who dost not despise the offering of the poorest of thy servants; grant us such understanding of thy ways that thy love may kindle ours. Help us in this season to bring to thee the gifts that all of us may offer, — broken hearts, contrite spirits, dedicated lives. Through Jesus Christ, our Lord, Amen. By D. GLENN CAMPBELL



■ The current student revolt is a source of joy for some and of profound disturbance for others. Unfortunately, the majority of North Americans are ill-informed about the nature and motivation of student activism. Sensationalist reporting has played on the uneasiness of the public, who find many of their presuppositions about students, about North American society and politics, even about the gospel being challenged.

The university student is as much a responsible person entitled to participate in society as anyone his age. If a young working adult can become a member of a trade union, a JC, or a leader of a farmers' co-op, why cannot a student express himself through his own agencies? Surely, just because he is not yet earning a wage does not mean that he is immature and has nothing to contribute. In fact, a student, being free from some of the pressures of society, has a better chance to develop a sense of responsibility than have others who do not enjoy this freedom. Also, because of his intellect and education, he is in a better position to lead. Many activist students are driven by unhealthy motives and some are deceived by ideologies, but these are by far the minority and control only a few minor organizations.

The argument that activism is detrimental to studies has been soundly debunked by a recent survey which showed that the average academic standing of activist students is higher than that of their non-activist fellows. The mature student refuses to ignore his responsibility to society until he graduates.

Students take action in many ways. They may participate in non-political efforts to improve conditions; the religious and secular social service agencies. Or they may join the existing political parties. But, though these channels are often effective in local issues, they have frequently proved ineffectual in international issues and even some domestic problems. So students turn to less orthodox methods of demonstration, protest and teach-in. They regret the disturbance this causes but are convinced that our society is no sacred cow. It needs to be shaken-up in order that the world may become a better place in which to live.

The recent International Teach-in at the University of Toronto is an example of the best fruits of the student revolt. About 8,000 students attended the five sessions while another million people heard the debate over radio, television and a continent-wide closed circuit system.

The purpose of the Toronto teach-in was strictly educational. The word "teach-in" may suggest otherwise because teach-ins have been used as protests. The Toronto one aimed to examine problems of revolution and great-power conflict by bringing together political and academic spokesmen of divergent points of view for debate. They looked at questions such as these: Is great-power intervention in revolutions inevitable because revolutions involve ideological conflict? Who intervened first in Vietnam? Can the nations of the world bridge the political, economic and social gulfs between them? No ideology or policy was put in an advantageous or disadvantageous position. There was a confrontation on equal terms between the policies and views which shape our world today.

The teach-in was endorsed by all campus political parties, the students' council, the Student Christian Movement and the university president.

Christians involve themselves in the student revolt seeking to witness to the same reality as did their forefathers; that in Christ God has reconciled the world to himself. They point to God become man and living among us, his humility, his identification with man, his servant-hood, his freedom, his interest in those who suffer the ravages of society whether in war or in cutthroat competition, his judgment and his forgiveness. They join in the picketline as a witness to these signs of the presence of Christ; where community is restored, barriers broken down, hope given, men healed, peace granted and life made full.

By their words and actions they witness that where this happens, both within and beyond the bounds of the visible church, Christ is present as Lord. They witness to their fellow activists that Christ is even more opposed to social injustice than they. They witness to them that the solutions are to be found ultimately not in any ideology, but in Christ. They witness to the church that Christ is working beyond its bounds. By their presence, words and actions they witness to the world that Vietnam, Selma, Berkeley, Africville, downtown Toronto, the whole world is in the Father's hands.

During the 50s, under the intimidation of McCarthyism, students abdicated their responsibility to society and chose to conform or to turn beat-



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# Pungent/from page 2

nick. Today, many students are again accepting that responsibility. Many Christians in obedience to their Lord and by his power, are making their witness to and through the student revolt. They risk rejection and persecution from the society, government and church they love in order that they may declare that, even in the student revolt, "Jesus Christ is Lord."★



■ How often we hear it said today, "the church is not communicating with the world." Has it ever? I doubt very much that you could prove it has ever really communicated with the world. Now this isn't to be used as an excuse for not trying.

The answer of the moment for this problem is dialogue. We must talk with people, not at them. We must answer the questions they are raising, we are told. Must we?

When I turn to the New Testament this insistence on dialogue puzzles me. Nicodemus came to see Jesus. He came to ask questions. But Jesus didn't answer the questions he asked. In fact when he was finished, poor Nicodemus was even more confused than when he came. According to today's standard of dialogue Jesus was a miserable failure.

Then there was the rich young ruler. He asked the most important question of all: "What must I do to gain eternal life?" Jesus didn't answer his question but instead, asked questions of his own. The upshot of all this was that the young man went away. Once again according to our standard, Jesus was a miserable failure. And in both cases he seemed to fail because he didn't answer the questions that were raised.

Didn't he understand the questions that were asked? We are accused of this. Why did he simply let these men go away more puzzled than when they continued on page 33

# LETTERS

Is the Angel at Our Shoulder?

As a missionary of the Presbyterian Church who has served under our general board of missions for ten years in Formosa, I would like to comment on the September review of the book

Angel At Her Shoulder.

True, there are some factors in Mrs. Dickson's missionary enterprise of which we cannot approve. But rather than try to overshadow an obviously commendable work by an ecumenical cloud—a cloud which it seems to me does not loom so large and important in the thinking of a great number of our church people—should we not ask ourselves what it is that God is trying to teach us? Should we not rather learn from her how to move quickly to meet urgent needs, how to avoid becoming bogged down in bureaucracy and above all, in our church which is perennially short of dollars, learn from her how to raise funds? London, Ont. Clare McGill

### In Favour of Cartoons

Surely a sense of humour has its place in a Christian life. Many a tense and trying situation within church groups is resolved with a little levity. Surely one of our assets as Christians is our ability to laugh at ourselves. We all make mistakes but to recognize this and be able to poke fun at our shortcomings while striving to overcome them, makes day to day problems more bearable.

As a mother of two teen-aged boys my sense of humour is as necessary as daily bread. As a family we enjoy your cartoons and find nothing amiss in finding them in The Record. Let's try a little harder to be more flexible and change with the times to provide a church magazine the whole family will enjoy. While opening The Record to read the cartoons, who knows what wisdom may catch the eye of my sons. (Mrs.) June Earl Bolton, Ont.

# An Inspiring Conference

One of the most memorable weekends of my life was spent at the 1965 Banff Presbyterian Men's Conference.

The theme, "Reaching Forth," was really only a front because the whole conference theme from beginning to end resounded with the presence of Jesus Christ. What a thrill to hear men speak of Jesus Christ as a living vital personality in one's life and to find that the Holy Spirit is still the motivating force in our church. For three days names like Brunner, Barth, Bonhoeffer, and even Calvin and Knox fell into the background and in their

place Jesus Christ was found to be on the lips, hearts and minds of our men.

It has been said that the church one day will rest in the hands of today's youth. This may be, but today it rests in the hands of laymen who are concerned about its position and condition. Some of our ministers have hesitated and even refused to support P.M. If Banff is any indication of what P.M. is and can do for our men, how can we hold back our support? Could it be that we ministers lack the great driving force and indwelling personality that our men possess?

Rosetown, Sask. (Rev.) L. E. Hughes

# Thanks to Carluke

I beg the use of space in The Record just to say "thank you" to the PYPS of St. Paul's Presbyterian Church, Carluke, Ontario.

The enclosed photograph is that of Miss Edem Ekpenyong Essien of Calabar. Her mother is a lady elder in my former parish; and her father who was a fisher-man no longer pursues

his trade because of failing health. We have not yet had a welfare scheme

that caters for such people.

Christmas 1964 was a sad one for Edem and her family. She lost her grandmother a few days before Christmas day; to add to that there was no prospect of her returning to school in 1965. Her parents just could not afford to pay her board and tuition and so her educational career as far as her parents were concerned had come to an end with only one year in high school.

This was the story her father laid before me when I went to sympathize with them in their bereavement. When I went home I took up again a letter from Carluke PYPS stating that they had \$40 to help a needy student. I wrote back to say that \$40 may buy some books but will go nowhere to help educate the kind of people we here call needy students, since boarding and tuition fees in Nigeria cost around \$210 not including books, dresses, etc. I also informed them about Edem. They replied immediately to say that they will try raising the amount needed. I wrote back trying to dissuade them because I did not think that Carluke PYPS, small as I knew them to be, will be able to face such a challenge. To make a long story short Edem Ekpenyong is in school today. The money started coming in bits but by the end of July I received the last cheque bringing the gift of Carluke PYPS to a total of \$210 for

Apart from this generous offer this continued on page 31



# Don't let him hurry too much... Take time out for God

Children never seem to walk they always run. This seems to have become a way of life for us all: we are always in a hurry.

Every family needs to take time out for God; to teach the children about Jesus, to read the Bible, to pray, meditate, and experience the spiritual refreshment that comes from communication with God.

THE UPPER ROOM, the world's most widely used daily devotional guide, offers a selected Bible reading, prayer, and meditation for each day. With its guidance you can have effective daily devotions in your

We urge you and your family to take time out for God. Why not start family worship with the January-February number of THE UPPER ROOM and make daily devotions a new year's resolution for your family?

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# Christmas and its meaning

■ The observance of Christmas has come to mean many things to Canadians, very few of them with any Christian significance. Let us pause long enough in our round of social activities to take note of the real challenge of the Advent season.

Christmas is a time for recognition of God's gift to us, and a time for proclaiming his purpose to the world. Two things are expected of us, gratitude and response. In the classic phrase of the gospel we are asked to share the "good tidings of great joy" with all people. For the Christian December 25 is much more than the celebration of a birth, it is an occasion for genuine joy as we acknowledge the miracle wrought by God's love. Christ is the greatest gift of all, and when we accept this gift we bind ourselves to serve him.

We think of Christmas as a time for sharing, a day for a great outpouring of generosity and goodwill. The danger is that we may not reach far enough with our gifts, so often they are restricted to a narrow circle of family and friends.

If we consider the church which we profess to support, for example, we find it seriously impeded in its outreach by the lack of concern among its members. The Presbyterian Church in Canada desperately needs more committed men and women. The mission of the church could be greatly enlarged if all of us gave as freely to God as we should.

As we prepare to demonstrate our love and affection for our own folk at this Christmas time, let us never lose sight of the real significance of the Advent season. Gratitude should lead to response, and response to fuller commitment of what we have and of what we are.

# The Christian pavilion at Expo '67

After careful consideration the last general assembly approved in principle the participation of The Presbyterian Church in Canada in the Christian pavilion at the exposition in Montreal in 1967. The theme of the exposition is to be "Man and His World." The purpose of the pavilion is to demonstrate to the world that God was made flesh to dwell among us and that he is present in all that is happening concerning man and his world.

The Presbyterian Church in Canada is now represented on the board of directors of the Christian pavilion by Rev. Dr. R. Sheldon Mackenzie, minister of First Church, Montreal.

Those who are critical of the cost of the pavilion should note that the general assembly authorized payment of the membership fee of \$2,000. This is the only charge against the church as a whole. The Presbytery of Montreal has been assigned the responsibility of raising further funds to a limit of \$30,000.

We expect that the many Presbyterians who favour some adequate form of Christian witness at Expo '67 will rally to the support of the Presbytery of Montreal when an appeal is made. Meanwhile the general assembly has committed the church to this project. We will present further details on the pavilion from time to time.

# Distinctives of the gospel

■ A short series of inspiring and challenging articles on the Christian faith will be featured in this magazine in 1966. They will be written by Presbyterians who are competent to deal with the general theme, "Distinctives of the gospel." An introductory article will appear in January, the month when The Record marks its 90th anniversary.★

# The Presbyterian Record



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# cover story

Unmarried mothers at Armagh, the Presbyterian home at Clarkson, Ontario, paint a mural on a wall each Christmas. Valerie M. Dunn photographed this expressive portion of the 1964 mural.

# in this issue

- 2 A Christmas question posed by the Rev. D. Glenn Campbell of MacNab Street Presbyterian Church, Hamilton, Ontario.
- 3 Pungent and Pertinent pieces by Knox College student D. M. Bowring and the Rev. Gordon Firth of Banff, Alberta. Cartoon by George Hunter, student at Knox.
- 8 Controller Margaret Campbell of Toronto challenges the church to face urban problems.
- 11 A profile of Dr. Roy Fenwick by the Rev. T. M. Bailey of South Gate Presbyterian Church, Hamilton, Ontario.
- 13 Christmas, a poem by the late H. T. J. Coleman.
- **14 The Church of Nigeria** will be inaugurated this month at Lagos.
- 16 A recent interview with Karl Barth, the world famous theologian who lives at Basel, Switzerland.
- **18 The Face of God,** a declaration of faith by G. S. Anderson of Pointe Claire, Quebec.

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# THE CHURCH NEEDS A

# SOCIAL CONSCIENCE

BY MARGARET CAMPBELL

Mrs. Margaret Campbell, Q.C., is a member of Rosedale Presbyterian Church and of the board of control of the city of Toronto. While this article deals specifically with our church and its responsibilities in Metropolitan Toronto, it should be of interest to Presbyterians everywhere.

■ For some years there has been a growing uncertainty as to the position of The Presbyterian Church in Canada with reference to social inequities in the modern urban centre.

Many individual members of congregations are striving manfully to support various social agencies giving of their time, their talent, and their money to this purpose. One comes to the conclusion, however, that they may be leading the hierarchy of the church in this work rather than following a very definite position developing from a stated policy.

For example, in Toronto there has existed for some years an ecumenical committee on housing, headed by Bishop Marrocco of the Roman Catholic faith but which has a combined membership of representatives of the Anglican and United Churches, and of the Jewish faith. There has been a concentrated effort to prevail upon the Presbyterian Church to join such a committee to express concern for housing conditions, and to demand that all levels of government simplify procedures and reform existing legislation. Yet in all this time the step has been too great. This ecumenical committee on housing has attended many meetings of Toronto city council, its committees, and the board of control, but they have stood significantly without the support of the Presbyterian Church

Recent months have seen the politicians in the city of Toronto smeared and blasted for their failure in the housing field. Our backs are bleeding from these lashes, many of which have been laid on by members of the

Presbyterian Church. And yet that church has made no effort to assist, no effort to give leadership. If the politicians of Toronto are not daring, how daring is the Presbyterian Church?

For many years we have seen that our church has interpreted the crucifixion as a great tragedy; that deplorable ordeal which is recognized in the church's observation of Good Friday. But was there perhaps a greater tragedy in the Garden of Gethsemane where Christ shared the eternal tragedy of mankind? At his moment of supreme torture he had a choice and had to say humbly and submissively, "If this cup cannot pass from me save I drink of it, thy will, not mine, be done." During this struggle of soul, he found his friends asleep giving to him no encouragement and no quality of spiritual communication.

This church has traditionally explained that cry from the cross as a tragic involuntary expression wrested from the pain-wracked body of our Lord. "My God, My God, why hast thou forsaken me?"

At the same time we learn that "perfect love casteth out fear." It is this interpretation which has so confused the picture. Is it not conceivable that the Godly love of our Lord was capable of transcending the agony and the death, and that Christ, in that moment, was more concerned for those who were suffering in his death than for himself? If this be true, that in fact he was seeking to pass on a message to his followers, then surely there is justification, if such is necessary, for the great outpouring of love to mankind and a deep well-spring of concern for those less privileged. This should not be bogged down in the organizational question of whether such matters

continued overleaf

Thousands of children in depressed areas of our large cities grow up in squalid conditions like this.

Telegram photos





These little girls take their younger brothers home through littered back alleys of a downtown area in a large city.

should be considered under evangelism and social action or home missions. While this debate goes on, the heart and the meaning and the meat of proposals brought forward from one of the inner-city church committees of the Presbyterian Church died aborning.

What is the responsibility of the Christian church in the urban community? Is it to philosophy? Is it to speak about the Lord to someone living in shocking housing conditions, of emphasizing the importance of humility and of endurance; and that the Lord punishes those whom he cherishes? Is it the church's duty to care for those in spiritual need? Should we leave all poverty to the social welfare experts, all concern to be wrapped up in neat plastic bags and handed out to the individuals? This appears to be our assumption since this is precisely the way it functions in the urban centre. Should we ignore the biblical warnings and similarly the beggar at the rich man's gate?

When we send representatives to overseas missions we teach them first the language of the people whom they seek to serve, and their customs. Do we examine our language and symbolism for the downtown churches with the same degree of care? For example, would we preach a sermon on the text, "Like as a father pitieth his children, so the Lord pitieth them who fear him"? I challenge the church to tell me what meaning this has for the child listening to such a sermon whose father is serving time convicted of incest? Would the father image be meaningful? Would it be so terrible to teach of the motherhood of

God since "God is spirit and he who worships, must worship in spirit and in truth"? Alternatively, shouldn't the church establish a relationship with such a child that would make him understand the love of which we are speaking? Does this not bring into full focus the church's role in social reform?

Our Lord was very clear and firm in his condemnation of those who might injure a child and he has stated, "suffer the little children to come unto me, forbid them not, for of such is the kingdom of heaven." Surely he was not referring to the 12-year-old prostitutes, male and female, in the city of Toronto or elsewhere. Surely they would be at once too sophisticated. But will we not be called upon to bear responsibility for their sophistication? Have we loved enough or cared enough?

What is the attitude of the Presbyterian Church on another aspect of housing? We have in our midst children who either through birth or accident are disabled. Some are fortunate enough to get into Bloorview Hospital in the City of Toronto, where for a time they lead as normal lives as possible in the circumstances. At age 17 they must leave that institution. At the moment, they must go either into the community or into homes for disabled people. I have seen a man some 40 odd years of age, a spinabifida case, who lives in a very nice home, well run, but on the third floor. This man must literally crawl three flights of stairs to his apartment. The founder of Marina Creations has a dream and she wants to build a motel-type of accommodation where these people may have a room and move by ramp to a lounge or to workshops with comfort. The Cerebral Palsy Association is trying to raise funds to build an institution which will take care of similar cases. Should this be brought to the attention of Presbyterians? Could they not become leaders in this field and thus establish their care and concern? These people are productive people. They can be selfsufficient but if permitted to go into a home for disabled people they retrogress. Do we simply preach the Christian qualities of endurance, of passive acceptance of their fate as ordained by God? Or do we come out and say this is the responsibility of every Christian man and woman and we must see that such archaic situations disappear from the face of the earth.

Recently in Toronto demonstration projects have been started by which the various social agencies, both case workers and others, have joined together from one project office to bring all of their talents to focus in depth on the multi-problem families of a particular area. They have realized that changing times make incessant demands for changing methods. Surely the church in this 20th century must be prepared to meet the complex problems of the satellite age with equal flexibility. We can no longer adequately serve the community by drawing our skirts and passing on the other side of the street.

It is vital that all individuals of the congregation move together to aid and to succour, not only the members of our own church, but the community at large. We must work "with all that is within us," and this has a most significant implication in the 20th century. It is vital, however, that ministers give leadership and guidance to their people lest the lay community assume this function, and the clergy be relegated to legalistic theological discussions, which in the changing spirit may dessicate the church.

■ If Shakespeare and Mendelssohn were alive today, seeking someone for the part of Puck in a musical play, they wouldn't need to look further than Roy Fenwick of Glenview Church, Toronto.

Himself a writer and musician, Dr. Fenwick has a mischievous little-boy quality that draws children like the Pied Piper, and endears him to adults. At a church play someone wondered aloud, "Who do you suppose is behind the horse costume?" Back came the answer: "Why, that's Dr. Fenwick!"

Born into a musical family of Scottish background, in Hamilton, Ontario, Roy Fenwick began his professional career at 19, as choir leader in Knox Church, Dundas. Though warned against the uncertainty of a musical career, the young man couldn't resist it. He'd enjoyed being a boy soloist. Perhaps choir work would be just as much fun.

Following success with church choirs and community music festivals, in 1922 Roy Fenwick was appointed to do pioneer work in the Hamilton schools as director of music. This was his forte. He loved children. And he had never considered musical training as mere window-dressing for the benefit of doting parents. The new position gave him a chance to lay a sound, musical foundation which would benefit the youngsters in future years.

Besides leading the adult Elgar Choir, Dr. Fenwick spent an evening each week at the local Mountain Sanatorium, teaching the child patients. This was a wonderful chance to spread the glories of song, as well as display the whimsical side of his nature. Every Christmas morning he was master of ceremonies. But he had to stop using fireworks on Victoria day when the roof caught fire!

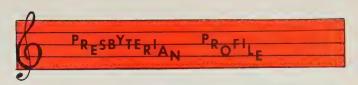
The Hamilton director soon attracted the attention of provincial educators. In 1935 he was invited to organize music education in the schools throughout the province. As director of music for the Ontario Department of Education, with headquarters in Toronto, he was to promote music in urban schools. Because nothing had previously been done in this field, the appointee had to write music, direct choirs and adjudicate festivals himself.

His efforts produced the first music festival movement in Ontario. And he began live broadcasts to pupils in their classrooms. Dr. Leslie Bell wrote that whenever the pupils heard the familiar morning greeting, "Hello, everybody!" it signalled immediate, rapt attention. This was even more effective than the musical homework broadcasts that Dr. Fenwick conducted during the 1920's in Hamilton.

Since his retirement in 1959, eager to "do anything to further the cause of music", he has acted as adjudicator for many music festivals.

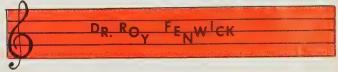
Roy Fenwick received his honours in the field of choral work from the University of Toronto and the University of Montreal. He is a graduate of the School of Music at West Chester, Pa. In 1953 he received the Queen's Coronation Medal.

Patriotic in a deep and abiding sense, he believes that before the question of a national flag or anthem comes the need to make Canada strong and great. These sentiments are revealed in his writing of national pieces and hymns. His New High Road of Song, a series for children, is still popular. As editor, writer and composer, he has contributed songs of the commonwealth, hymns and carols for school adaptation. He still writes articles about music, and enjoys narrating his experiences in the field of education. But his chief delight is working with children, both





Dr. Fenwick is presented with a cake on his 75th birthday at a Chatham, Ontario music festival.



By T. M. Bailey

as teacher and clown!

With all these activities Roy Fenwick has never neglected his service to the church. From his early days in Hamilton's Central congregation to his present membership in Glenview, Toronto, he has been an elder for 30 years, chairman of music committees, representative elder to East Toronto Presbytery, commissioner to general assembly, member of the senate of Knox College, and for 18 years leader of a young man's Bible class in Glenview.

Fame in music passed from father to son. Edward John Fenwick has been musical director of *Spring Thaw*, an annual satirical review; Toronto's Crest Theatre and lately, conductor of the Halifax Symphony. His wife is a talented T.V. actress, Anne Collings. They have a son, Laird.

In his memoirs, Singers Upon Earth, Dr. Fenwick makes a statement that is characteristic of him. "Encourage active participation in music by everyone. With so much music available at the turn of a dial, we are in danger of becoming a nation of spectators. The most enjoyable music will always be the music we ourselves make."

# YOU WERE ASKING?

Is it possible for theologians and preachers to use fewer technical words and thus to bring their meaning into ordinary language?

I decry the use of "ecclesiastical gobbledygook," (and there I have done the same thing!) Certainly, truth must be made intelligible to the hearer. But consider this: there is an obligation for people to learn the basic Christian vocabulary of words such as faith, deliverance, incarnation, and so on. People have no reluctance to learn the basic vocabulary and rules of hockey and football, and cannot understand the game without knowing and using such words as off-side, interference, penalty, etc. They should be expected to learn and use the Christian vocabulary. Both preaching and listening have language obligations.

I have looked through the "Book of Forms" and find no mention of a quorum for congregational meetings. Is there one?

No. A quorum based on, say, a percentage of the membership could play into the hands of obstructionists who might defeat projected plans by influencing people to stay away. Attendance at congregational meetings is rarely good, but they usually represent the interested people. The meeting, if properly called and constituted, is competent to transact the business specified, regardless of the number present.

Why does the Presbyterian Church use the word "debts" in the Lord's Prayer?

"Debts" as a translation comes to us from the King James Version, 1611, Matthew 6:12. Some of our congregations use "trespasses." A survey made by the assembly's committee on the revision of the *Book of Common Order* on this and other

points (see Acts and Proceedings of the General Assembly, 1957, page 343) showed that out of ministers answering the 204 questionnaire 66% used "debts" and 34% used "trespasses." May I say, and the remark is neither pedantic nor catty, if a minister or congregation uses "trespasses" the word should be correctly pronounced. The accent is on the "tres" not on the "pass". My authority for this is the Shorter Oxford English Dictionary.

Your answer as to what a minister's wife should do in the congregation (neither more nor less, within her abilities, than any other woman in the congregation) was good. You couldn't have said less, but couldn't you say more?

I shall close comment on this subject with these remarks: It seems to me that any professional man (and for the moment we shall call the minister a "professional") and his wife are under certain obligations of rank. Noblesse oblige is the old phrase for this. Not to respect at least some of the prejudices that people have is un-Christian; to defy prejudices needlessly is imbecility; to continue to engage upon a course of action in such defiance may not be courage at all, but a betrayal of basic social or other insecurity in the manse. These remarks apply to both minister and wife.

Is there any authority for the custom followed in some congregations of all holding the bread in the Lord's Supper, and then partaking at one moment, and likewise with the wine?

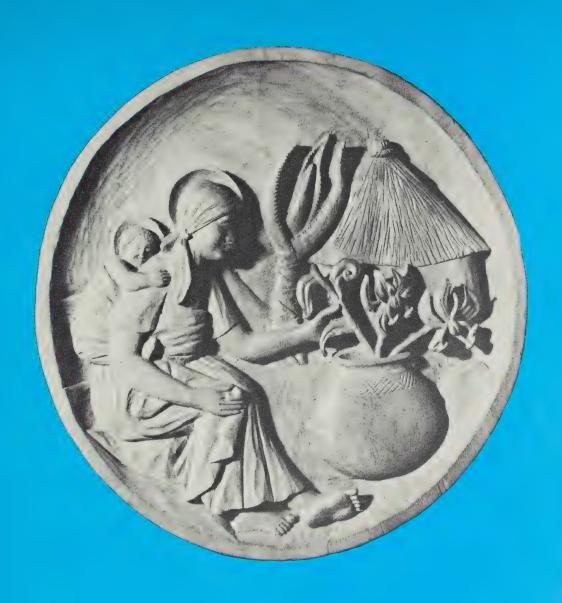
A It is a custom that has grown up in some congregations. It apparently has a meaning, to those following the custom, of the oneness of Christ's people. The clatter of individual cups as they are placed in the racks afterwards is upsetting to

me, but seemingly not to the people. There is no authority to my knowledge for this custom and until presbytery rules it is not permissible — and I cannot imagine a presbytery making that ruling — a congregation may follow it. The Presbyterian Church wisely permits variations in practice.

Our former minister never attended the annual congregational meeting. Our new minister insisted on presiding, and many of us were displeased. What do you think about this?

The Book of Forms, section 154, reads, "At congregational meetings the minister of the congregation, or the minister appointed by the presbytery presides. But if the minister is absent or declines to preside, the meeting appoints one of its number to take the chair . . ." The principle underlying this section is the right of a congregation to conduct its affairs, and this right cannot be blocked by the nonattendance of the minister or his refusal to preside. Your former minister, for reasons sufficient to himself, had the right to decline. Your sentence, "Our new minister insisted on presiding . . ." implies he was asked not to preside, and if so the request was improper. It is prudence for the minister at times to leave the chair and the room, after having a chairman pro tempore appointed—for example, when matters of stipend are discussed. The conduct of the minister is discussable only at the level of the presbytery. I submit, as to who should preside at your congregational meetings, that your congregation should accept without question either decision on the part of your minister.

Send questions to: Rev. Dr. L. H. Fowler, 57 Spruce St., Aurora, Ont. Include name and address, for information only.



# Christmas

We give but little thought to the unseen Imprisoned as we are by Time and Space. What can the gracious Christmas story mean To those who move at the relentless pace That life demands? So modern man is far From the unquestioned faith of those of old Who heard the angels and who saw the star, And who were glad such wonders to behold. Yet we in worship still may, undismayed, Along with them the road to Bethlehem find, And see within a manger-cradle laid God's living testament to all mankind.

—H. T. J. COLEMAN.

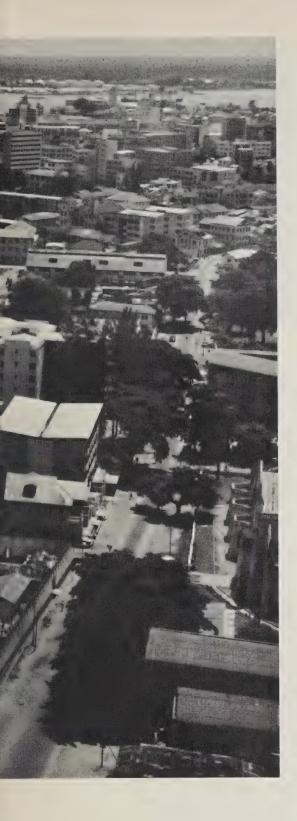


LAGOS — the federal capital of Nigeria, where the new church will come into being.

■ An event of great interest to Presbyterians in Canada will take place in the city of Lagos on the 11th and 12th of December, the inauguration of the Church of Nigeria. The moderator of the last general assembly, Rev. Dr. J. A. Munro, will represent The Presbyterian Church in Canada at ceremonies which will bring into one church the Anglicans, Methodists and Presbyterians in Nigeria.

Behind the new church is a long history of co-operation. Many years ago it was decided, for the sake of more effective witness to Jesus Christ, to assign separate areas in Eastern Nigeria to the Anglican, Methodist and Presbyterian missions. It was understood that no group would start missionary work in the territory assigned to another, except in certain urban areas that might be designated as "open cities."

So over the years, if a Presbyterian moved to an Anglican or Methodist area in Eastern Nigeria, he would transfer his membership to the church he found there. The same was true of the other two denominations, and communicants were received as readily in another church



as in their own.

This meant that denominational lines were never drawn as sharply there as in Canada. The Nigerian Christian was concerned chiefly with the message which brought a man from a non-Christian environment into confession of Jesus Christ as Lord. The distinguishing marks of denominations were never stressed.

Through the Christian Council of Nigeria, established in 1930, and the church union committee, which first met in 1933, co-operation was achieved in practical ways that

provided the best use of money and manpower. Educational and medical institutions such as the Women's Training College at Umuahia, the Union Secondary School for Girls of Ibiaku, and the Queen Elizabeth Hospital at Umuahia, are examples of the joint projects of the three denominations. Standards are higher than could be achieved by one church working with limited resources.

In the few cities where all three of the denominations have laboured, co-operation has been on a level never found in Canada. Interchange of ideas and program materials has occurred. The full acceptance of each other's ministry has enabled Presbyterians to conduct Communion services in Anglican and Methodist churches, and sometimes to supply vacant charges.

While the past has helped to shape the Church of Nigeria, the challenge of the future has called it into being. In a country where development is so rapid and social change is affecting every aspect of life, much is

demanded of the Christian church.

It must be remembered that Nigeria, although a federation, is not yet a unity. There are tensions among the four regions and much distrust among the various tribes. A church which is able to break across regional boundaries and tribal mistrust will deeply influence people who are wondering whether it is really possible to live together.

Will the new church be cumbersome and its machinery complex? The Church of Nigeria will be considerably smaller than many denominational churches in Europe and North America. If the events of the past year are any indication, then the new church will be strong in its life and witness. For 12 months now small planning groups have worked on various aspects of the church's task in the changing Nigerian scene, and it is ready to face the future.

What of the influence of the reformed tradition, will that be lost in the union? Until 1959 the entire work of the Presbyterian Church of Nigeria was confined to a small corner in the south-east. In the past six years Presbyterian churches have been established in Lagos, the capital, and two other important cities. Encouraged by the Anglicans and Methodists, the Presbyterians have been well represented on all committees dealing with the new church. The joint Anglican-Methodist theological college in Western Nigeria recently invited the Presbyterian Church to appoint a man to its staff despite the fact that there are no Presbyterian congregations in that area. It would seem that there will be ample opportunity, for a year or two at any rate, to make the reformed tradition much more widely known.

What is our Canadian responsibility for the Church of Nigeria? The general assembly has agreed to maintain the same relationship with the Church of Nigeria as we have had with the Presbyterian Church there. This means that we will continue to send workers and to give assistance to the various programs of the Nigerian Church. Right now, when the inauguration is taking place, we Canadians should pray more earnestly for the church in Nigeria than we have in the past. It is our Christian responsibility to stand behind the Church of Nigeria with our prayers.

Transition from a traditional pattern of church life to something new is not easy and serious problems must be faced. Let us join in asking God to make the new church in Nigeria an agent for working his will, so that many more people in that changing country may be brought to

a knowledge of Jesus Christ.\*

The relationship between Rome and the churches of the reformation

•

An interview with Karl Barth

We are grateful to the Rev. T. Hogerwaard of First Reformed Church, Galt, Ontario, for this translation of an interview with the world famous theologian, Dr. Karl Barth.

Last summer a Dutch minister, Rev. Dr. G. Puchinger, visited Dr. Barth at his home in Basel, Switzerland to chat about the present relationship between Rome and the reformed churches. Since Dr. Barth had barely recovered from a serious illness the interview was restricted to one hour.

INTERVIEWER: What do you mean by the words "reformation" and "Rome"?

DR. BARTH: As I wrote you already, I am somewhat embarrassed with the questions you are going to ask about the problem of Rome and the reformation. It is not only that I have to take care of my health, as I was seriously ill and am still under doctor's orders, but the theme is a problem to me.

What do we understand today when using the expressions Rome and reformation? Evidently you start with the assumption that these are well-defined and fixed conceptions, but they are not. To the churches of the reformation belong Lutherans, Anglicans, Baptists and Methodists. And, well, that the reformed churches are not one you, as a Dutchman, know almost better than I do. Therefore the conversation with Rome has still a great lack of clarity. And this is the more true because Rome itself is in ferment.

What is Rome today? Have I to obtain my information from Denzinger (the encyclopaedia of Roman Catholic doctrine), or from what the pope says? Or do I have to draw my conclusions from statements issued by the Vatican Council, while it has not yet come to an end? Or have I to listen to progressive men in the Roman Catholic Church?

The whole theme of Rome and reformation contains many x's and y's and we do not yet know what these stand for. Every endeavour to unite Rome and the churches of the reformation is therefore premature. First the Protestants must unite. Then the progressive and the conservative elements in the Roman Catholic Church must be able to see eye to eye before we can make any progress. That is my difficulty.

INTERVIEWER: Are there Roman Catholics for whom you are thankful?

DR. BARTH: Well, we always have to be thankful when we meet a real Christian. There is one Roman Catholic to whom I owe a great debt of gratitude, but he lived one thousand years ago: Anselm of Canterbury. I learned a good deal from him.

INTERVIEWER: Has the relationship between Rome and the churches of the reformation changed since Pope John XXIII and if so, what does this change consist of? DR. BARTH: Well, you see, here you have the difficulty I mentioned right at the beginning of our talk. What have we to understand nowadays when speaking about "Rome" and about "the reformation?" Many years ago in this same room I had a talk with Hans Küng, (a progressive Roman Catholic theologian.) Pope Pius XII was still alive then. I told him, "You will never be able to convince me of the truth of your doctrine about the pope, the chair of Peter, the apostolic succession, etc. In short, the doctrine about the pope is unacceptable to me. It would be a different matter if we had a pope who did justice to the Protestants, in whom the Protestants would be able to see a great Christian and a good shepherd. But when John XXIII became pope and turned out to be a real "good shepherd," I told Küng, "Now we have arrived at the point that we have to confess that there is a good pope, and this has to stimulate us to renewed thinking."

Well, since then a change has taken place indeed, in the climate and in the whole atmosphere. But as far as doctrines are concerned, nothing has changed. But we can no longer say, as in the days of Luther, that the pope is the antichrist. It pleased God to call John XXIII as pope and we have to acknowledge that he was a real good shepherd.

INTERVIEWER: Can it still be said that Rome does not want to hear about God's free grace?

DR. BARTH: No, of course no longer. But on the other hand, do not forget that Roman Catholic progressives are not Rome. The question is, what does the *Roman Catholic Church* think about those matters?

INTERVIEWER: What are at present, in your opinion, the chief areas of conflict between Rome and the reformation?



DR. BARTH: This is of course a very important question, which I also asked Küng when we talked about justification. He answered, "The doctrine about the church"—and I agreed. See for instance what the Vatican Council said about the church.

Even for the progressives the church remains something of a continuation of Christ himself. In the Roman Catholic Church the church cannot possibly be confronted with Christ. And then, the authority of the priests. Indeed, it has been stated emphatically that laymen fully belong to it. Nowadays we do not hear so much about the pope as in days gone by, but the priestly office and the hierarchy remain as central as ever.

Another thing is that for Rome, the church functions decisively in the sacraments. Indeed, there is preaching, but baptism and the mass are central, and they play a too independent role.

Summarizing, I would say, we Protestants have difficulty with the continuation of Christ in the church, with the too central place of priesthood and hierarchy, with Rome as sacrament-church; and let us not forget the strong judicial character of the Roman Catholic Church. All that is difficult for us to swallow. And behind all this there is the Mariology—the enormous place which Mary occupies.

Up till now not a single Roman Catholic has been able to explain to me what essentially Mary is for the Roman Catholic Church. Regarding this point the conflict is: We say *Jesus*, they say *Jesus and Mary*. This word "and" constitutes the great difficulty which has never been removed.

INTERVIEWER: How do you see, in short, the function of Luther and Calvin for our life of faith today?

DR. BARTH: With Luther and Calvin you find again and again these two great things. Luther teaches the freedom of the Christian as the believer in the word of God. Calvin teaches us the majesty of God which grants us freedom to believe and freedom to obey. These are the two poles of the reformation. Luther has more his eye upon man, Calvin upon God. But of course it is not allowed to turn this into an antithesis, it is a difference. INTERVIEWER: What is the first thing that should take

place, (a) from the side of the reformation and (b) from

the side of Rome?

DR. BARTH: About ourselves, first of all we have to understand that the true church did not start in 1517. And in the second place the Protestant churches will have to find the way to unity. This unity is, so to say, the x of the reformation and we have to find the solution of that x. We Christians of the reformed tradition, before all things, must be open, with an eye upon the past and everything that happened. Rome in its turn needs to be open to the present. Of late they have earnestly endeavoured to do just that. And all of us must learn to think more biblically, that can bind us together, that alone. INTERVIEWER: What perspectives do you see for the future?

DR. BARTH: I can only say, I am no prophet. But there are many things that make me uneasy. I think that at present we have reached a very low point indeed.

It even seems that we are sinking back to the problems of the 19th century. In Germany there is the controversy about Rudolph Bultmann (a radical critic of the New Testament who advocates demythologizing the scriptures). In that country there are, as in France, strange to say, even Roman Catholic followers of Bultmann!

In England appeared the booklet *Honest to God*, written by Dr. John A. T. Robinson, an insipid booklet. I am ashamed that it was printed in hundreds of thousands of copies and obviously is read, too. Thus the old bad spirits of the preceding century are once more invoked by means of existentializing and mythologizing. Yes, it is now a precarious time indeed. When I think in anger about those fellows I call them "the gang of Korah" (Numbers 16). When I think of them when I am in a more serene mood, I limit myself to mumbling to myself, "Dwarfs of all lands, unite!" But at present an advantage is that in some lands the preaching is far better than it was before.

What all of us need is to go back to our sources. We have to read them carefully and quietly. We must allow the scriptures to speak to us. About the other aspects of the future, well, it is hard for me to say anything, except the ancient words with which I would like to end our conversation: Veni Creator Spiritus (Come, Creator Spirit).\*

December, 1965

# By G. S. Anderson

It is given to man, on occasion, to see the face of God. Dave Alexander rocked gently in the old rocking chair on the back porch. The pipe in his hand grew cold and his eyes were focused off somewhere beyond the rim of the distant hills. The sun slid down the western sky and slowly dipped below the far horizon. The sky was splashed with pink which deepened to mauve and then faded away as day departed.

I sat quietly, leaving him to his reverie. We were close friends despite the 35 years differential in our ages. As a stone mason and a devout member of the church he had acquired a great knowledge of the wisdom of God

and the ways of man.

The rhythmic motion of the rocking chair ceased and the creaking board beneath its runners fell silent. He turned to me and said calmly, "The doctor's news was not good. He said I have a few weeks at the most."

Several months earlier he had undergone a serious operation. His survival at age 77 amazed the hospital staff. His doctor told me that the thread of life was literally held together by a list of plastic tubing.

"I'm sorry, Dave." I had difficulty controlling my voice.

"I can't tell you how sorry I am."

"There's no need for sorrow, lad," he said softly. "Any man with faith in God should be able to face life and death without fear. I am not afraid."

Ten days later he died, gently and serenely.

Eight years have passed since then. But often in the quiet time between daylight and dark I hear those words again and I know that I was in the presence of "the peace of God which passeth all understanding."

The young man was ungainly, painfully shy and obviously a freshman. He paused uncertainly inside the door of the university registrar's office until the girl back of the counter said, "May I help you?"

He approached the counter hesitantly and flushed as he said, "I want to register."

"Vou're a day carly " th

"You're a day early," the girl smiled. "Report to convocation hall tomorrow."

He shifted his weight from one foot to the other and brushed a long lock of flaming red hair out of his eyes with his free hand. A battered club bag hung from the other hand. "Can I sign up for men's residence?", he stammered.

"You do that tomorrow, too."

"Gee, I have no place to stay tonight," he blurted, a trace of desperation in his voice.

"Go over to the residence," the girl told him. "They'll fix you up for the night."

"Where is it?"

The girl started to give directions but a man looked up from a stack of papers and said quietly, "I'll take him."

"Thanks a lot, mister." The expression on the youth's face told of his relief.

They went out, an oddly assorted pair. A gawky youth

THE FAC

The author is an elder and chairman of the board of trustees in the congregation of St. Columba-by-the-Lake, Valois, Que. He is employed as assistant port manager, administration, Montreal Harbour.



away from home for the first time and an elderly, scholarly looking man, slightly stooped as though from bearing a heavy burden. The boy probably judged him to be a clerk in the registrar's office. I knew he was the president of the university. And in that moment I saw something of the humility shown by the Son of God as he washed the disciples' feet.

I stood beside a hospital bed on which a loved one lay as life drained out of her in agonizing gasps. I should not have been there but the doctors, absorbed in a fight against death, paid me no heed. Their faces were grim and strained and the tension in the room was a force as real as gravity.

"Adrenalin," a doctor said with quiet urgency. He plunged the needle into flesh that could not feel the thrust. But the tortured gasps for breath became more laboured,

farther spaced.

After each rasping struggle for breath the room was almost silent. The gentle hiss of oxygen, the swish of a nurse's skirt, the click of an instrument on a tray, a brief, clipped order, were the only sounds. From the corridor came a subdued rumble as some piece of equipment was wheeled past the door.

"Hurry that blood," another doctor pleaded. It was before the days of plasma and the blood needed was an uncommon type. A girl with the proper type had been located. In an adjoining room the life-giving fluid was

trickling from her arm into a bottle.

Back in our room a doctor listened with his stethoscope. "More adrenalin." His voice told that the vital

spark was all but extinguished.

A surgeon searched for a vein in a limp arm. He made an incision and snipped away bits of flesh. Perspiration gathered on his face and a nurse mopped it away. "I can't find one," he muttered desperately. "Her circulatory system has collapsed."

With each passing second the tension mounted. It was etched in grey lines on doctors' faces. It showed in the eyes of nurses who had seen death often but still shrank

from it.

Then a gasp, more strangled than any before it, came from the pale form on the bed. Someone whispered, "She's gone." It was scarcely audible but it seemed to thunder in my ears. "She's gone." It echoed from the walls. "She's gone. She's gone."

For a moment I was numb. Then the impact of those words hit me. These doctors and nurses, as competent as any in the land, could do no more. Despite their knowledge, skill and training, they could not keep that faint heart beat going. There was nothing that money or the hand or brain of man could do to change the verdict. "She's gone."

In all my life I had never truly prayed. I had gone through the motions but I had never prayed with my whole heart and mind and being. Never before was there

the need. Now there was no other hope.

I dropped on one knee beside the bed and pushed my face into the pillow. I asked that this loved one be not taken from me.

A nurse rested a hand on my shoulder. "Are you all

right?"

Before I could answer, our family doctor said, "He's all right. Leave him alone." continued overleaf

# **NEWS**

## The Synods

The 92nd meeting of the Synod of Hamilton and London, the first to be held in the autumn, was in Hamilton Road Church, London, October 25-27. The Rev. Donald C. MacDonald of Simcoe was elected moderator.

The synod unanimously supported the protest of Drummond Hill Church, Niagara Falls, against expropriation for the development of the Lundy's Lane battle memorial.

The camp board was re-organized to control and co-ordinate more closely the two synod camps. An objective of \$70,000 for capital expansion of the camps over the next five years was

accepted.

Rev. Dr. J. A. Munro stressed the need for more recruits for the ministry and for more funds. Mr. A. M. Deans of the board of stewardship and budget stated that "90% of our congregations are only marking time in their financial givings.

In 1966 the synod will meet in Eastmount Church, Hamilton.

Rev. Dr. Clifton J. MacKay of Montreal was elected moderator of the Synod of Montreal and Ottawa at Almonte, Ontario on October 19. The synod met in Almonte to mark the 100th anniversary of the stone church building used by the Presbyterian congregation.

The synod was told that lack of full financial support has hampered the

## FACE OF GOD continued

My prayer, uttered in desperation. was answered. Immediately the racking gasps for breath quickened. They grew stronger, more regular and each succeeding one was less of a struggle. Life that was all but gone was surging back like the incoming tide.

The rest seemed anticlimax. A doctor slashed an ankle with a scalpel to find a vein. A saline solution was soon trickling into it, followed shortly afterward by a thin stream of blood.

In a brief time the eyelids fluttered open and a wan smile lighted up the pale features. And in that smile I saw the compassionate mercy of a loving

There is much in this world that is ungodly and ungodlike. Yet, mid the striving and strife, the lust and greed. the jealousy and hypocrisy that we encounter, the face of God shines through. If we will but see.★

full development of the camp site at Gracefield, Quebec.

The Rev. R. M. Ransom, assistant secretary for overseas missions, said that the most pressing need is for new recruits. The entire overseas program needs stronger support financially if it is to keep up with the expanding world situation. Rev. Dr. James Dickson described theological education in Formosa.

The Rev. Philip Karpetz, executive secretary of the Ontario Council of Christian Education, told the synod of the need for the church to speak on the moral and ethical issues of the day, to strengthen family life, and to deal with amoral youth in an amoral society.

At its 148th annual meeting in Westville, Nova Scotia, October 5-7, the Synod of the Maritime Provinces decided to overture the next general assembly to change its name to the Synod of the Atlantic Provinces. Since there are now five congregations in Newfoundland and one in Labrador the broader title will note the increasing importance of the Presbyterian Church in that area of Canada.

The synod declined an invitation to become a member of a regional ecumenical council. As a means of furthering the reformed witness the synod recommended to its presbyteries the use of a taped weekly radio program prepared by Rev. Dr. Mariano Di Gangi of Philadelphia.

The mission sub-committee on rural church needs has completed a survey which presbyteries are to study. Further support for the synod corporation to enable greater church extension is to be sought from congregations. Emphasis of the committee on Christian education will be on adult education through regional work-

The Rev. E. H. Bean of Sydney, clerk of synod for the past 13 years, was elected moderator. The Rev. Wallace MacKinnon of Glace Bay was named clerk pro tem. Next year the synod will meet in Chatham, N.B. and mark the 150th anniversary of the

beginning of Presbyterianism in Miramichi Presbytery.

The synod heard an inspiring address by Rev. Dr. J. A. Munro.

A contest for the office of moderator accurred at the opening of the Synod of Toronto and Kingston in Knox Church, Sudbury on October 19. Five men were nominated and on the last ballot the retiring moderator cast the deciding vote in favour of the Rev. W. L. Young of Collingwood.

Prof. J. C. McLelland of McGill University gave two lectures on "Why our pond is lukewarm or 40 years in

the wilderness.'

The Rev. W. C. McBride and his congregation made excellent arrangements for the synod meeting. It will be held next year in St. Andrew's Church, Lindsay.

### Half million dollars needed For famine relief fund

Added to the trials of India-Pakistan caused by the war, a severe famine situation has developed in that part of the world. The inter-church aid, refugee and world service department of the World Council of Churches has called for the raising of an emergency fund of \$500,000 to help meet the need created both by the conflict and

the food shortage.

Our church is sharing in this through its inter-church aid, refugee and world service fund and contributions from both congregations and individuals are urgently needed before the end of this year. These should be forwarded to the treasurer, The Presbyterian Church in Canada, 63 St. George Street, Toronto 5, and designated for the above purpose.

### Strategy for the future Planned at Formosa meeting

Forty churchmen representing Protestant groups in Taiwan (Formosa) and abroad met in Tainan during the last week of October to make plans for Taiwan's church growth in the years ahead.

Rev. Dr. E. H. Johnson and Miss Mary Whale represented The Presby-

### The Moderators



REV. W. L. YOUNG Toronto Kinaston



BIGELOW



REV. D. C MacDONALD Hamilton-London



REV. DR. C. J MacKAY Montreal-Ottawa

# The Scott Mission Inc.

502 Spadina Avenue, Toronto 4, Canada REV. ALEX ZEIDMAN, M.Th., Director J. H. HUNTER, LL.D., Chairman, Board of Directors

December 1965

### Dear Friend:

As the Christmas and Advent Season approaches, we are happy to take this opportunity of greeting you, and sharing with you the work which you enable us to do. The following are unedited excerpts from letters we received last Christmas.

"Here is some money someone may need for fuel, as you helped me once last year with fuel. Thank you very much. The Lord blessed us in many ways since. . . ."

"The children and myself wish to thank you all for the nice Christmas you made possible for us. Everything was just wonderful and we mean everything. We could hardly believe our eyes. And we had such fun all together opening the gifts, and putting the groceries away. There was so many groceries. I just can't express my thanks and the way I felt when I came into the house and saw what you people had done for us. It was the best Christmas we have ever had. . . ."

"My husband and I thank you sincerely from the bottom of our hearts for the wonderful Xmas dinner we were able to enjoy by God's help and all of yours. I cannot find words too great enough to express our gratitude to you all. I can assure you every article was appreciated by us to the full, for which we have thanked God for many times and I remember you all in my prayers."

Actually. "sharing" and "confidence" are the keynotes of the Scott Mission. Our friends, because of the confidence they place in our work, share with us their prayers, their interest and their substance, which we in turn, because our confidence is in God, share with those who look to us in all the various kinds and degrees of need. They too, poor souls, because of their confidence in the Scott Mission, share with us their sorrows, their heartaches and their tears.

It is our sincere desire, rather than wish, that you and all yours may enjoy an especially gladsome and peaceful Christmas, and a prosperous and happy New Year.

May God richly bless you.

Yours faithfully.

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### **NEWS** continued

terian Church in Canada. These consultations climax observances of the centenary of the Protestant witness in Taiwan, carrying forward the centenary theme "Into the Second Century Together."

Representatives of mission boards in the U.S., England and Canada joined with leaders of the Presbyterian Church of Formosa and other Protestant churches on the island to study the needs of the country, and the problems and opportunities facing the church. Discussion included proposals for rural service centres, city evangelism, mountain outreach, theological education, witness to university students, medical work, use of mass communications, overseas missions and ecumenical co-operation.

### Walter Gow Memorial Building



The contract was signed in October for the new church office building now under construction in suburban Don Mills, Ont. Shown, from left, W. S. Walton, Q.C., treasurer; Philip Jackson of Jackson-Lewis Contractors Ltd.; Rev. R. G. MacMillan, building committee chairman, Rev. B. E. Howell, comptroller; Chief Justice G. A. McGillivray, trustee board chairman; and Peter Goering, architect, of the firm of Somerville, McMurrich and Oxley.

### Ottawa women meet

"Are you practically Christian?" was the theme of a conference for all Presbyterian women held in Ottawa at Knox Church, October 15.

Small groups discussed organization of women, personal responsibility and worship in the home. Addresses were given by speakers representing the Children's Aid Society, the Canadian National Institute for the Blind, the Canadian Mental Health Association and Canadian Cancer Society.

## Home mission appointments

Anyone wishing to make application for a home mission appointment as ordained missionary, student or catechist in March, 1966 should secure the forms from the Home Missions office, 63 St. George St., Toronto 5. Two copies must be returned not later than January 31. Questions should be directed to the Rev. J. K. Lattimore, 2 Ellis Park Rd., Toronto 3.

# **PERSONALS**

St. Andrew's Church, Hamilton, Ontario, was filled for both services on Sunday, October 31 when *Rev. Dr. C. L. Cowan* retired after a ministry there of over 40 years. At a reception after the evening service Irwin Brown, chairman of the board, presided. T. J. Newland, clerk of session, paid tribute to Dr. Cowan, and M. K. Heddle, the treasurer, presented a cheque. Dr. Cowan, who was moderator of the general assembly in 1949, has served The Presbyterian Church in Canada for over 50 years. Under his influence seven men from St. Andrew's Church entered the ministry.

Miss Frieda Matthews, who was retired as director of immigration, was honoured by the congregation of Knox Crescent and Kensington Church before she left Montreal. A presentation was made by Mrs. C. J. MacKay, wife of the minister.

Rev. Dr. W. Harold Reid has given up his pastoral duties at St. Andrew's East, Quebec. He will continue as lecturer in Hebrew in The Presbyterian College.



Rev. Duk Sung Kim is the new moderator of the general assembly of the Korean Christian Church in Japan. He is minister at Fukuoka, the congregation whose building program was described in the September issue.

Prof. Charles H. H. Scobie was inducted into the chair of New Testament Literature and Exegesis in The Presbyterian College on November 4. Dr. Scobie, who is from Scotland, gave an inaugural address on "What is New in the New Testament."

A church school teacher in St. Andrew's Church, Hamilton, Ontario, Miss Joan J. Beatt, has been appointed local registrar of the Supreme Court of Ontario, county court clerk and surrogate registrar for the County of Wentworth. She is the first woman to hold this office in that county.

A presentation was made to Rev. Dr. F. W. Sass and his wife by the congregation of St. Andrew's Church, Niagara - on - the - Lake, Ontario, on October 17. Dr. Sass was ordained 25 years ago by the Presbytery of Cape Town of the Presbyterian Church of

South Africa.

Rev. Dr. John Hardwick has been appointed stated supply at St. Andrew's East, Quebec. He and Mrs. Hardwick returned recently from New Zealand.



The Rev. Ted Ellis has now finished his formal language study in Formosa. He has been appointed to Keelung, a northern port, to work with university students and to help the churches in industrial

evangelism. The university at Keelung teaches navigation, harbour management, fisheries and related subjects.

Mrs. J. D. McPhee was honoured at the anniversary dinner of Bonar Church, Port McNicoll, Ontario, where she has been active in the choir for 50 years. Since the death of her husband, Dr. Jack McPhee, M.P.P., who was organist, she has been both organist and choir director.

A commissioning service for the *Rev. James W. Milne* and his wife was held in St. Paul's, his home church, Hamilton, Ontario on October 20. Session clerk Stewart Thomson presented a gift to the Milnes, who returned to India on October 25.

### Correction

The after-church coffee hour, reported under "Here's an idea" in the October issue, is held at Roxborough Park Church, Hamilton, not at South Gate Church.

## CHURCH CAMEOS

■ Mrs. Helen D. McCrae has presented a Communion set for 240 people to St. Stephen's Church, Peterborough, Ont., in memory of her aunt, Miss Laura Jane Davidson.

■ Essen Church, East Oro, Ont., marked its 100th anniversary on October 17, with Professor Allan L. Farris of Knox College as guest preacher. The congregation is served by J. Mark Stone, catechist.

At Knox Church, West Lorne, Ont., offering plates were dedicated in memory of Mrs. Belle McAlpine. A Presbyterian flag and the Canadian flag were given by the Y.P.S. and church school.

■ Two silver heirloom Communion cups were presented to *Mimico Church, Ont.* by the Rev. Kenneth MacMillan, on behalf of St. Columba Church of Scotland, Arbroath, Scotland. The cups are part of a set handcrafted in Edinburgh and donated to the Arbroath church in 1894.

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### **CHURCH CAMEOS** continued

- The pupils of the church school of First Church, Port Colborne, Ontario have given \$300 to build a stone church for the mountain people in Formosa. A delegation consisting of the superintendent, Allan Lever, and four children, John Leveare, Gillian Lever, Clint McIntyre and Karen Mosolf presented the cheque at the evening service on the 96th anniversary. It was received by the Rev. De-Courcy H. Rayner who gave an illustrated address on the centenary in Formosa.
- At the 105th anniversary of Zion Church, Charlottetown, P.E.I., a memorial window was dedicated in memory of Mr. and Mrs. Alexander A. MacDonald, given by their family and unveiled by their daughter, Mrs. Irene Holdway of Pictou.
- The organ dedicated in *River Denys Church*, *N.S.*, reported in the October issue, was purchased by the congregation. The baptismal font was given by Miss Cassie MacCuish and Mrs. Catherine Morrison.
- St. Andrew's Church, Nanaimo, B.C. observed its 100th anniversary on November 26. The minister is the Rev. Denis H. Mahood.
- A stained glass window was dedicated at *Morningside Church, Toronto* on October 17 by the Rev. J. K. Lattimore in memory of the late Mr. and Mrs. Thomas Rennie. It was the gift of their daughter, Mrs. K. J. Harrison.
- In St. Andrew's Church, Watford, Ontario a new Communion service was dedicated on October 24 in memory of the late Mr. and Mrs. Andrew Hay, members of the group that reorganized the congregation after union. The Communion service was presented by Mr. and Mrs. Lorne Hay of Sarnia.
- A note of warmth was added to the 11th anniversary observance of St. Giles Church, St. Catharines, Ont., October 24, when the mortgage on the manse was burned at the evening service. The Rev. C. D. Henderson is the minister.
- On October 10 a pulpit fall and Communion table runner, gifts from the Rev. and Mrs. W. E. Knox of Paisley, Ont., were dedicated in St. Andrew's Church, Westville, N.S.
- The congregation of Knox Presbyterian Church, Agincourt, Ontario, maintained a marquee at the international plowing match near Agincourt in October. Refreshments were provided from an attractive chuck wagon, and a literature table featured a display on the life and work of the church.



At the 130th anniversary of St. Andrew's Chureh, Cardinal, Ont., Oct. 31, a service board was dedicated in memory of Mr. and Mrs. H. Keeler. It was given by their daughter, Mrs. Valerie Coons, shown at left with the minister, Rev. R. W. Johnson.



The dedication of a service board highlighted the 85th anniversary observance of St. Andrew's Church, South Mountain, Ont., Sept. 26. Shown is Gordon Blow, session clerk, and Rev. John J. Hibbs.

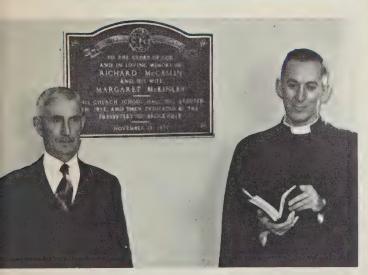


David Andrew Gal was the first child baptized in the new Pleasant Ridge Church, Brantford, Ont. Shown, left, are godparents Mr. and Mrs. A. Kezi, the infant's parents, Mr. and Mrs. A. Gal, and Rev. George Telcs.



In St. Andrew's Church, Valcartier Village, Que., Oct. 10, seven memorial windows were dedicated. From left are Campbell Smyth, student minister; Rev. Dr. Jean Cruvellier, interim moderator and John Allan McCoubrey, one of the donors.

# CHURCH CAMEOS



At the dedication of a plaque in memory of Mr. and Mrs. R. McCaslin, marking the erection of the church school hall at Knox Church, Iroquois, Ont., Oct. 3 are, left, George McCaslin and Rev. John J. Hibbs.



A stained glass window was dedicated in St. Stephen's Church, Creston, B.C., on Oct. 10 in memory of Mrs. Sarah Ellen Dow, given by her family. Fram left are: her son, D. W. Dow of Cranbrook; her daughters, Mrs. J. Bundy of Vancouver and Mrs. S. A. Mac-Donald of Summerland; M. J. Boyd, elder; and Rev. R. C. Garvin.

### YOUTH NEWS

About 200 young people of Hamilton and London Synod met in St. Andrew's Church, Windsor, Ontario for their Thanksgiving rally. The Rev. Kenneth Heron of St. Andrew's Church, Petrolia, gave addresses on the theme, "Acknowledge him in all thy ways", (Proverbs 3:6). He discussed acknowledgement of God from the viewpoint of morality, rebellion and commitment.



—Windsor Star photos
Five executive members of the HamiltonLondon Synod PYPS at the Thanksgiving
rally, from left: Frank Thompson, second
vice-president; Margaret Norrie, recording
secretary; John Henderson, president; Mary
Schissler, corresponding secretary; Charles
Congram, first vice-president.



At the book table are rally committee members Judy Love, Gregory Harris and Barbara Treulieb, all of Windsor.

A panel on "The new morality" was conducted by a medical doctor, psychologist, adult probation officer and a minister. Group discussions on the Christian life included such topics as "How to answer an unbeliever," "The Christian and war," "Everybody's prejudiced," "The Christian and leisure," "Two languages — faith and science," and "Organized religion and Jesus Christ."

The following were elected and installed into office for the coming year: president, John Henderson, Woodstock; first vice-president, Charles Congram, Wingham; second vice-president, Frank Thompson, Woodstock; recording secretary, Mar-

garet Norrie, Chatham; corresponding secretary, Mary Schissler, Dundas; treasurer, Bob Worthy, London; editor, Gregory Harris, Windsor; worship, Ted Smith, Windsor; missions, Janet Webster, Chatham; evangelism and stewardship, Kathryn Bruton, Sarnia; fellowship, Maribel Archibald, Tara; leadership training, Remmelt Hummelen, Hamilton.

About 25 synod PYPS officers from Montreal - Ottawa, Toronto - Kingston and Hamilton-London Synods attended a leadership training conference in St. Paul's Church, Peterborough, Ontario, November 5-7. Three addresses were given by the Rev. D. L. Campbell of Westminster Church, Pierrefonds, Quebec. Workshops were as follows: leadership and group work, led by the Rev. R. P. Carter, the board of Christian education; sources and resources, and program planning, by' Remmelt Hummelen, national PYPS president; and publicity, by Miss Valerie Dunn of The Record staff.

"What think ye of Christ" was the theme of addresses given by the Rev. Robert Ross of St. Stephen's Church, Sunny Corner, N.B., to the Maritime Synod PYPS Thanksgiving conference, in Bethel Church, Sydney, N.S. There were 114 registered.

A symposium on "The Church in Action" was led by Mrs. Charles Mac-Donald, overseas missions secretary of the W.M.S. (E.D.), the Rev. Clare McGill, on furlough from Formosa, and the Rev. Dr. J. A. Munro, moderator of the 91st general assembly.

Dr. Munro spoke at the conference banquet Saturday night. Internationally-known gospel singer Jimmie MacDonald of Colorado Springs, Nevada, brought his testimony in song. On Sunday Mrs. MacDonald and representatives from four presbyteries presented a program, "From Here to Where?"

Abstinence from the use of alcoholic beverages, tobacco and narcotics was endorsed in resolutions passed at the Thanksgiving convention of Christian Endeavour at Cooke's Church, Toronto. The 215 delegates also went on record as opposing the advertising of liquor and tobacco. While registering disapproval of some radio and T.V. programs they commended those that reveal high moral standards.

Speaking on the theme "We Choose Christ," the Rev. Martin O. Wedge of Wortley Baptist Church, London, urged the young people to be "absorbed and engulfed by the will of God." Small groups discussed the theme in the light of Christ as teacher, guide, example and saviour.

Highlights included a Bible quiz competition and a sports evening where delegates played volleyball and games, and went swimming. They also visited the Ontario Crippled Children's Centre

The new president is Shirley Fretz of Stevensville and Mrs. Elizabeth Baer of Sherkston is secretary.

Five hundred attended the 16th annual Thanksgiving convention of Toronto and Kingston Synod PYPS, at Glenview Church, Toronto.

A highlight was the commitment service Sunday evening which included the pageant of light and the installation of the new synod executive. Addresses, delivered by the Rev. Max V. Putnam of St. Andrew's, Kingston, were on the theme, "First they gave themselves."

Friday evening included a coffee house where delegates arriving could refresh and meet old acquaintances. Drama devotions entitled "Armour of light" began and followed throughout the weekend.

On Saturday the first of three theme addresses was given, followed by inspiration groups. In the afternoon the group toured Toronto and visited Knox College, Ewart College and



The executive of the Maritime Synod P.Y.P.S. elected at the Thanksgiving conference, are, left to right: Robert Black, Lunenburg, treasurer; Joan MacKenzie, Sydney, secretary; lan MacLean, Halifax, vice-president; Murray Alary, Halifax, president; Robert Adams, Charlottetown, past president.

Toronto Bible College.

Saturday evening banquet and "Entertainment Showcase '65" was held at the Queen Elizabeth building on the CNE grounds. The program included semi-professional and pro-fessional folk singers, comedians, musicians and quartets. The Edna MacIntyre proficiency trophy was presented to East Toronto Presbytery.

On Sunday there was a choir competition, (won by Barrie Presbytery who received the Green-Oliverio Memorial Trophy), a missions panorama entitled "Around the world in 80 minutes," buffet supper and the evening young people's service. The Pilgrim Players, of the Christian Drama Council, presented a play, "The Coffeehouse" following the

The following were elected to the synod executive: the Rev. George Vais, honorary president; Jack Green, past president; David Powell, president; Gloria Hipson, vice-president; Shirley Ella, recording secretary; Madge Pearce, corresponding secretary; Allan Crow, treasurer; and the following conveners: Edmund Oliverio, fellowship; David Cooper, worship; Helen Osborne, missions, Rosemary Pearce, publicity; Douglas Mason, evangelism and stewardship.



At the Toronto-Kingston Synod PYPS convention, 20 missionaries and overseas visitors took part in a pageant of light during the Sunday evening service. Shown from left are Mrs. Esther Lim of Formosa, Miss Comfort Ejere of Nigeria and Mrs. S Elisha of India. Others represented British Guiana, Korea, the Canadian Indians and inner city work.

Ontario winners in the Christian Citizenship Contest of Christian Endeavour are John McCullough and Maureen Adair, both of Cooke's Church, Toronto. Young people from Queen St. East Church took second place in the group competition.

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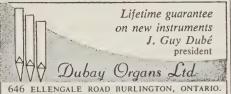
# Teen & Twenty Chapel

20th Century Chapel Sacrament St. Mark's Presbyterian Church Greenland Road, Don Mills **Sunday, December 12th** Synod P.Y.P.S. Members invited.

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# BOOK CHAT

HORIZON HISTORY OF CHRIS-TIANITY, by Roland H. Bainton and Marshall Davidson

• Distinguished church historian, Bainton of Yale, has written an excellent condensation of the march of Christianity. Designed primarily for lay readers, it is a wonderful introduction for all students of history. Paintings, pictures and woodcuts are reproduced, about 450, increasing the interest of the reader.

Tracing the rise of Christianity with its roots in Judaism, Bainton illustrates its expansion in an alien or hostile world. Full credit is given to the centralization of administration that aided the spread of Christian faith prior to the dark ages of apathy and corruption.

The author makes the story of the reformation central. Here again there is a brilliant synopsis of the divisive views of the groups of reformers. Bainton ranks Calvinism as the most international form of Protestant Christianity. Full marks are given to the moral transformation in the Catholic Church after the Council of Trent.

In brief compass, the author analyzes the various philosophical systems and their influence upon religious thought. He also pictures the enriching effects of religious renewal on creativity in the arts and in industrial development and expansion. Today's call for the renewal of the churches may bring a world-wide moral transformation. (Harper & Row, \$18.95)

John McNab

THE STORY OF THE WISE MEN • The St. Matthew story is reverently told with photographs of carvings in the cathedral af Autun, at Burgundy, France, by medieval sculptor Gislebertus. The second section of the 43-page book is an explanation of the sculptor's work and the role of the cathedral in the middle ages. There are 14 excellent full page and five double page illustrations. (Holt, Rinehart and Winston, \$5.70)

CANADA, by Peter Varley and Kildare Dobbs

• The beauty and grandeur of our sprawling land is captured in this splendid volume. The camera of photo-journalist Varley shows our country in a multitude of moods and locations, from little-known wilderness to teeming cities. There are eight colour and 176 rotogravure photos. The book will be a treasured addition to your library that the whole family will enjoy. (Macmillan, \$12.50)

# DEATH IN THE CASTLE, by Pearl S. Buck

• A wealthy young American wants to buy a 1,000 year old English castle, dismantle and move it to Connecticut, as an art museum. This enthralling tale revolves around the reluctance of Sir Richard and Lady Mary Sedgeley to give up their ancestral home. It is set against an eerie background of mystery and suspense. (Longmans, \$5.75)

# EIGHTH MOON, by Sansan, as told to Bette Lord

• This true story of a teen-ager's life in Red China is almost unbelievable yet has an unmistakable ring of truth. Sansan, separated from her parents as a baby, describes her life with indifferent foster parents and as a schoolgirl under the harsh communist regime. After 16 years she escapes to rejoin her family and build a new life in the U.S.A. (Longmans, \$6.25)

# THE TREASURE CHEST, edited by Charles L. Wallis

• This is a beautiful book of quotations, poems, prose and prayers in 41 sections, each prefaced by a full-page photograph. Bound in scrapbook style with a gold cord tie, it's a splendid gift especially for friends. Boxed, 248 pages. (Longmans, \$5.95)

# CHILDREN'S FESTIVALS FROM MANY LANDS, by Nina Millen

• This book describes nearly 200 festivals enjoyed by children in some 65 countries on every continent. There are folk festivals like Midsummer's Day in Europe, the Feast of Lights in India, the Dragon Boat festival of the Chinese. There are Christian festivals like Palm Sunday, Easter and Christmas. The most universal festival is New Year's, although its celebration is not always on January 1st.

Years of research have gone into the making of this book. In the main the festivals have been reported by the people living in the countries represented. A companion to Miss Millen's Children's Games from Many Lands, the book concludes with suggestions for its use with children. (Ryerson, paper, \$2.75)

Mabel Booth

# QUEBEC, THE NOT-SO-QUIET REVOLUTION, by Thomas Sloan

• A really up-to-date and on-the-spot discussion of a live current issue by a competent journalist. Those who are interested in the present ferment in Quebec, and all the English-Canadians should be, will find this a comprehensive and well-written book. (Ryerson, \$3.50)



# "A Merry Christmas, uncle!"

"Bah!" said Scrooge.

"Humbug!"

"Christmas a humbug, uncle!" said Scrooge's nephew. "You don't mean that, I am sure?"

"I do," said Scrooge. "Merry Christmas! What right have you to be merry? What reason have you to be merry? If I could work my will, every idiot who goes about with 'Merry Christmas' on his lips should be boiled with his own pudding, and buried with a stick of holly through his heart. He should! Merry Christmas! Out upon Merry Christmas!"

"But I am sure," said the nephew, "I have always thought of Christmas-time, when it has come round, as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good; and I say, God bless it!"

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# THIS YEAR - "GIVE" MOST PRECIOUS GIFT OF ALL!

This Christmas Eve more than half of the world's children will go to bed hungry ... if they have a bed to get into. In 55 countries where Christian Children's Fund is rescuing these destitute kiddies we find the 60,000 now being helped in 520 orphanages and projects are only a handful compared to the numbers needing assistance.

This year we earnestly suggest that a gift to members of your family or friends be a "sponsorship" of a very needy child. The gift of a precious little girl or boy brings joy to the sponsor and lasting appreciation from your "adoptee". For 27 years CCF has used the "Person-to-Person" Adoption Plan, whereby the "sponsor" receives the Person" "sponsor" receives the name, address, history, photo, and the happy privilege of corresponding with the "adoptee".

Applications to CCF homes are unending on behalf of these deserted little wanderers . . . hopeless victims of neglect, war and poverty . . . unable to cope with an irrational world. CCF field workers cooperate with local welfare and government agencies and mission boards. Our four-fold program of thorough Christian training, an informed mind, a sturdy body and trained hands has a strong appeal to Christian people in all denominations. For just Ten Dollars a month you can help give a girl or boy a new start and opportunity in life. Make this Christmas one of the happiest for some little child . . . and your own family. Right now sponsors are needed most in INDIA, HONG KONG, FORMOSA, KOREA, SOUTH AMERICA.

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# PRESBYTERIAN MEN



Much of the credit for the successful eastern conference of PM this year goes to Bill Graham, president of the Maritime Synod council, our PM personality for this month.

W. H. Graham W. H. GRAHAM was born in Windsor. N.S. in November, 1897. The town had been almost totally destroyed by fire three weeks before he arrived. In 1915 he joined the 6th Canadian Mounted Rifles and served overseas in World War I for nearly three years. In March, 1919 he was discharged, having been honoured as a recipient of the M.M. In the fall of 1923 he went to England, serving with the British Empire Exhibition and the CNR immigration department.

The love of his native Windsor brought him back to Canada in 1931, when he assumed his present position as registrar of deeds. In the interval between August, 1940 and his discharge in 1946, he was commissioned as a training officer and later, as movements officer in World War II.

Bill is active in St. John's Church, Windsor. As a session member he is representative elder to presbytery. He is also a member of the board of managers and choir. In his younger days Bill enjoyed camping, fishing, shooting, tennis and golf. Now he spends his spare time in gardening and leather work.

Some 140 men of Niagara Presbytery attended the annual fall banquet at Drummond Hill Church, Niagara Falls, Ontario, October 20. Fourteen of the 19 congregations were represented.

"Is Christianity relevant today?" was the subject of an address by the Rev. Basil Howell, comptroller of The Presbyterian Church in Canada. He emphasized the need for Christ's gospel today and the importance of witnessing in daily life and work.

The presbytery council executive was installed. Hendrik Van Dyke of Niagara Falls is the new president. As he was undergoing treatment in hospital, an autograph book was forwarded to him, containing the signatures of the men present.

Other officers are: vice-presidents, J. Birnie, St. Catharines, R. Haynes, Chippawa, E. Russell, Pt. Colborne; and K. Warwick, H. McPherson, H. Agur, A. McNey, G. Turner, G. Griffin, W. Fenton and N. Doan.

### **LETTERS**

continued from page 5

beautiful girl's education would have come to an end with only one year of high school. I cannot sufficiently express my gratitude to Carluke PYPS but I do hope that this medium will do somewhat.

Ohafia, Nigeria.

(Rev.) Inya Ude

### A Centennial Project

We in Canada seem to have too much of many things, including food-stuffs. Surplus butter stocks. Grain, more than we can sell. Here in the Okanagan we have more fruit than we can sell, or in some cases, give away. Quantities are taken to the dump, much remains on the trees until it falls and the ground is littered with it. Yet hunger is rampant in some other parts of the world. We read that some humans are never fully satisfied of their hunger.

What a bounteous land is ours! As we draw near to our nation's birthday, could our centennial project be the providing of more adequate processing and storage of our surpluses, in order that we might more readily share them?

We also enjoy a freedom that some other nationals do not know. In our gratitude, perhaps the Canadian churches could erect and maintain a centre for refuge to which threatened and fearful humans might flee for temporary sanctuary from among the nations of the world. There they could find not only refuge, but care and love, with counselling if desired.

Such a project would no doubt need the co-operation of the Department of Immigration, and the assumption of responsibility for the person and whereabouts at all times, of such refugees while in care. Voluntary contributions of food, cash and clothing would most likely be forthcoming.

Summerland, B.C. A. V. Bentum

### **Budget Receipts**

Receipts from congregations for the general assembly's budget totalled \$1,165,822 at October 31. The figure at the same time last year was \$1,157,100.

Expenditures for the ten months were \$1,599,084 as against \$1,566,266 in 1964.

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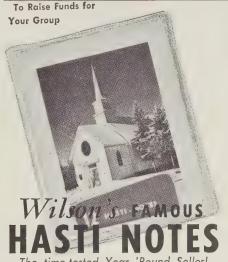
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### A TRIBUTE

The session and congregation of St. Paul's Church, Hamilton, record with sorrow the death on February 17, 1965 of

### WILLIAM J. MOFFAT

He had served as Sunday School teacher, manager, and elder over a span of 40 years and as session clerk and roll clerk for ever 20 years. As senior member of Hamilton Presbyterian Extension Union and a representative elder in Hamilton Presbytery he had a large part in choosing and purchasing sites and in 1958 presbytery dedicated a plaque in St. Paul's in recognition of these services. He was a representative to the Synod of Hamilton and London, and one of the leaders in the synod corporation fund, and served for six years on the general board of missions where he gave valued service.

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# BIBLE READINGS

December 1—Psalm 9: 11-20 2-Psalm 10: 1-11 December December 3-Psalm 10: 12-18 December 4-Psalm 11 December 5—Matthew 8: 1-4 December 6—Matthew 8: 5-13 December 7—Matthew 8: 14-22 December 8-Matthew 8: 23-27 9-Matthew 8: 28-34 December December 10-Matthew 9: 1-8 December 11-Matthew 9: 9-13 December 12-Matthew 9: 14-17 December 13—Isaiah 9: 1-7 December 14—Isaiah 11: 1-9 December 15—Isaiah 25: 1-9 December 16—Isaiah 40: 9-17 December 17—Psalm 118: 1-9 December 18—Psalm 118: 19-29 December 19—John 1: 1-14 December 20—Luke 2:1-12 December 21—Luke 2: 13-20 December 22—Galatians 4: 1-7 December 23—Hebrews 1: December 24—John 3: 16-21 December 25—Matthew 2: 1-12 December 26—Matthew 2: 13-23 December 27—Psalm 12 December 28—Psalm 13 December 29-Psalm 14 December 30—Psalm 15 December 31—Exodus 13: 17-22

### **Anniversaries**

148th—St. Andrew's, New Glasgow, N.S., Oct. 17, (Rev. J. S. Roe).
148th—Richmond Hill, Ont., Oct. 24, (Rev. J. N. Hepburn).

132nd—St. Andrew's, Whitby, Ont., Oct. 24, (Rev. W. J. S. McClure). 128th — Knox, St. Thomas, Ont., Nov. 14, (Rev. H. S. Rodney).

122nd—Monkland-Gravel Hill Church, Ont., Oct. 3 (Rev. Hugh Wilson).

117th — Burns, Erin, Ont., Nov. 7, (Rev. D. J. Herbison).

117th—Knox, Agincourt, Ont., Oct. 31, (Rev. J. Forbes).

116th — Burns, Ashburn, Ont., Oct. 17, (Rev. H. M. Buntain).

112th — St. Andrew's, Trenton, Ont., Oct. 31, (Rev. D. A. Wilson).

110th — Knox, Milton, Ont., Oct. 31, (Rev. J. K. L. McGown).

110th — St. Andrew's, Hespeler, Ont., Oct. 24, (Rev. S. W. Gentle).

109th—St. John's Church, Port Perry, Ont., Oct. 24, (Rev. H. M. Buntain).

104th — St. Andrew's, Hanover, Ont., Oct. 31, (Rev. J. H. Greene).

101st — St. Andrew's, Sherbrooke, Oct. 17, (Rev. A. M. McCombie). 85th — Erskine, Hamilton, Ont., Oct. 31, (Rev. R. H. Armstrong).

82nd — Smithville, Ont., Oct. 17, (Rev. W. H. Heustin).

79th—Fairbank, Toronto, Ont., Nov. 28, (Rev. D. Leslie Elder).

75th—St. Andrew's, Pt. Credit, Ont., Nov. 14 (Rev. D. S. Jackson).

70th—St. Columba, Lancaster N.B., Nov. 21, (Rev. G. L. Blackwell). 33rd—St. Andrew's, Pickering, Ont.,

Oct. 17 (Rev. Frank Conkey). 10th — Hillview, Islington, Ont., Nov. 21, (Rev. D. C. McLelland).

5th — Erindale, Ont., Oct. 31, (Rev. F. J. Parsons).

# IN MEMORIAM

BERESFORD, JOHN, elder, Richmond Hill Church, Oct. 29.

BLACK, MRS. E. J. (NELLIE M.), St. Paul's Church, Oshawa, Ont., Oct. 30.

BLAIR, WILLIAM THOMAS, 85, elder, St. Andrew's Church, Bolsover, Ont., Oct. 24.

BOWMAN, MRS. EARL (MILDRED), life member of the W.M.S., St. John's Church, Pt. Stanley, Ont., supply organist and choir member in various churches, Oct. 16.

CAMPBELL, ARCHIBALD, session clerk, St. Andrew's Church, Dresden, Ont., representative elder, and treasurer of Chatham Presbytery, Oct. 22.

CARPENTER, MRS. F. J., 58, W.M.S. president, Alberton Church, P.E.I., Nov. 1.

CLARK, ROBERT STEWART, 73, judge of Wellington County Court, elder of St. Andrew's Church, Guelph, Ont., Sept. 25.

DALLING, WILLIAM F., 86, elder and manager of Knox Church, Monkton, Ont., Oct. 11.

FELLOWES, CHARLES HERBERT, elder, Knox Church, St. Thomas, Ont., Oct. 21.

HUGHES, GEORGE, elder, assistant superintendent of the church school, Erskine Church, Hamilton, Ont., Oct. 22.

JARDINE, GEORGE DOUGLAS, 86, trustee and elder, Freetown Church, P.E.I., Oct. 7.

JOHNSTON, WALTER, 83, elder, Chippawa Church, Ont., Oct. 23.

KENNEDY, JAMES CAMPBELL, 72, elder, Coldstream Church, Toronto, Oct. 1.

MacLELLAN, WILLIAM M., 85, charter member of First Church, Stellarton, N.S., and elder, father of Dr. W. L. MacLellan, St. John's, Cornwall, Ont., and of the late Rev. James D. MacLellan of Scotsburn, N.S., Oct. 17.

PALMER, JOSEPH J., elder, St. Andrew's Church, Islington, Ont., Oct. 20. POTTER, CHARLES ALLAN, 68, elder, Knox Church, Tiverton, Ont., Oct. 6.

ROSSBOROUGH, MRS. R. B., 91, life member of the W.M.S., Knox Church, Campbellton, N.B., Oct. 4.

SCOTT, ALEXANDER O., 89, Victoria Church, Toronto, Ont., father of Mrs. (Rev.) D. R. Sinclair of Oshawa, Oct. 9.

SHAW, ANDREW ANGUS, 83, session clerk, Brigden Church, Ont., Oct. 21.

SPRIGGS, E. R., elder and former manager, St. Andrew's Church, Pt. Credit, Ont., Oct. 9.

#### CHURCH CALENDAR

#### INDUCTIONS

Charlottetown, Kirk of St. James, P.E.I., Rev. Malcolm A. McCuaig, Sept. 30. Edmonton, Rupert Street, Alta., Rev. A. Ralph MacDonald, Nov. 12. Southampton, Ont., Rev. Frank Lawson, Nov. 5.

#### VACANCIES & INTERIM MODERATORS Synod of Maritime Provinces:

Boularderie, St. James' and Knox, N.S., Rev. Neil J. McLean, St. Andrew's Manse, Sydney

Neil J. McLean, St. Andrew's Manse, Sydney Mines.
Brookfield, Glasgow Road, Hartsville and Hunter River, P.E.I., Rev. Basil C. Lowery, Box 71, Montague.
Campbellton, Knox, N.B., Rev. Murray M. Graham, 259 King Ave., Bathurst.
Dalhousie, St. John's, N.B., Rev. T. T. Cunningham, Box 1211, Newcastle.
Grand River, Framboise, and Loch Lomond, N.S., Rev. Neil J. McLean.
Halifax, St. David's, N.S., Rev. R. D. MacLean, 6357 London St., Halifax.
Richmond Bay, P.E.I., Rev. Leslie Files, New London.

Rose Bay, Conquerall, Dublin Shore, West Dublin, N.S., Rev. John R. Cameron, Box 218, Lunenburg.

#### Synod of Montreal and Ottawa:

Mawkesbury, St. Paul's, Ont., Rev. H. Douglas Stewart, c/o Knox Presbyterian Church, 120 Lisgar St., Ottawa. Lochwinnoch, Stewartville and Braeside, Ont., Rev. Dr. C. J. St. Clair Jeans, Arnprior. Montreal, Fairmount-Taylor, Que., Rev. J. J. Edmiston, 6765 Ninth Ave., Montreal 36. Ormstown, Que., Rev. W. M. Brown, Howick, Que.

Que.
Spencerville, Ventnor and East Oxford, Ont.,
Rev. David Mawhinney, Box 971, Prescott.
Valois, St. Columba-by-the-Lake, Que., Rev. J.
C. McLelland, 121 Alston St., Pointe Claire.
Winchester and Mountain, Ont., Rev. J. M.
Anderson, Box 819, Kemptville.

#### Synod of Toronto and Kingston:

MacDonald, Box 266, Fenelon Falls.

Durham and Rosedale, Ont., Rev. E. G.
MacDonald, Box 266, Fenelon Falls.

Durham and Rocky Saugeen, Ont., Rev. J. N.
Balsdon, Box 381, Arthur.

Hastings and Warkworth, Ont., Rev. J. D. C.
Jack, 197 Burke St., Cobourg.

Stirling, St. Andrew's, and West Huntingdon,
Ont., Rev. A. L. Sutherland, 57 Meadowvale
Ave., Belleville.

Toronto, St. Matthew's, Ont., Rev. Dr. H. F.
Davidson, 63 St. George St., Toronto 5.

#### Synod of Hamilton and London:

ynod of Hamilton and London:

Ailsa Craig and Bethel, Ont., Rev. Jonas E. C. Shepherd, 836 Quebec St., London.
Bluevale, Knox and Belmore, Knox, Ont., Rev. Gordon L. Fish, Box 598, Wingham.
Chatham, St. James and Dover, New St. Andrew's, Ont., Rev. Donald MacInnes, 48 Erie St. S., Ridgetown.

Duart and Turin, Ont., Rev. Mervyn E. Tubb, 25 Erie St., Ridgetown.
Fingal, Knox, and Pt. Stanley, St. John's, Ont., Rev. H. S. Rodney, 100 Hincks St., St. Thomas.

Hamilton, St. Andrew's, Ont., Rev. W. H. McLennan, 16 Eastwood St., Hamilton.
St. David's, First, and St. Catharines, Scottlea, Ont., Rev. Peter J. Darch, 899 St. Paul Ave., Niagara Falls.

Shakespeare and North Easthope, Knox, Ont., Rev. R. Bisset, R.R. 2, St. Pauls.

Thamesville, St. James and Kent Bridge, Knox, Ont., Rev. Wm. Black, Dresden.

Tiverton, Knox, Ont., Rev. Wm. E. Knox, Paisley, Ont.

Synod of Manitoba and North Western Ontario:

Brandon, Southminster, Man., Rev. James Peter Jones, 339-12th St., Brandon. Hartney and Melita, Man., Rev. James Peter Jones, 339-12th St., Brandon. Kenora, First, Ont., Rev. J. R. Carson, Box 255 Kenora, Zones, First, Ont., Rev. J. R. Carson, 255, Kenora. Lenore, Breadalbane and Birdtail Indian Re-serve, Man., Rev. I. L. Jackson, Virden.

#### Synod of Saskatchewan:

Moosomin, Whitewood and Broadview, Sask., Rev. R. Courtenay, Box 807, Yorkton.

#### Synod of Alberta:

Chauvin-Wainwright, Alta., Rev. D. W. Paterson, Box 69, Lloydminster.

#### Synod of British Columbia:

ynod of British Columbia:

Burnaby, Gordon, B. C., Rev. N. G. Robertson,
4206 Dumfries St., Vancouver.

New Westminster, St. Aidan's, B.C., Rev. R.
J. P. Foulis, 13062-104th Ave., North Surrey.

Vernon and Armstrong, B.C., Rev. S. Reid
Thompson, 1424 Aspen Court, Kelowna.

Victoria, Knox, B.C., Rev. A. G. Faraday, 882
Hotham St., Victoria.

#### PUNGENT AND PERTINENT

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had come? Surely this teacher could have done better than that.

We have simply not done our homework in this whole problem of dialogue and communication. And I believe that if we examine the New Testament we'll find clues to help us. 1. Several times in the Gospels we are told how the disciples came to Jesus in their confusion, created by his teaching, to seek clarification. Each time they did, Jesus was troubled. "Have I been so long time with you, and yet hast thou not known me, Philip?" But even though perplexed at the disciples' dullness, he tried to clarify for them what it was that had them confused.

To me this is a significant clue. We must have Jesus' courage not to answer questions but rather, stir up more and sit patiently back and wait for the questioner to come and seek further clarification. I doubt seriously if our task is to answer questions. Instead, shouldn't we lead the man or woman to answer his own?

2. Questions are one of the most effective means of self defence ever developed. Paul discovered this in Athens. People didn't want answers, they only wanted to sit around and talk about something new. So they put him off with, "we will hear thee again on this matter." The Pharisees and Sadducees didn't want answers. They only tried to trap Jesus. They questioned only to protect their own interpretation. Jesus saw through them and answered, even though it only angered them more.

We must be on our guard in all this talk of dialogue, for we still use talk as an effective method of holding off the gospel. We need the courage to give answers that do confuse and anger, if we ever hope to arrive at a point where real dialogue can take place.

3. In the final analysis, it is the Holy Spirit who answers questions. Jesus was overjoyed when this happened for the first time among his disciples: "blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Faith in the work of the Holy Spirit is the source of courage to send away the questioner puzzled. This is why there is panic in the church today, we simply do not believe in the work of the Holy Spirit. As a result, the onus for the satisfying answer lies with us.

The problem of communication is not ours but God's. Now this does not mean we sit on our hands and wait for the Holy Spirit to act. What it does mean is that we can relax. An athlete

continued overleaf

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#### KNOX STUDENTS AND FACULTY STUDY MISSION THEME



Learning from one another during informal discussions like this made the Knox College retreat a memorable experience.



Controller Mrs. Margaret Campbell of Toronto addressed the group.

From 10 provinces, the U.S.A. and Hong Kong, students and faculty of Knox College gathered for their third annual retreat in September at Cedar Glen, near Bolton, Ontario.

Guest speakers included inspectors W. Johnston and W. Pilkington of the Metropolitan Toronto Police Department; Rev. Dr. E. H. Johnson of the general board of missions; Toronto controller Mrs. Margaret Campbell and Dr. F. Stewart of St. Andrew's Church, Kitchener. All the speakers related the study book Babylon by Choice to the theme, "Mission and the Christian calling." Included in the busy three-day program were formal and group discussions, worship and Communion, a weiner roast and other recreation.

#### Student theological conference

"The Church as Community" will be the theme of the annual conference of Canadian theological students at York University, Toronto, December 27-31. The national conference aims at the enrichment of theological understanding and the provision of an ecumenical experience at the student level.

#### PUNGENT AND PERTINENT

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that is in a slump is usually there because he is tense and in his tension is working too hard. As a result, he loses the smooth effortless co-ordination of the relaxed star. This is what happens to us, we are tense, we try too hard and the slump gets worse. It is the relaxation that comes to the soul through faith in the Spirit that will enable us to regain the co-ordination we need to be effective in this problem of communication.

It is preaching within this atmosphere of faith in the Holy Spirit that will stimulate the dialogue we are so desperately trying to create. It is not that preaching is out of date, but rather, that we fail to use it properly.

Tension is robbing many ministers of effectiveness. Its source can also be found in low stipends and inadequate funds available for the church to do the job at hand. Our people lack faith that God will provide, which causes them to give at a rate which brings about low stipends and budgets. An ineffective preacher cannot stimulate dialogue.

Yet even if we could eliminate all tension from our leaders we still would not communicate in any really effective way, for, our people are also tense. Tension created by all the uncertainties and pressures of life, tension created by the manifestation of evil in all walks of life. Tense people cannot hear either.

If we are to lose our tension let us begin with the primary dialogue, the dialogue between self and God. If we are not in communication with God ourselves, how can we expect to communicate to others the mysteries of the gospel?★

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# Anderson, G. S. Arbuthnot, Sally Asquith, Glenn H. Bailey, A. E.

## Bailey, T. M.

Beaton, Beverley	Α.
Bentum, A. V.	
Bone, Georgina	
Booth, Mabel M.	

# Bowring, D. M. Cameron, John

## Campbell, D. Glenn

Campbell, Margaret Carter, R. P.
Cheel, Gwynnyth
Clarke, J. S.
Clarke, Sara Klein
Coleman, H. T. J.
Copland, E. Bruce
Cowan, G. Keith
Crawford, David J.
Darby, G. E.
Darch, P. J.
Davis, H. Glen

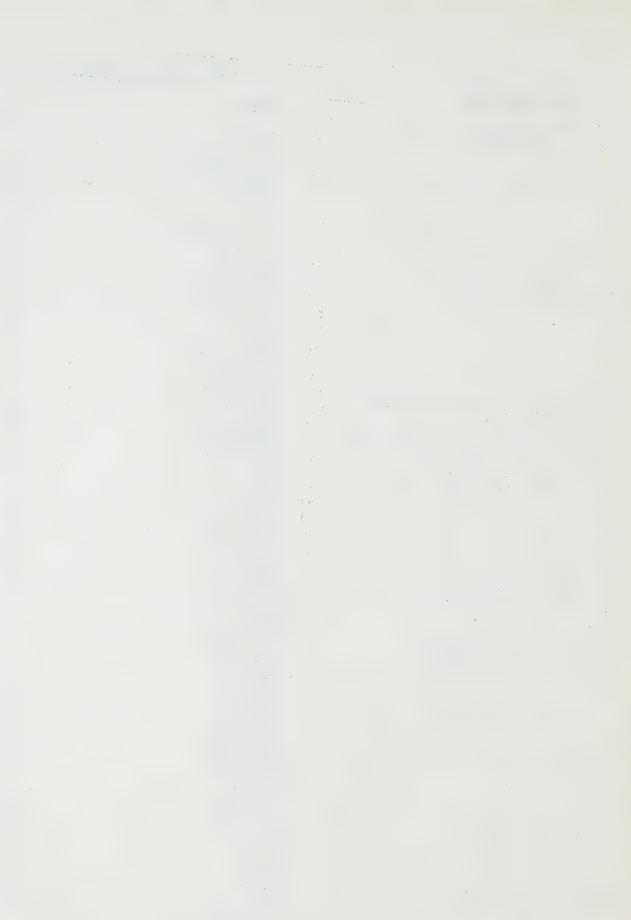
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## Children's Story



From World Friends, by Audrey McKim.
Photos by The Globe and Mail.



## Where is Christmas?

■ It was four o'clock on Christmas eve.

Peg walked along the dark narrow street toward home. There had been a gay party at school, and her teacher had said, "The spirit of Christmas is found in many places."

"It is not here," thought Peg sadly as she looked at the two long rows of shabby houses that lined the street.

Bright coloured lights beckoned in the distance. Perhaps she would find Christmas down town. It was not far and she had Leona, her doll, for company. She began to run.

She stared at the canopy of twinkling lights that arched above the wide streets.

She stopped in wonder before a beautiful window scene of a kingdom of doll kings and queens, princesses and fairies. It was beautiful.

Other people stood nearby and exclaimed over the beautiful dolls.

Peg hid Leona behind her. She did not want the people to see how shabby her doll was compared to the dolls in the window. Oh, if only she could have the little princess doll instead.

Peg stared and stared, and the gay music that played for the dancing dolls, set her own toes tapping.

It grew colder.

She shivered. People were going home. Snow blew around her feet. The wind was cold against her throat.

She turned and ran towards home. She snuggled Leona under her chin. How warm and soft she was! That princess doll in the window would never snuggle! She would prick instead, with her little gold crown and the jewels that covered her clothes!

At home, Peg ran up the rickety stairs of an old house.

At the third floor landing her mother was waiting. "Oh, here you are, Peg!" she said, hugging her. "Daddy was just going out to look for you. Where *have* you been?"

"Looking for Christmas!" said Peg, sniffing the warm air of the little room. "What have you been baking, Mother?"

"A plum pudding for you and Daddy!" said her mother as she rubbed Peg's cold hands. "But did you find Christmas?"

Peg looked up at her mother's face. Her father, home from his day's work, smiled at her from the chair by the tiny window. On the window sill above his head stood the manger scene of cut-outs, that she and her mother had made. In a corner a little Christmas tree, just her size, was waiting to be decorated.

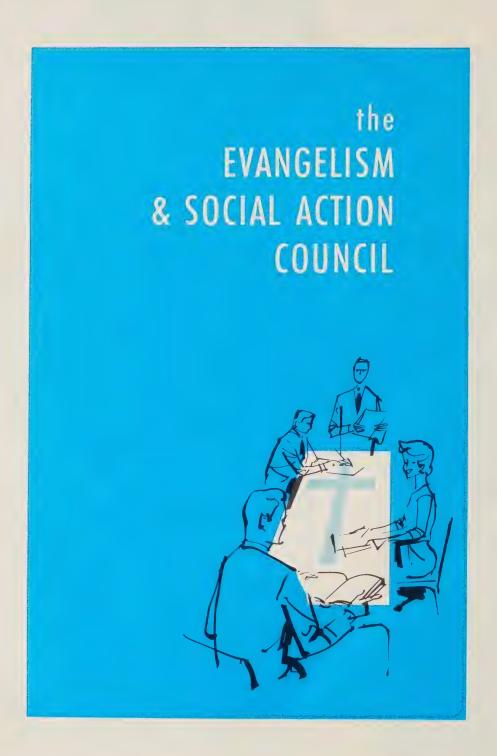
Peg laughed.

"I've found it! Christmas is where love is. Christmas is here!"

"Yes," said her father, as he rose from the chair. "Right here—where we know God's love for us and our love for each other!"

"Happy Christmas!" said Peg. She put a tiny sprig of spruce in Leona's hair and brought her to sit with them at the supper table.\*

Outreach for Christ and the Church is the Responsibility of Lay People as well as Ordained Clergymen



The 91st General Assembly approved a recommendation that an Evangelism and Social Action Council be set up in every congregation to provide the training and fellowship which are so essential for the effective carrying out of the Church's ministry in and to the world. For information on how to organize such a Council in your congregation write to:



